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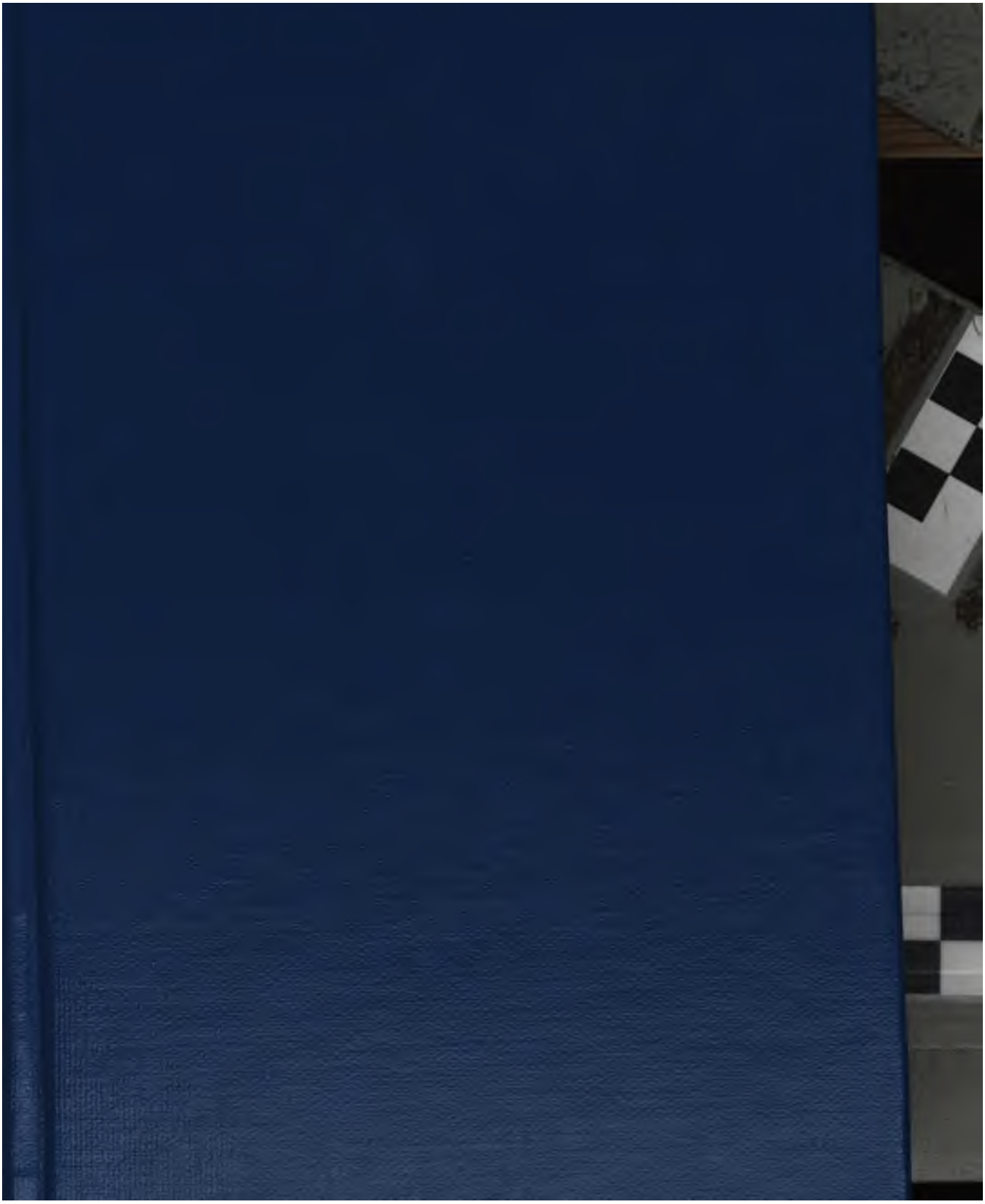

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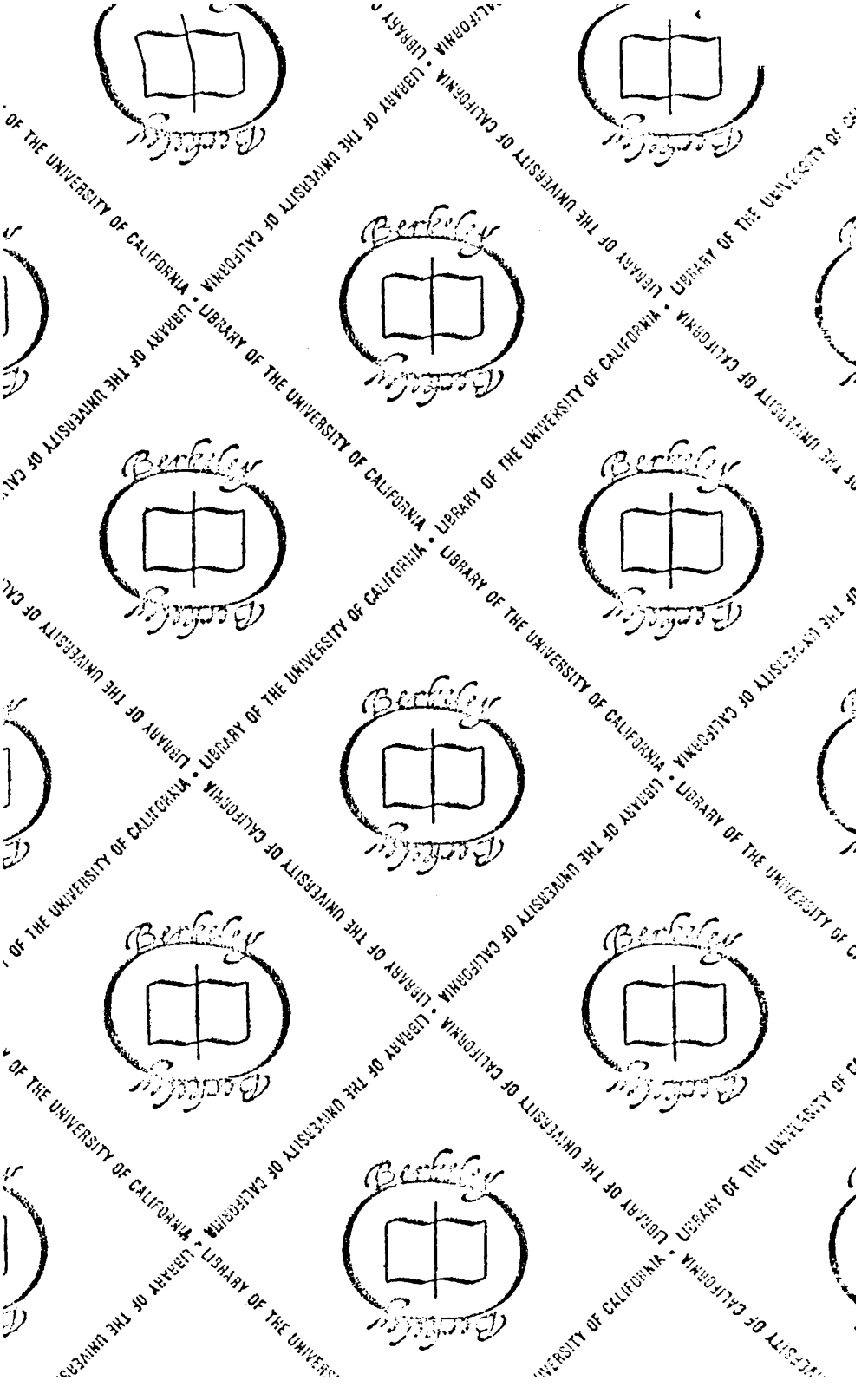
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THE

CHINESE REPOSITORY.

VOL. II.

FROM MAY, 1833, TO APRIL, 1834.

SECOND EDITION.

CANTON:
PRINTED FOR THE PROPRIETORS.
1834.

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CHINESE REPOSITORY.

VOL. II.—MAY, 1834.—NO. 1.

Introductory Remarks.

THE progress of the English language, and the extent to which it is spoken at the present time, are very remarkable. As a medium of communication, the Chinese is, doubtless, employed by a far greater number of individuals than any other living language on earth; but then, with a very few exceptions, it is confined to one half of one hemisphere, while the English is used round the whole globe, and almost from pole to pole. The prospect that the English language will be far more extensively used, was never fairer than at this hour. Look at British India. For a long time its progress there was very slow, and its effects were almost imperceptible; now its march is beginning to be rapid, and its influence is of the most interesting character. The first endeavors to communicate a knowledge of a foreign tongue to the natives of India, must necessarily have been attended with many hindrances and opposed by many obstacles; but a marked change has taken place, and instruction is given with almost as many advantages as in the most favored countries of Europe. The work gathers new interest as it proceeds; and if it is well conducted, its results, we believe, will far exceed the most sanguine expectations of its conductors

and supporters. By acquiring a knowledge of the English tongue, the native youth will be introduced into a new world. He will live and move in a new atmosphere. He will be acted upon by new influences. He will see and feel a thousand new relations. But for a time everything with him will be unsettled—his future destiny will be at stake.

> There is a tide in the affairs of men,
> Which taken at the flood leads on to fortune:
> Neglected, all is lost.

Europe, since the sun of the Reformation arose, has been agitated and shaken to her very centre; a spirit of noble origin has gone abroad, and as it has gathered strength, it has elevated and blessed the nations. The freedom of thought was boldly asserted; and men began to feel that each had a right, and that each was bound, to think for himself. But not so in the East. The kingdoms and tribes of India, like the members of a once rich and prosperous family, which have become dissipated and reduced, have been content to slumber. For centuries, the inhabitants of Hindostan were all wrapped in the thickest darkness; superstitious rites, the most appalling and degrading, pressed down the people with a mountain's weight: and in this condition, had no influence come in to relieve them, they must have continued as long as the generations of men endure. Armies could march through the land in every direction; they could conquer and subdue its inhabitants—could even change some of their external forms; but they could never effectually reach the more permanent and important features of intellectual, moral and religious character. China has been conquered again and again, and changes of a certain character—as in costume and the like, have taken place; but the principal usages, manners, customs, laws, and religions of this nation remain unchanged. On these, military power acts in vain—or else only to degrade and to destroy. To correct, to improve, and to elevate the

intellectual and moral powers of this nation, another influence must be employed,—an influence which though silent in its operations, like the light and heat of the sun, is equally powerful.

An influence of this description is felt in some parts of India, and the slumbering intellect of the inhabitants is beginning to show signs of life. A crisis has come. But if the present favorable opportunities of giving a right direction to the waking and expanding energies be neglected, they will surely take a wrong direction, and political, mental, and religious anarchy will be the inevitable consequence. The present condition of India is, therefore, justly viewed with deep interest and anxiety. But the inhabitants have been awakened out of their slumberings, and brought to their present interesting attitude, not by the thunders of heavy artillery; "*but by the noiseless operation of wide and diffusive benevolence, on the part of strangers situated at a distance equal to half the globe's circumference.*" Letters have been the means, or rather they have been made the channel, through which treasures, richer than all the merchandise of India, have been conveyed to its inhabitants. A Roman emperor could march his armies through the British Isles; but it was left to other men in a far different capacity to lay the broad and deep foundations of that nation's greatness. Again in their turn, British armies could march over the plains of Hindostan, but they could never turn the mind of a Hindoo from his vain and wicked superstitions to intellectual and moral improvement.

What *was* true of all India is now in its fullest extent true of China. This whole nation is in a profound sleep, and while she is dreaming of greatness and of glory, she is borne backward by a strong and rapid tide of influence; and if the nation be not speedily roused, who can tell where her retrogression will *end*? It is justly the glory of our

age, that in many parts of the world the condition of the human family is improving, and with a rapidity such as man has never before witnessed. Numerous examples to illustrate the truth of this position, may be found in Europe and in North America, in some small districts of Africa, and of southern and western Asia. The means of these improvements may have been various; but of them all, the increase of knowledge is by far the most important. On the contrary, the gradual decline of this empire is owing, in no small degree, to its retrogression in knowledge. The Chinese have schools and high literary titles in great numbers, and there are many inducements to learn. Still, though many do learn, knowledge is not increased.

Is there now no remedy for this lapsed and lapsing condition? Are there no means of promoting among the Chinese such an increase of knowledge as shall turn the tide of influence? Must Christian philanthropists sit down in despair and give up all for lost? Shall we see the Hindoo join in the rapid course of modern improvement, and at the same time regard the case of the Chinese as hopeless? And what more effectul way can be devised for benefiting the Chinese, than to learn as accurately as possible their true condition; to exhibit it to themselves; and then to put within their reach the means of improvement?" And to accomplish all this, what better means can be employed than those which have proved to be so effectual and successful in other places?

In this work a beginning, and one worthy of notice, has been made. A knowledge of their language has been acquired by foreigners—in China, among the Chinese colonies, and in Europe. It is confidently believed that the language will never again be abandoned by foreigners, but that, on the contrary, the number of those who read and speak it will be greatly increased. This is desirable on many accounts. Such knowledge will give the

foreigner power and influence with the Chinese, and over them too—a power which will be both harmless and beneficial to all. It is of little use to come in contact with the Chinese unless we can communicate freely with them—interrogate them, and be interrogated; hear them argue for, and defend their high superiority; and in turn, let them hear the opposite statements. We entertain no mean opinion of the strength of the Chinese; yet we do not by any means regard them as invincible either by arms or arguments. They could never stand against the discipline of European forces—and we hope they will never be put in such a woful position; but if they can be brought into the open field of argument, we are, if possible, still more sure they must yield. It is impossible that forms, and usages, and claims founded in error and falsehood, can stand against the *force of truth*. By a free intercourse of thought, commercial and political, social and religious relations can, and sooner or later, certainly will, be improved. On this point we have not the shadow of a doubt; but the changes will be hastened, retarded, or stopped, as the friends of humanity show themselves bold, vigorous, and active, or the reverse.

Commercial relations with China—always important and interesting—are peculiarly so at the present time, because they are almost the only relations which exist between the Chinese and the nations of the West. These relations, however, are in several particulars exceedingly embarrassed, and mainly for want of a better understanding between the parties,—they are embarrassed to the injury of both the native and the foreigner, and to none probably more than to the government.—Of political foreign relations, with only one solitary exception, none exist. And though "all beneath the starry heavens are one family," yet all social and friendly intercourse is disallowed. The foreigner is seldom permitted to enter under the roof of his

Chinese friend: and the native that allows it, acts contrary to the usages of the land, and, except he is in authority, or has influence with those who rule, exposes himself to reproach and punishment. The merchant, "if he pleases," may bring hither his specie and his merchandise, but not his family; "foreign ladies can by no means be allowed to come up to the provincial city." And thus that which God has joined together, man here puts asunder.—In religion, the foreigner is allowed to act according to the dictates of his own conscience; provided, nevertheless, that his conscience does not require him to obey the command of the Savior of the world, "*to teach all nations his gospel.*" What means may and ought to be employed to improve political and commercial relations with the Chinese, and to secure religious toleration, is an inquiry of great interest, upon which however we cannot now proceed to remark.

There ought, moreover, to be an interchange of knowledge. While we seek to obtain information concerning the laws, manners, customs, and resources of this people, it is in a high degree desirable that they should become acquainted with our language, laws, and various institutions. The English language, in its remarkable progress, greatly predominates in the foreign community of this place; a knowledge of it is likely to increase among the native inhabitants. This we infer from what has already been done here and in other places.

There are now *five* English presses in China; two are in Macao, and three in Canton. Three of these presses are from England, and two are from America. The Honorable E. I. Company's press with a printer arrived in China in 1814. Morrison's Dictionary of the Chinese language, his Vocabulary of the Canton dialect, and his View of China; the translation of a novel by Mr. Thoms; and the Canton Miscellany, in a series of numbers [illegible]hed in 1831,—are the principal works which

have appeared from that press. A Chinese dictionary of the Fuhkeën dialect by Mr. Medhurst of Batavia, is now being printed. The next press arrived here in 1825; from which the first number of *the Canton Register* appeared in November, 1827. We have before us a complete series of this paper up to the present time. In addition to a full register of the mercantile transactions of Canton, it contains a great variety of notices of the manners, customs, &c., of the Chinese and other eastern nations. Almost every page of the Register has been filled with original matter; and it is this which has given it particular value abroad, where it has done much to direct public attention to the Chinese. A third press arrived in 1831, and a second periodical, *the Chinese Courier*, appeared shortly after. The Courier has pursued a course different from that of its "cotemporary." Its pages have been occupied partly with European intelligence, and partly with local news and notices of mechanical arts, manufactures, and such like, among the Chinese. The two other presses reached China during last year. All these presses are in operation, and are supported solely by foreigners.

Some attempts have been made to furnish native youth with instruction in the English language. An experiment of this kind, though on a very limited scale indeed, is now in progress. There is manifested in several instances a very strong desire to gain a knowledge of the language; and though many more difficulties are to be expected here than were found to exist in India, the result will be the same. As the Chinese come more and more in contact with those who speak the English language, their desire to learn it, and to gain a knowledge of European sciences, arts, and literature, will increase. Even now, were there no apprehensions that government would interfere, almost any number of scholars, it is believed, could be collected into schools, and trained in courses of study similar to

those which have been established in the seminaries for native youth at Calcutta, Bombay, Ceylon, and elsewhere in India.

We should rejoice to see literary and scientific journals spring up and flourish around us; and could such be translated and printed in Chinese and widely circulated, they would hardly fail to accomplish great good. But mere secular knowledge should never take precedence of that which concerns man's present spiritual condition and his eternal destiny. "*Knowledge is power;*" and unless it is pure and excellent, and is regulated and controlled by right principles, it will surely be directed to bad purposes. Man is a religious being; and everywhere as he progresses in knowledge, he assumes for himself some kind of religious character. But what system of religion, in its principles and effects, is comparable to Christianity? The christian's *Code* is perfectly adapted to the wants and necessities of the human family, in every clime and in every variety of circumstances. Men cannot be politicians of unprejudiced and impartial views, and act wisely and justly in the discharge of all their duties, without adopting the *principles* of the Bible. "The book of Proverbs, and the Sermon on the Mount, contain the elements of the best political economy which was ever devised. They inculcate what is of immeasurable importance in the intercourse of nations—enlargement of mind, and comprehensiveness of view, and clearness and power of conscience. These would settle questions of foreign intercourse, and domestic improvement, with far more certainty and safety, than the volumes of Adam Smith, or the statistics of Seybert and Pitkin."

Some of the states of antiquity were rich in knowledge, but beggarly in religion; and it was by the destructive influence of their religion that their knowledge and power were taken from them. Had their religion been pure, had it been the religion of the "Teacher sent from God," it would have

preserved knowledge and given stability and security to the state. Here we must refer again to the British Isles. What is it which has given to that nation her high rank, and her commanding influence? Is it her position? Is it her numbers? Had she driven from her coast Augustine and his companions, and cherished and preserved the system of the *Druids*, as the Chinese have the doctrines of their *Sage*, never could she have gained in commerce, in arts, in sciences, and in literature, her present elevation. But it is not in all these that her great strength consists; that has its foundation, and its best security too, in her *religious principles*. Let her be deprived of them, and her commerce, her arts, her sciences, and her literature, will all wither and die. This same superiority of Christian principles we see illustrated elsewhere, both in Europe and in America. The happiest portions of the globe are those in which Christianity has gained the highest ascendency. And it ever will be thus. Give the glorious revelation of our God complete dominion over the hearts and consciences of men, and all strifes and contentions and misrule, together with every species of oppression and wrong and outrage, will come to a perpetual end. The confused noise of the warrior will no more be heard; and garments will no more be rolled in blood; the groans of the prisoner will cease; the captive go free; and all nations come and bow down and worship before the Lord our Maker. Then shall

> 'The dwellers in the vales and on the rocks
> Shout to each other; and the mountain tops,
> From distant mountains catch the flying joy;
> Till, nation after nation taught the strain,
> Earth rolls the rapturous hosanna round.

Come that blessed day. Let our eyes once behold the sight, and then give these worthless bodies to the worms.

REVIEW.

Ta Tsing Leuh-le; being the fundamental laws, and a selection from the supplementary statutes of the Penal Code of China; originally printed and published in Peking, in various successive editions, under the sanction, and by the authority, of the several emperors of the Ta Tsing, or the present dynasty. Translated from the Chinese, and accompanied with an appendix, consisting of authentic documents, and a few occasional notes, illustrative of the subject of the work; by Sir GEORGE THOMAS STAUNTON, Bart. F. R. S. Pp. 581. London: 1810.

THE reigning Mantchou-Chinese family is of very recent origin. One of its most illustrious chiefs, who gained his distinction by military achievements, took the title of emperor, and established himself at Moukden in 1616. In 1644, his grandson, a lad six years of age, was placed on the throne of China. Three years after this event, the original edition of the *penal laws of China* was published in the name of the young monarch, Shunche. It was prefaced by the following document, which we quote according to the translation of sir George.

"When we contemplate the progressive establishment of our dominions in the East, by our royal ancestors and immediate predecessors, we observe that the simplicity of the people originally required but few laws; and that with the exception of crimes of extraordinary enormity, no punishments were inflicted besides those of the whip and the bamboo. Since, however, the Divine Will has been graciously pleased to intrust us with the administration of the empire of China, a multitude of judicial proceedings in civil and criminal cases, arising out of the various dispositions and irregular passions of mankind

in a great and populous nation, have successively occupied our royal attention. Hence we have suffered much inconvenience, from the necessity we have been almost constantly under, of either aggravating or mitigating the erroneous sentences of the magistrates, who, previous to the re-establishment of a fixed *code of penal laws*, were not in possession of any secure foundation, upon which they could build a just and equitable decision.

"A numerous body of magistrates was, therefore, assembled at the capital, at our command, for the purpose of revising the penal code, formerly in force under the late dynasty of Ming, and of digesting the same into a new code, by the exclusion of such parts as were exceptionable, and the introduction of others, which were likely to contribute to the attainment of justice, and to the general perfection of the work. The result of their labors having been submitted to our examination, we maturely weighed and considered the various matters it contained, and then instructed a select number of our great officers of state, carefully to revise the whole, for the purpose of making such alterations and emendations as might still be found requisite.

"As soon as this object was accomplished, we issued our royal authority for the impression and publication of the work, under the title of "*Ta Tsing Leuh, tseih keae foo le*," or the General Laws of the imperial dynasty of *Tsing*, collected and explained, and accompanied by supplementary clauses.

"Wherefore, officers and magistrates of the interior and exterior departments of our empire, be it your care diligently to observe the same, and to forbear in future to give any decision, or to pass any sentence, according to your private sentiments, or upon your unsupported authority. Thus shall the magistrates and people look up with awe and submission to the justice of these institutions, as they find themselves respectively concerned in them; the transgressor will not fail to suffer a strict expiation of his crimes, and well be the instrument of deterring others from similar misconduct; and, finally, the government and the people will be equally secured for endless generations in the enjoyment of the happy effects of the great and noble virtues of our illustrious progenitors."

The penal laws of the Ta Tsing dynasty, in coming down to the present time, have passed through a great number of editions; the latest which we have seen, and which is now before us, was published in the 10th year of Taoukwang (1830), in 28 volumes, octavo. We may occasionally, as we pass on with the review, pause to compare the translation with the *original*; though our chief endeavor

will be to give, and as succinctly as possible, an outline of the whole work, with remarks, *pro re nata*, on those points which show in the clearest light the intentions and the opinions of the Chinese. —The body of the work is arranged under the following heads; (1.) general laws; (2.) civil laws; (3.) fiscal laws; (4.) ritual laws; (5.) military laws; (6.) criminal laws; and (7.) laws relative to public works.

I. GENERAL LAWS. This division commences with a description of the ordinary punishments. The lowest degree of punishment is a moderate correction, nominally from 10 to 50 blows, with the *lesser** bamboo, of which however, only from 4 to 20 are to be inflicted. The second degree is inflicted with the *larger* bamboo; and the number of blows is nominally from 60 to 100, of which only from 20 to 40 are to be inflicted. Temporary banishment, with the same number of blows as in the second, constitutes the third degree of punishment. Perpetual banishment with 100 blows is the fourth. And death, either by strangulation, or by decollation, is the fifth and last. "All criminals capitally convicted, except such atrocious offenders as are expressly directed to be executed without delay, are retained in prison for execution at a particular period in the autumn; the sentence passed upon each individual being first duly reported to, and ratified by, the emperor."—It is obvious to remark, here, that many of the laws and edicts of the Chinese, as well as many of their words and actions, seem designed to operate solely *in terrorem*; hence for 50 blows, 20 only are to be inflicted; for 90 blows, only 35 are to be inflicted; and so on.

The next section relates to offenses of a treasonable nature; they are ten in number: namely—

* This is required to be about five feet and a half long; its breadth at the extremity is to be about two inches; its thickness one and a quarter; and its weight about two pounds; the *greater* is to be of the same length, but a little broader and a little heavier.

'*Rebellion*, which is an attempt to violate the divine order of things on earth by resisting and conspiring against the emperor, and is, therefore, an unspeakable outrage, and a disturbance of the peace of the universe; *disloyalty*, which is evinced by an attempt to destroy the imperial temples, tombs, and palaces; *desertion*, a term which may be applied to the offense of undertaking to quit, or betray the interests of the empire; *parricide*, the murder of a father, uncle, aunt, grandfather, or grandmother—a crime of the deepest dye; *massacre*, which is held to be the murder of three or more persons in one family; *sacrilege*, which is committed by stealing from the temples any of the sacred articles consecrated to divine purposes, or by purloining any articles in the immediate use of the sovereign, or by counterfeiting the imperial seal, by administering to the sovereign improper medicines, or, in general, by the commission of any error or negligence by which the safety of his sacred person may be endangered; *impiety*, which is discoverable in every instance of disrespect or negligence towards those to whom we owe our being, and by whom we have been educated and protected; it is likewise committed by those who inform against, or insult such near relations while living, or who refuse to mourn for their loss, to show respect for their memory, when dead; *discord*, in families, which is the breach of the legal or natural ties which are founded on our connections by blood or marriage; *insubordination*, the rising against or murdering a magistrate; and *incest*, the co-habitation of persons related by any of the degrees within which marriage is prohibited.—These crimes being distinguished from others by their enormity, are always punished with the utmost rigor of the law; and when capital, are exempted from the benefit of general pardon.

There are *eight privileged* classes; the *first* includes the relations and connections of the emperor; the *second* comprehends all those servants of the crown who are distinguished for their long and faithful service; the *third* includes those who are illustrious for their actions; the *fourth* class comprehends those who are eminent for their wisdom and virtue; the *fifth* includes those who possess great abilities; the *sixth* includes those who, by day and by night, are zealously and assiduously engaged in the performance of their civil and military duties; the *seventh* consists of the nobility, which includes all persons of the first rank, and those of the second and third who are in any civil and military

command; the *eighth* includes the second and third generations of those who have been distinguished for their wisdom and eminent services.—Persons belonging to the privileged classes cannot be put on trial, except for offenses of a treasonable nature, without the express command of the emperor. This benefit extends to all the near relations of the privileged classes.

When an officer of government commits an offense, his superior shall report the case to the emperor, who must direct and sanction the trial. If the accused is convicted of any offense, which in ordinary cases is punishable by the infliction of corporal chastisement, he shall instead thereof be subject to fine or to degradation, or to both. But those persons who have official situations without possessing *rank*, shall not be exempt from corporal punishment.—It is remarked here by the translator, that "every officer of government, from the first to the ninth rank, must be previously qualified by a literary or military degree, according to the nature of his profession; but the clerks and other inferior attendants in the employ of government are not considered to have any *rank*, or to be permanently distinguished from the rest of the community."

The Tartar subjects of the empire are chastised with the *whip* instead of the bamboo; and instead of banishment, they are "confined with the *cangue* [*kea*] or movable pillory." There are several considerations which are admitted in mitigation of punishment. When several persons are concerned in an affair, the accessories are punished with less severity than the principals.

It frequently happens in China, at the accession of a new emperor, and also on the occurrence of certain anniversaries, that there are passed acts of *general pardon*. From the benefits of these acts all those persons shall be excluded, "who have been convicted of any of the ten treasonable offenses

before mentioned;" or of murder; embezzlement of government stores; robbery; house-breaking; grave-opening; bribery; forgery and fraud; adultery; kidnapping; swindling; and in general all cases where the laws have been transgressed by premeditation or design. On the other hand, pardon shall be extended to all who have offended inadvertently, or who are liable to punishment merely by implication, or who are chargeable with "public offenses,"—provided such offenses, either of commission or omission, took place within the limits of their own jurisdiction. There are "particular," acts of pardon; and indulgence is frequently granted to offenders "for the sake of their parents" who are sick, infirm, or aged above seventy years, and have no other child or grandchild above the age of sixteen to support them. There are some provisions made also for astronomers, artificers, musicians, and women, and for the aged, and young, and the infirm.

Persons who make a voluntary and full confession of their guilt, before it is otherwise discovered, and surrender themselves up to justice, are *pardoned*. When all the parties to an offense have escaped, if an individual among them surrenders voluntarily, and also delivers into custody one other more guilty than himself; or if, when the guilt is equal, the larger proportion of the party are delivered up by the smaller,—those who thus voluntarily surrender themselves shall be pardoned, except in cases of killing, of wounding, and of criminal intercourse between the sexes. But "remission of punishment, upon a timely and voluntary confession of guilt, shall not be allowed in those cases of injury to the person or property which cannot be repaired by restoration or compensation, or when the offense was known to the officers of justice while the offender was concealed, or in cases of clandestinely passing public barriers.—If the robber, thief, or swindler, repenting of his conduct restores the plunder to the persons from whom he

took it, or if the corrupt officer restore the amount of the bribe to the person from whom it was received, this restitution shall be deemed equal to a confession at the legal tribunal, and in the same degree entitle the offender to pardon."

Concerning the *forfeiture* of goods, the law is, that "in any case of an illegal transfer of property, in which both parties are guilty, or when any person is convicted of possessing prohibited goods, such goods or property shall be forfeited to the state: but when any article of property has been obtained from an individual by violence, injustice, extortion, or false pretences, it shall be restored to the owner."

The following are the laws concerning offenses of members of public departments, committed in their official capacity, and concerning errors and failures in public proceedings.

"In all cases of officers of government associated in one department or tribunal, and committing offenses against the laws as a public body, by false or erroneous decisions and investigations, the clerk of the department or tribunal shall be punished as the principal offender; the punishment of the several deputies, or executive officers, shall be less by one degree, that of the assessors less by another degree, and that of the presiding magistrate less by a third degree....If an inferior tribunal reports its erroneous judgment to a superior, which superior, neglecting to examine and discover the error, confirms the same, the members of the superior tribunal shall be respectively liable to punishment less by two degrees than those of the inferior tribunal. On the other hand, when a superior tribunal communicates its erroneous judgment to an inferior tribunal, if the menbers of the latter neglect to examine the same, and having failed to discover the error, confirm it by their proceedings, they also shall be liable to punishment, though under a proportionate mitigation, in the case of each individual.—In all these cases, the scale of the punishment incurred shall commence with the clerks of the respective courts."

"Upon any error or failure in the public proceedings of an officer of government, if he discovers and corrects, or remedies the same, he shall be pardoned. Also, in case of error or failure in the proceedings of a public office or tribunal, if any one member discovers so as to correct or remedy the same, all the members shall obtain pardon An extraordinary delay in issuing public orders from any tribunal of justice or other

public department, renders all the members liable to punishment; but if any one of them voluntarily interposes, and prevents any further delay from taking place, all the magistrates or officers of that tribunal or department, shall be pardoned; but the clerk shall incur the full punishment except he had himself acknowledged the impropriety of delay which had taken place, and interposed to prevent its continuance; in which case his punishment shall be reduced two degrees."

"In translating the titles of the constituent officers of a Chinese tribunal or public board," Sir George remarks, that "it was impossible to find terms that were not in some point of view exceptionable, but those which have been chosen will show, that the arrangement is analogous to that adopted in such of our own colonial governments, as are administered by a president, members of council, secretaries, and clerks."

"*Offenses committed by foreigners*"—is the heading of a distinct section, which we quote entire. "In general, all foreigners who come to submit themselves to the government of the empire, shall, when guilty of offenses, be tried and sentenced according to the established laws. The particular decisions however of the tribunal *Le-fan Yuen* (the foreign or Colonial Office,) shall be guided according to regulations framed for the government of the Mongol tribes."

"This section of the code," says the translator in a note, "has been expressly quoted by the provincial government of Canton, and applied to the case of foreigners residing there and at Macao for the purpose of trade. The laws of China have never, however, been attempted to be enforced against those foreigners, except with considerable allowances in their favor; although on the other hand, they are restricted and circumscribed in such a manner that a transgression on their part of any specific article of the laws, can scarcely occur, at least, not without, at the same time, implicating and involving in their guilt some of the natives.

who thus, in most cases, become the principal victims of offended justice.

"The situation of foreigners in China is certainly by no means so satisfactory on the whole as might be desired, or even as it may be reasonably expected to become in the progress of time. [Again, in another note.] It is one of the necessary, but embarrassing consequences of the footing upon which foreigners are at present received in China, that they can neither consider themselves as wholly subject to, or as wholly independent of, the laws of the country in which they live. When unfortunately involved in contentions with the government, there is a line, on one side of which submission is disgraceful, and on the other, resistance unjustifiable; but this line being uncertain and undefined, it is not surprising that a want of confidence should sometimes have led to a surrender of just and reasonable privileges; or that at other times, an excess of it should have brought the whole of this valuable trade, and of the property embarked in it, to the brink of destruction."

The following paragraph points out the mode of procedure *when the laws appear contradictory.*

When the law in any particular case appears to differ from the the general laws contained in this division of the code, the magistrate shall always decide according to the former, in preference to the latter. If an offense is committed under aggravated circumstances, of which the offender is ignorant at the time, he shall suffer no more than the punishment due in ordinary cases; as for example, 'if a nephew, being educated at a distance from his uncle, and not knowing his person, strikes him, it shall be judged to be only an ordinary case of assault.' On the other hand, if the offense is committed under palliating circumstances, the offender shall have the full advantage thereof; as for instance, 'a father strikes a person whom he supposes to be a stranger, but who was in fact his son.'

When the sentence of the law is said to be *increased*, it is implied that the punishment shall be inflicted more severely,—a sentence of forty blows, becomes a sentence of fifty blows; when the sentence is *diminished*, the punishment is mitigated, fifty blows are reduced to forty; and so forth.

The following is the law concerning the *division of time.* "A day shall be considered to have elapsed when the hundred divisions are completed." At present, the day is divided into *ninety-six* divisions. "A day's labor shall, however, be computed only from the rising to the setting of the sun. A large year shall consist of 360 days complete; but a man's age shall be computed according to the number of years of the cycle elapsed since his name and birth were recorded in the public register."—Concerning this division of time the translator remarks, that the civil year in China ordinarily consists of no more than twelve lunations, but that an intercalary month is introduced as often as may be necessary to bring the commencement of every year to the second new moon after each preceding winter solstice. The most usual date employed by the Chinese, is the year of the reigning emperor, but they likewise compute by cycles of sixty years,—each year of such a period being distinguished with a particular name, formed by a binary combination of ten initial, and twelve final, characters.

Here we conclude our extracts from the first division, or *preliminary regulations* of the Penal Code. We have passed over several whole sections; but have endeavored to bring into notice all the most important topics, and, as far as it could well be done, in the words of our elegant and learned translator.*

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* To be continued.

Journal of a voyage along the coast of China from the province of Canton to Leaoutung in Mantchou Tartary; 1832–33: *by the Rev.* CHARLES GUTZLAFF.

[The journal, which we here introduce, and which we shall conclude in our next number, contains a sketch of the *third* voyage which has been made along the coast of China by Mr. G., during the last two years. He embarked for the *first*, on board a junk at Bankok, June 3d, 1831, reached Mantchou Tartary in November, and returned to Macao, Dec. 13th. On the *second*, he embarked Feb. 26th, visited several places in the provinces of Fuhkeën and Chekeäng on his way up to Shantung, and from thence he passed to Corea, and returning by the Lewchew archipelago, reached Macao, Sept. 4th, 1832. For the *third*, he embarked on the 20th of last Oct., and returned on the 29th ult. This last voyage, in regard to direct intercourse with the people and opportunity for observation, far exceeded either of the preceding; and the journal, though brief, affords abundant evidence that to the *people* of China, the "foreign barbarians" are no unwelcome visitors.—We ought to add, that this journal was written for *publication in England*, and that at our request, the writer was induced to let it appear in the pages of the Repository.]

AFTER much consultation with others, and a conflict in my own mind, I embarked in the *Sylph* Capt. W., commander, and A. R., esquire, supercargo, Oct. 20th, 1832. The Sylph was a fast sailing vessel, well manned and armed. She had to beat up against a strong northeast monsoon, and to encounter very boisterous weather before reaching her destination, Teëntsin and Mantchou Tartary. From the moment we left Macao roads, we had to contest our whole course against wind and current. Furious gales, accompanied with rain and a tremendous sea, drove us several days along the coast, threatening destruction to our barque. But God who dwelleth on high did not forsake us; and, though often engulphed in the deep, his almighty hand upheld our sinking vessel. Only one Lascar was swept away; we heard his dying groan, but could lend no assistance. It was a dark, dismal night; we were thoroughly drenched with water; horror hovered around us. Many a wave swept ove r

our deck, but those which dashed against our poop were really terrible; three of them might have sunk us.

October 26th, we lay to under a double reefed sail, and then ran into Ke-seak (Ke-shih) bay, on the east coast of Canton province. The harbor is lined with rocks. The coast is bleak and studded with granite; the interior is very fertile. Many villages and cities are visible from this place. We were soon visited by the fishermen, a boisterous and rough sort of people. In exchange for their fish, we gave them rice, but they were never satisfied with the quantity. Perceiving, however, that the barter yielded them a great profit, they brought vegetables, and offered themselves as brokers. Although this was an imperial naval station, they were by no means frightened by the presence of his majesty's officers. They received my books gladly, frequently repeating their thanks, and promising to circulate them far and wide amongst their friends. —In this voyage I was provided with a choice stock of books, three times the number which I had in the preceding voyages.

During the night the wind subsided, and for the first time we enjoyed repose. The next evening we visited Kap-che (Kă-tsze), a little to the east of Ke-seak. Here I was hailed by my friends, who called me their townsman, and expressed their delight in seeing me come back again. Books were in great demand, and the genuine joy in receiving them was visible in every countenance. I had been here a few months before, and traveled through many a village with the word of God in my hand. It had drawn the attention of many, and the interest now manifested was truly encouraging.

The weather becoming gradually fair, though the wind was contrary, we were able by tacking to advance slowly. When we passed Namoh (Nan-aou) in Fuhkeën, we saw occasionally large villages and cities along the coast, at which we could

only gaze, and were obliged to put into Lae-ao (Nae-aou) bay. This is in the northern part of Fuhkeën, lat. 26 degrees N., and long. 120 degrees E.; a very excellent harbor, and almost land-locked. Anxious to proceed on our voyage we weighed anchor early next morning. The inhabitants in the neighborhood who had never seen a ship, came off in boats, but being rather distrustful they kept aloof. When I hailed them they approached nearer and nearer, but by the time they came along side, we had already got under way. Tendering a book to an intelligent looking man, he was at first surprised at the strange gift, but then turning to his countrymen he read it aloud. Their attention was instantly drawn towards him; other requests were made, and within a few minutes, the ship was surrounded by clamorous applicants. The captain was beckoning them away, and loosened the painters, but they clung to our tackle and declared, "we must have these good books, and will not move without them." Such determination had the desired effect; I gave them freely what they so earnestly craved, and they went away exulting.

November 8th, we put into Pih-kwan, on the frontier of Chekeäng, in lat. 27 degrees 11 min., N., long. 120 degrees 22 minutes, E. This harbor is spacious, and by changing the berth, affords shelter against all winds. Here we visited several junks which were on their way to Shanghae. When books were offered to the crews, they refused to accept them, upon the plea of having nothing to give us as an equivalent; and upon hearing that they might receive them as a present, they made many bows, and said that they took them upon credit.

Innumerable native craft are always seen plying about, as we approach the emporiums of Keängnan and Chekeäng. These coasters seem to be an aquatic race, preferring the briny element to the comforts of the shore. Of all the Chinese fishermen, which is a very numerous class of people,

the natives of Fuhkeën are the most enterprising and daring. The greater part of the Chinese coast is visited by them; they brave all dangers for a scanty livelihood, and suffer the severest hardships to return to their families with five dollars after the toils of a whole year. Want and their lawless inclinations have frequently converted them into pirates; even at this moment they are the terror of the whole Chekeäng coast.

We had now (Nov. 15th) reached Keängnan; the winds were variable, and a month after our departure we saw the promontory of Shantung, and were beating towards Mantchou Tartary. It was now a year since I had been there; we landed at Fung-ming, a place to the south of Kae-chow. Some Shantung emigrants, who here constitute the most numerous part of the population, were quietly walking along the shore, when they saw "these strangers" start up to view. Instead of being startled they looked very gravely at us, and after having satisfied their curiosity in regard to our origin, they went on with their work. We had had a long conversation with the owner of a house, who had posted himself right in the way to prevent our entering his dwelling. I now thought it high time to make them a present of some books. When they found that I really intended to *give* these to them, they changed their tone, became friendly and hospitable. We entered their hovels of which the oven constituted the principal part, and, in fact, seems to be the drawing-room, bed, and kitchen. Pigs, asses, and goats lodged in an adjoining room very comfortably. Our host had provided a quantity of fuel from the stalks of the cotton plant, which grows here very abundantly. He had a very numerous and healthy family of children dancing with delight about the strangers. Every body was well dressed in seven-fold jackets and skins, and seemed also to be well fed; for the country abounds in all the *necessaries* of life, and has abundance of

produce for exportation. When we left the people, now grown more familiar with us, they pressed forward to receive the word of eternal life, and were by no means deficient in compliments and thanks for the precious gift.

A few hours afterwards we arrived in the bay of Tung-tse-kow, in lat. 39 deg. 23 min. N., long. 121 deg. 7 min. E., where we found a large fleet of junks, bound to the southern provinces, but now lying at anchor. They were all loaded with Mantchou produce. The people on board seemed openhearted, and answered our questions with great frankness. Their unanimous advice was, not to proceed farther to the north, because we should there meet with ice.—I can bear witness to their readiness to receive the tidings of salvation. Though their utter ignorance of Christianity opposed a strong barrier to their understanding our brief conversations, yet the books will speak to them at leisure. They may be only partly perused, or even some of them may be thrown away; yet many a tract and Bible will find readers, and impart knowledge necessary to the salvation of the soul. Filled with these thoughts we visited the valleys and hills around the bay. Very few traces of idolatry were visible in their houses; we saw only one temple dedicated to the Queen of Heaven, with the trophies of her saving power hung up—some junks in miniature. A few blind men were the overseers. We found here a very intelligent people, who made rational inquiries of us, and who also read our books.—Nothing struck them so much as the construction of a watch. The fine calico of our shirts, and the broadcloth of our coats, also struck their fancy very much; but for their want of money they would have bought these at a high price.

The valleys along this coast present an alluvial soil. In no part of the world perhaps does the sea recede so rapidly and constantly as in Leaoutung *and Pih-chihle.* Every year adds to the land some

fertile acres, and makes the navigation more dangerous. We walked along an estuary which runs a considerable distance into the country. Large flocks of goats were browsing upon the remnants of grass which the retiring autumn had left. The people were much frightened when they saw us entering the villages; many of their houses were very bare and comfortless. I here learned to my great surprise, that the people had become apprehensive that we were about introducing Roman Catholicism. Though I explained to them the wide difference between our respective tenets, they shook their heads and began to disbelieve my statement. The people in the junks, however, were all attention, and gladly received the gospel.—We had from an eminence, a full view of the adjacent country. None of the existing charts gives a correct outline of the coast; the southwestern extremity does not run out into a promontory, but ends in a bluff headland, about a degree in breadth. Many islands are scattered along the coast, but the water is shallow, seldom exceeding ten fathoms.

On the 28th of Nov., we arrived in the roads of Kae-chow. Upon examination, we found it impracticable to anchor so close in shore as to protect us from the strong northerly gales; we therefore bore away for Kin-chow and the Great Wall. Whilst we were anticipating the pleasure we should experience in beholding this ancient structure, we ran upon a sandbank, which was entirely unknown to all of us. The ship knocked very heavily upon a hard sand bottom, and our apprehension both of losing keel and rudder, and of springing a leak, were by no means groundless. Backing the sails and throwing part of the cargo overboard, proved ineffectual to set us off; the vessel settled in the sand, and remained immovable. The next morning a fierce north wind blew from the ice-fields of Kamtschatka down the bay; the water decreased, the ship fell over on her beam-ends, and all our Lascars

were disabled by cold from doing any work. During these hours of peril, our almighty God consoled our hearts so that we were enabled to remain cheerful, and to hope and pray for the best.

After having failed in all our efforts to get her off, a party of volunteers was made up, and departed for Kae-chow to procure assistance from the mandarins. The land was more than 25 miles distant, the cold most intense, and we had thirteen helpless Lascars in the boat. Entirely covered with ice, we arrived at a head-land, and were received most humanely by some fishermen and a priest, but found no mercy before the mandarins. One of the Lascars was frozen to death, the others were on the verge of eternity. Never did I so well understand the 28th chapter of Acts; *we* also were received into cottages, and a fire was kindled to thaw our clothes.

Whilst we were on shore endeavoring to hire some lighters, the ship got off by the interposition of God, who had ordered the south wind to blow, thus driving up more water upon the bank. His name be praised to all eternity—for we were very near utter destruction. I had afterwards an interview with a Mantchou officer of high rank; even he, though a heathen, ascribed our escape to "supreme heaven." When we returned to the ship, we again ran the risk of perishing with cold; for the north wind rose on a sudden, and the cold became so intense that everything congealed.

Dec. 3d, our ship was coated inside as well as outside with solid ice. After several hours of labor we succeeded in getting up the anchor, and took a speedy farewell of these dismal regions. At our re-entering Tung-tsze-kow bay, we saw a great number of junks at anchor. We were hailed by the kind natives, who procured for us provisions and fuel, which the mandarins had *promised*, but had never furnished. The absence of their rulers dered them more friendly; they did everything

in their power to oblige, and showed themselves worthy of our trust.—There is here a great field for Christian enterprise. The inhabitants show much sound understanding, and are free from that degrading superstition which reigns in southern Asia. Though every grove and high place was full of idols and images, and every eminence adorned with a temple, the people were not utterly enslaved by superstition. In their habits and behavior, they appeared very much like our peasantry: some of their farms were in excellent order, and plenty reigns everywhere.—Kae-chow city, which we visited, is situated about 10 miles in the interior, surrounded by a high wall, and thickly inhabited; it is a place of extensive trade, but the houses are low and ill-built. The Chinese colonists, which are by far the most numerous part of the population, are very industrious; whilst the Tartars live at their ease, and enjoy the emoluments of government. I consider Mantchou Tartary as a very hopeful field for missionary enterprise, and humbly hope that it will soon attract the notice of some society.

Unable to remain any longer in these northern latitudes, we bore away for Shantung. However, as we there found the cold rigorous, we steered for Shanghae in the southern part of Keängsoo province. Though keeping about 30 miles distant from the shore of Keängnan, we nearly ran upon a bank of the Yellow river. It is very apparent, that the immense sand-flats of Keängnan extend a great distance from the low coast; but this coast, as well as the greater part of Shantung and Pihchihle, is entirely unknown to any European navigator. We arrived (December 11th) near the entrance of the channel which leads between shoals and sand-flats to the Woosung river, on which Shanghae is situated; here we were detained for three days by contrary winds. The air was darkened, and the storm raged throughout the dismal days and *nights*. The motion of the ship was

very great, the sea dashing violently against her weather-side.

When at last the thick clouds cleared away, and the sun shone out in his lustre, the sea still running very high, we perceived a junk in distress. She had lost both her masts and anchors, and was drifting like a log upon the wide ocean. Several Chinese vessels were in her neighborhood, but only one approached her, and after perceiving her helpless state, bore away with one of her crew. It was time now for us to retaliate in the Christian way; for when we were in distress, nobody came to save us, and we had now an excellent opportunity of executing Christ's commands in Matth. v. 44. We manned a boat and ran alongside, but were nearly swamped by the huge waves. The crew, twelve in number, stretched out their hands for assistance, and with piteous cries intimated their dangerous situation. The first thing which they handed to us, was an image of the Queen of Heaven, the patroness of Chinese navigators. At this extraordinary instance of heathenish delusion, I grew impatient, as we had not a moment to lose; I called to them, "let the idol perish, which can neither save itself nor you." We snatched up four men into the boat and returned towards the ship. The idol was drowned, but all the men were saved. As soon as they reached our ship, the captain of the junk fell on his knees before Mr. R. the supercargo. We directed him to adore the true God, and render him thanks for deliverance. When we had saved their clothing, and a small part of their cargo, the water had almost risen between decks, and we set fire to the vessel.

After many reverses, having entered the Woosung river, we drew up a memorial addressed to the principal magistrate of Shanghae district, and delivered the Chinese, who were natives of Tsungming island, to his care. We had immediately an interview with admiral Kwang, the naval commander

of this station; he was very friendly, made numerous inquiries respecting Mr. L. the supercargo of the *Amherst*, and offered his services for our accommodation. During the time which we staid in the river, or lived at Shaughae, I had frequent opportunities of visiting those places where I had been six months ago. The people appeared even more friendly than before. In the villages, they inquired whether I had brought new books with me, and were eager to obtain them. After distributing a few, the demand grew more urgent, so that I could scarcely show my face in any of the villages without being importuned by numerous crowds. Most joyfully did they receive the tidings of salvation, though still ignorant of the glad message, "to you is born a Savior."—As it is a custom with them to expose their dead near their houses, they are constantly reminded of their mortality.

The mandarins never directly interfered with my distributing books or conversing with the people. After having issued the severest edicts against having any commercial dealings, they gave us *full permission to do what we liked*. When they saw that their inflammatory placards had not the desired effect, they changed their tone, praised our conduct in rescuing twelve Chinese, but gave also their paternal advice to the people, to have nothing to do with the barbarians. Meanwhile an imperial edict had arrived, enjoining the officers to treat us with compassion, but not to supply us with *rice or water*. They acted up to the letter of these peremptory injunctions, but sent great quantities of live-stock, flour, &c., aboard, with the sole condition of not paying for them. As we were rather short of provisions, we accepted their stores.

This central part of China is very fertile, being a continous plain of a black, loamy soil, well irrigated by numerous ditches and canals. The population is immense, and if we ought to judge from the numerous *children* which we saw, it is on the

increase. Shanghae appears to be the greatest emporium of the empire. We found there more than a thousand junks moored opposite the city, and others were arriving whenever the weather permitted. We may call it the gate of central Asia, and especially of the central provinces of China. During the time we remained in the port, (from Dec. 25th, 1832 till Jan. 5th, 1833,) though it is situated in latitude 31 degrees north, the weather was rather severe, the thermometer seldom rising above 33.

Jan. 5th, we sailed from this port, shaping our course to Chapoo, a harbor on the north coast of Chekeäng, in lat. 30 deg. 37 min. Until you come to the high lands which form the harbor of this city, the whole coast from the Yellow river is very flat, and scarcely visible even with the ship close in to the land. The sea is everywhere receding from the land, so that the flats formed along the shore, which are dry at low water, constitute a barrier to the whole coast, and are gradually becoming arable soil. We tried to reach the shore a few miles north of Chapoo, but even our jolly-boat got aground, and we must have waded more than a mile through the mud, before we could reach the shore. But from Chapoo the country becomes hilly with undulating ridges, and continues so for a long distance, with little variation.

Chapoo is the only place from whence the imperial monopoly with Japan is carried on. It has a tolerable harbor, with considerable overfalls. The rise and fall of the tide is very great, so much that the smaller junks are left high and dry at low water. Together with its suburbs, the town is perhaps five miles in circuit, built in a square, and intersected by numerous canals which are connected with the Hangchow river. Nothing can exceed the beautiful and picturesque appearance of the surrounding region. We may say that as far as the eye can range, all is one village interspersed

with towering pagodas, romantic mausoleums, and numerous temples. The adjacent country is called the Chinese Arcadia; and surely if any territory in China is entitled to this name, it is the tract around Hangchow and Chapoo. It seems that the natives also are sensible of their prerogative in inhabiting this romantic spot. They have tried to improve upon nature, and have embellished the scenery with canals, neat roads, plantations, and conspicuous buildings. We found nowhere so much openness and kindness as among them. Their intelligent inquiries respecting our country were endless, and they seemed never satiated with our company.

When we first landed, an armed force was drawn up along the shore. The soldiers had matchlocks and burning matches ready for a charge. A Tartar general had placed himself in a temple to superintend the operations. Being accustomed to the fire of Chinese batteries, which seldom do hurt, and knowing that their matchlocks cannot hit, we passed the line of their defence in peace. The soldiers retreated, and the crowds of people in the rear being very dense, a great part of the camp was overrun and pressed down by the people, so that the tents fell to the ground. After this outset, nothing disagreeable occurred; we were at full liberty to walk abroad and converse with the people, and were only occasionally troubled with the clamorous intreaties of some officers. But after an interview with a messenger from the lieut.-governor at Hangchow, (a very sensible, courteous officer,) and several other mandarins, we came to an understanding.

In one of our excursions I took a box of books with me. We had visited a temple upon a high hill which overlooks all this populous region. The temples might be called *elegant* by the Chinese, if the abominations of idolatry did not render such an epithet inapplicable. When I took the books out of the boat and handed a copy to man of respect-

able appearance, he read aloud the title, and all at once the crowd rushed upon me, hundreds stretching out their hands to receive the same gift. Within a few minutes the store was exhausted, but the news spread with great rapidity. We saw the people sitting for six hours together on the brow of a hill opposite to which our vessel was lying at anchor. As soon as they saw us approaching near to the shore, they ran down the hill with great velocity, grasped the books from my hands; and sped towards their friends in the surrounding villages. If ever our Christian books have been read with attention, it was here at this time. We took a wide range in the adjacent country, and were really astonished at the general knowledge which these silent preachers had spread.—Let us not boast of such an extraordinary instance of the diffusion of knowledge, nor deny to curiosity her full share in this stir; yet after all this, the gospel must be said to have flown here on eagles' wings. We leave the result to God, and wish to revisit those places, not to exult selfishly in the great changes which may have taken place, but to praise our Redeemer that he has given to these millions the means of knowing the way of eternal life.

MISCELLANIES.

REMARKS ON THE POPULATION OF CHINA.*—It appears that the existing population of China, as given in your paper by a comparative statement of authors who have written upon the subject, has excited much interest. To all who are only acquainted with one part of China, or who have obtained all their knowledge from report, the enormous number of 360 millions must appear far above the actual amount. Having visited only the maritime provinces of the empire, I am by no means competent to judge of the population in the inland provinces; nor did I ever take the trouble to compare the

* *From* a Correspondent.

statistical accounts of one district with the average population. Yet I have been everywhere struck with the dense adult population which I met, and with the amazing numbers of the rising generation. Every habitable spot is cultivated, and inhabited by the greatest numbers which by their utmost exertions can subsist upon it. View the bleak coast of Fuhkeën province; the barren rocks and the extensive sand flats are rendered arable by industry, and are thickly inhabited. The plains of Chekeäng exhibit still greater multitudes in their innumerable hamlets. Keängsoo is crowded with villages and cities; hundreds of miles we saw nothing but hamlet joined to hamlet. Shantung province is inferior to both these, yet it has an immense population; and Pih-chihle is a world in itself.

That China should furnish subsistence for a greater number of people than most of the countries of Europe on equal space, is not at all suprising, if we regard the provisions of the poorer classes, which are here a greater proportion than anywhere else in the world. These all live on a very sparing diet, not in quantity but in quality. It is only in times of general starvation, that we could expect the inhabitants of the poorest parts of Europe to live upon the common diet of the poor people here. We may safely assert that one European requires an amount of land to maintain him, sufficient for the maintenance of two Chinese.

In Europe, we have gardens, immense forests, marshes, meadows, &c. We find nothing like these in any part of China, at least on a large scale. There may be wastes which are absolutely unproductive; but where are the meadows with their large herds of grazing cattle? Where shall we find the European gardens or orchards? There are indeed some, but they bear no proportion to the ground laid out for these purposes in Europe. Their forests are on the brows of hills, so that very little arable land is lost thereby; and their marshes, by immense labor have been converted into fertile rice-fields. The Chinese do not consume so much animal food as we do; hence the grain which with us is devoted to the support of cattle, here falls to the share of man. Add to this, the grossness of the Chinese stomach which refuses nothing; and consider also the large importation of provisions from southern Asia and Mantchou Tartary; and the question *how* these millions can subsist, will be solved.

In Europe, we live not merely to drag out our terrestrial existence, but we live also for enjoyment, and the poorest classes often waste more than would maintain double their number. In China, the means of enjoyment are very limited. The common people bend their whole mind to get the indispensable necessaries of their existence; they seldom go further. Though they are occasionally extravagant during the time of their festivities, they curtail their expenses immediately after they are

over. I have adduced these facts to show the *possibility* of the existence of such a population. I have added my own testimony as an eye-witness, and add that I never saw a more populous country, nor ever beheld so numerous a progeny. But China is not only populous in itself, it has a superabundance to send to the adjoining countries. I do not here mention Corea as having recieved Chinese emigrants, but refer to Mantchou Tartary, Formosa, Siam, Cochinchina, and the Indian Archipelago.

A century ago, Mantchou Tartary was a dreary waste, having been deserted by its original cultivators, for their more ambitious projects in China. At the present moment there are millions of Chinese from Shantung province, inhabiting this country. I have been in Tingchoo foo district, from whence the major part of these colonists went; but we found no apapparent diminution in the population. Every year new emigrants depart and penetrate farther to the north, but their departure is scarcely perceptible in the numbers remaining.

During the time when the Dutch held a part of Formosa, some Chinese settlers came from Fuhkeën province; but since the Chinese have had possession of the island, their numbers have increased to several millions. These supplies are both from Fuhkeën province, and the eastern parts of Cantou; and they are daily on the increase, so much so as to threaten the entire extinction of the aborigines.

When the Ming dynasty reigned, a few traders found their way to the southern parts of Asia. But after the accession of the Mantchou family to the throne, multitudes of men from Fuhkeën left their homes for the islands of the Indian Archipelago, to escape the thralldom of these "barbarian rulers." When Yungching succeeded Kanghe, he not only connived at these emigrations but even encouraged them. With the extension of the trade to the countries south of China, emigration also increased. Many of the islands are thickly inhabited by the Chinese settlers, whose numbers are annually increased by new comers, whilst only a few return to their native land. I have been in those parts of the empire from whence these colonists come; but the emigration never thins the dense population, which might send forth tenfold the present number of colonists, without depriving the country of cultivators.

The most numerous part of the population in Siam is Chinese, far outnumbering the natives. Most of these emigrants come from the eastern part of Canton province; and notwithstanding this constant drain, the numbers are so immense that government is constantly harassed with providing them the means of subsistence. In Cochinchina and Tungking, the Chinese colonists are numerous, notwithstanding the great restrictions made to prevent any augmentation.—Were we well acquainted with the countries west of China, we might

perhaps find that the Chinese emigrants also throng towards those vassal states, wherever they are not directly prohibited from crossing the frontiers. The little which we have said, however, may be sufficient to show that the population of China is enormous, and is on the increase. I think therefore that the census as given in the Ta Tsing Hwuy-teën, is rather below than above the actual number.

Whilst viewing these myriads, debased by gross idolatry, we cannot but deeply lament their condition. As long as the glorious gospel shall not penetrate these vast regions, they will stand like a blank and dreary waste, before the eyes of the Christian philanthropist. But as there has been a time of lamentation for many centuries, there will also be a period of rejoicing. For them also the Redeemer of the world became man, and suffered the most cruel death on the cross; the same blood which was shed for the European nations, and which has proved effectual to the salvation of millions, will likewise afford deliverance to the sons of China. There are no chimeras; we trust in the saving power of the exalted Son of God; we believe his promises, and may perhaps in our own times see the approach of the glorious day.

The political economist may ask, What will become of China if her population continues to increase at the present rate? To this question, I can give no answer. We may look wishfully to the western shores of the American continent; there is still room for many millions of industrious colonists like the Chinese; but the system of national separation prevents one from indulging in such speculations.—Let Christianity sway her sceptre over China, and all will be well.

Vaccination.—The papers concerning the introduction of vaccination into this country, alluded to in a previous number, (see volume first, page 334,) came to hand early in this month. They were accompanied by a very polite and friendly letter, which however requires us to refrain from remarks which, we think, are due to the writer of these papers. We can, therefore, only tender to that venerable and worthy gentleman, and we are happy to do it thus publicly, our hearty thanks, both on our own account and in behalf of the benefited millions of this empire.—The first part of the papers consists of a Report which was written in 1816; the last part contains a summary of three other Reports, which were made subsequently and at different times. The *tract* mentioned in the first Report, with one or two others written by natives on the same subject, we purpose to notice in a future number. During the present season, and partly perhaps in consequence of

the unusual prevalence of the small-pox, the practice has been very extensive in Canton;—a little grandson of his excellency governor *Loo* is among the subjects vaccinated. Without further remark for the present we here subjoin the papers entire.

Report submitted to the Board of the National Vaccine Establishment, respecting the introduction of the practice of vaccine inoculation into China, A. D. 1805: its progress since that period, and its actual state. Dated Canton, February 18th, 1816.

It having devolved upon me to conduct or superintend the introduction and practice of vaccine inoculation in this part of the world, during the last eleven years, I beg leave to submit to the Board of the National Vaccine Establishment, the following Report of its commencement, progress, and present state. I do not flatter myself that any suggestions or facts in my power to adduce, can be deemed essential, either to the establishment, or to the improvement, of the practice; still I trust that the following details will convey some testimony of the efficacy of it, in addition to the mass of evidence which has enabled the Board, and the Medical Profession at large, to pledge themselves so fully and so solemnly in its behalf to their country.

Almost from the period at which rational proof was afforded of the efficacy of vaccination for its end, the Honorable the East India Company had, in their own territories, promoted the practice by every aid and countenance in their power to afford; and especially so, by a munificence of expense for the end, which few governments have incurred in behalf of their subjects, in mitigation of mere personal and domestic evils and sufferings, however great and general they might be. Their relations with this empire being merely commercial, and its institutions so peculiar, no construction of duty called for, nor did their influence admit of, such effectual interference;—notwithstanding they have all along sanctioned the end; in consequence of which many attempts were made to introduce the practice from British India, but unsuccessfully.

In the spring of 1805, and whilst James Drummond, esquire, was at the head of their affairs in this country, the vaccine was brought by Mr. Hewit, a Portuguese subject and a merchant of Macao, in his vessel, upon live subjects from Manila; —His Catholic Majesty having had it conveyed by suitable means, and under the care of professional men (across the South American continent), to his settlement in the Phillippine islands. I observe that one of them (D. F. X. Balmis,) states himself to have introduced the practice in this country; but before his arrival in China, it had been quite extensively conducted by the Portuguese practitioners at Macao, as well as by myself among the inhabitants there and the Chinese, and

the accompanying tract drawn up by me, had been translated by Sir George Staunton into Chinese, and published several months previous to his arrival.

As I deemed the inoculation among subjects connected with the foreign society, or with the settlement of Macao, nugatory towards an establishment of the practice in China; it was from the beginning conducted, first at some expense, by inoculations at stated periods among the natives,—and of them, necessarily, the poorest classes, who dwelt crowded together in boats or otherwise, so that (the small-pox being, invariably, an annual epidemic in this province) its efficacy soon came to the test. By the time the British Factory removed from Macao to Canton in that season, a degree of confidence had been established in its favor; and in the course of the winter and spring months of 1805–6, and during the raging of the small-pox (of which the annual period of attack is in February, and of its decline early in June), the numbers brought for inoculation were great.

At that time it was considered judicious to endeavor to give the practice extension by vaccinating as many as possible, not fully aware of the characteristic apathy of the Chinese to what does not immediately appeal to their observation through the exigency either of their sufferings or interests, and erroneously thinking that such a benefit to be appreciated, required but to be known. Very many (I believe I may state thousands,) were in the course of twelve months inoculated; and even under the circumstances stated, and in that early stage of the pursuit, I heard no imputation laid against the success of the practice, which admitted of being traced,—an instance of good fortune the less to have been expected, because in order to fulfill the views I had taken of the most proper means for its dissemination, I had instructed several Chinese in the details of it, after the best manner I could, and they practiced it extensively as well at a distance from as under my inspection.

When the small-pox ceased to be epidemic, the evil and the remedy against it were equally forgotten; and I found great difficulty in procuring a sufficient number of subjects, by means of which, merely to preserve the vaccine. In fact, since its first introduction into China, it has been twice extinct; and in both instances, again brought from the island of Luçonia. At two other times, when lost at Macao and Canton, (at which places only I had it in my power to exert any care respecting it,) it has been found to have been kept up in country districts at considerable distance from either, but still within the province of Canton. Beyond that province, I have no certain grounds for stating the practice to have spread; and a hope, at one time held out to me, that the vaccine might be found upon the cows in some of the remoter provinces, proved fallacious.

Its present state, and the prospects of its preservation, are points upon which it will probably be most satisfactory to afford notices; and as connected with those, the proofs in favor of the efficacy of the practice.

It certainly has spread greatly here from among the lower classes of society, so as to have become general among the middling rank, and to be frequently resorted to by those of the higher conditions. The class of Chinese, who are now the vaccinators, are generally taken from those who are or have been employed about the British Factory. From their medical men, especially those who devote themselves peculiarly to the treatment of small-pox, it at first met with strenuous opposition; and it still meets with little acceptation. Alarms of failure have been occasionally spread; and although the difficulty of tracing such when stated, is a great incidental drawback; I have had occasion to see variola, measles, pemphigus and cutaneous eruptions, which had been supposed to arise from variolous infection in persons previously vaccinated;—yet upon the whole, the confidence in its efficacy though gradually conceded, has become full, grounded upon ample and annual evidence before adverted to, with fewer obstacles from prejudice than could be anticipated, especially in a Chinese community. There remains only one prejudice to contend with, entertained against submitting the children to vaccination during the great heats of the summer and autumnal months, arising no doubt from an observation, generally just, that all diseases attacking or brought on at that season, are more than usually dangerous or severe.

This impediment will also, I doubt not, be surmounted in course of time,—especially so, as from a view chiefly to that one point, some of the principal members of the Chinese commercial corporation, in whom is vested the exclusive privilege of conducting the foreign trade, have established a fund, for affording gratuitous inoculation to the poor at all times, especially framed, and judiciously so, to allot small premiums to those who bring forward their children at that objectionable period. The practice is conducted at their hall for meetings, by the Chinese vaccinator whom I have before mentioned; and from 15 to 40 (when the number of applicants requires limitation,) are, at that place inoculated every ninth day. I am now released from the laborious, and, here, peculiarly irksome task of personally conducting the vaccination,—my care being limited to inspection of the pustules from which the lymph is taken, and that for form only, in consequence of malicious rumors having been circulated, of the Chinese vaccinators not having been circumspect in the choice of the matter they used.

As far as the medical servants of the East India Company in China are concerned, the practice has always, and to all descriptions of persons, been gratuitously dispensed. But it is

no way unfavorable, either to the chances of dissemination or preservation of the practice, that it has become a source, both of reputation and emolument to the Chinese, who have engaged in it, and who conduct it extensively throughout the city of Canton and country around, as well at the station specified. As regards the description of people who have hitherto been benefited by it, their conviction of its efficacy must have been chiefly founded upon pure practical grounds, from their frequent opportunities of observation, that no kind of exposure to, or communication with, variolous patients infected persons who had been vaccinated. To those among whom it has now advanced, a perusal of the tract printed in their language will serve to give additional currency and stability to the practice. I am unable to form to myself any probable estimate of the number of persons who have been benefited by vaccination in the districts of and around Canton and Macao; but in the period I have specified it must have been very great, so much as to render a connection between the greater mildness of the small-pox when epidemic, and the dissemination of the practice, not impossible. The mode in which the practice has been conducted, corresponds to that deemed most proper in Europe; the difficulty of again seeing the patients or testing them, rendering it necessary to guard against the chance of failure by an increased number of insertions, generally four.

The next Report which was made, dated March 19th. 1821, was suggested by documents from the Board, and the European accounts and publications about that period,—narrating occurrences, and numerous ones, of attacks of a secondary, though modified small-pox after vaccination; which became a source of considerable solicitude, with a corresponding desire to ascertain, if, and how far, we had proved instruments of spreading delusions instead of a benefit. After stating that the practice of vaccination had been uninterruptedly continued, and its having received a steady and great extension with increasing confidence in its efficacy; it was added, that the circumstances, which in England had shaken the public confidence as to the practice had been communicated to the Chinese inoculators, (the Board's Report of the preceding year was translated into Chinese for them,)—and that it was endeavored to see or learn the details of every case of rumored failure. The result proved satisfactory, although in the preceding and that season, the small-pox had prevailed in an unusual degree of severity, and attended with mortality. Two descriptions of cases were traced; one in which the supposed vaccination had been with spurious matter, or otherwise imperfectly or unskillfully conducted; the other, when a modified small-pox had actually ensued after inoculations which had been made and which had proceeded regularly. Of the first description, though

numerous, none presented themselves who had been vaccinated under inspection, or at the Canton institution. Of the second, the number was few, but too many to allow of any doubt as to the occurrence. In such cases, with from 50 to 200 eruptions, the fever was slight,—it went off when the eruption appeared, and that desiccated about the 5th day, leaving no marks, answering closely to the real phenomena of the chicken-pox, with which the Chinese are familiar, as occurring after small-pox, or variolous inoculation practiced in their mode. And their general reliance on the security from the practice, has not been shaken by this knowledge, more than it was by our statements.

Written queries were furnished to the Chinese vaccinators, to be put, and answers obtained, in case of reported failure; and inspection was to be observed and enjoyed wherever that was possible, as well as strict attention paid to the rule of inoculating with at least four insertions, leaving two pustules to dry untouched wherever it was possible to do so.

It had then extended to the adjoining province of Keängse, but again dropped there,—having been met by the hostility of the priesthood, who in that province had a double interest in the preservation of the small-pox, by being much employed in the inoculation after the Chinese method, and in ministrations with their deities, to avert or mitigate the scourge. The breaking out of the scarlet fever afforded plausible ground of crimination against a practice, which was said to retain the poison in the system, to appear at a future time, in still worse shapes.

In the autum of 1820, Monsr. Despiaua, French surgeon in the service of the king of Cochinchina, arrived, bringing a letter from Monsr. Vannier, then acting as minister to that sovereign, requesting furtherance to his mission, which was, to convey the vaccine to Cochinchina, for which place he departed in February, 1821, and succeeded in his object.

Two reports have been made since that of March 19th, 1821, copies of which have not been preserved. It may be stated, as a summary of their purport, that the practice has, in the interval, acquired great stability and extension among the Chinese of Canton province of every condition; that it is known to have been conveyed again to Keängse, as well as to Keängnan, and Fuhkeën provinces; that it reached Peking, but unfortunately was again lost there; that its anti-variolous efficacy is universally known and confided in; and that its preservation during the period specified has greatly and almost exclusively, resulted from the well adapted system pursued at the institution, and the agency of the Chinese vaccinators; the principal of whom, A-he-qua, (who has been engaged in the practice since 1806,) is a man remarkably qualified for the

business by his cast of judgment, method, and perseverance. He has been encouraged in his laudable exertions by the favorable opinion of his countrymen, and by marks of distinction or consideration which have been conferred upon him by the higher functionaries of the local government. The reports in question also contained a summary of what evidence had presented itself, that the practice of vaccination fails occasionally, however unfrequently, in affording a perfect security against the occurrence of variolous disease, though still modified and mitigated in character by the previous experiment.

A. P.

December 26th, 1832.

RELIGIOUS INTELLIGENCE.

MALACCA.—The population of the district of Malacca, including town and country, is computed to be above 25,000; of whom two thirds live in the town of Malacca and its vicinity; and it consists of Chinese, Malays, Arabs, Klings or (Malabars), Portuguese, Dutch, and English. But the Chinese constitute considerably more than one third of the aggregate population of the district.

The acting Principal of the Anglochinese college, the Rev. Mr. Tomlin, has very obligingly furnished us with accounts of the *Chinese and Malay schools* at Malacca, down to the 11th of March 1833; and of the Indo-Portuguese schools, to October of the preceding year. These schools are supported by charity, and contain between six and seven hundred children. The accounts of the Malay and Portuguese schools must be deferred till the publication of our next number; concerning the Chinese schools, Mr. T. thus writes:—

"In giving a report of our labors here during the present year, we are still unable to communicate any very cheering intelligence of much apparent fruit of them, or to speak of any remarkable change going on around us. However, we are thankful that we can say the same means are in operation, and the same labors are carried on as heretofore, which if steadily persevered in with faith and prayer, will at last, through the Lord's blessing, change the surrounding wilderness into a fruitful field. The good seed is daily scattered around us, and though some of it may fall amongst thorns or on stony ground, yet not a little falls upon what may reasonably be thought a genial soil—the hearts

of children. The most obvious, and perhaps the most important means of promoting the Lord's work at Malacca, is the education of the young. This is evident from the simple fact that from two classes of its mixed inhabitants, the Chinese and Malays, we have 500 boys and girls in the mission schools, daily acquiring some knowledge of the Sacred Scriptures, and of other Christian books.

"The four Chinese schools under the care of the missionary are daily superintended by the senior boys of the college. Every Saturday they are visited by the missionary himself. Each child repeats to him what he has read and got by heart during the week, and then explains the same in colloquial Chinese. But as few children born here, know much of their father's native tongue, they go a step farther and render the Chinese into Malay, with which they all are familiar. It is satisfactory to know that the children are learning something of our holy religion, not merely by rote, according to the common mode in native schools in the East, but that they have some understanding of what they read, and are from week to week advancing in divine knowledge. What is lodged in the memory of a child by his heathen teacher, is impressed on his heart and conscience by the Christian teacher once a week. The older boys in the schools have also the advantage of further Christian instruction, by attending with their teachers our Sabbath morning's Chinese service in the chapel. Also at two of the Fuhkeën schools where we have week day evening services, several of the elder scholars are usually present.

There are six Chinese girls schools under the care of Miss Wallace, which seem to be doing well. They have the benefit of her daily instruction, which must be very conducive to their usefulness. The plan of a double rendering of the lessons into the colloquial tongues of the Chinese and Malays, is followed also in these schools; and indeed with the girls this is doubly important, they being usually much more ignorant of Chinese than the boys.

"In the college we have twenty-six boys. They are all taught to read English as well as Chinese; but the juniors are principally under the care of the Chinese teacher, who takes considerable pains to instruct them in Christian books. The senior boys forming an upper class, are almost entirely under our own tuition. They have given tolerable satisfaction by attention to their studies, and by the progress which they have made. Two or three of them especially seem promising youths, and we indulge a hope of their becoming sincere and enlightened followers of our gracious Redeemer. In training up these youths for life and for eternity, it is our main and constant desire to lead them to the fountain head of heavenly wisdom, where they may drink of the pure streams of the water of life; yet we do not wholly desert the little rills of human knowledge.

"Immediately after morning worship in Chinese, the senior boys commence their studies by reading a chapter of the Bible,

which is explained to them in English and Chinese; after which they again go over it rendering it verse by verse into Chinese.

"After breakfast we take up "Pilgrim's Progress," and read and explain a page, more or less, as before. A passage of this lesson is then selected as a Chinese exercise *in writing*, to be presented the following day. In the afternoon we read a part of Dr. Milne's "Treatise on the Soul," with the College teacher of Chinese at our head. When the latter has made the lesson sufficiently plain to all, in respectable colloquial Chinese, we explain it to them in easy, familiar English. A passage is selected from this lesson as an English exercise in writing.

"They have also daily exercises in Murray's Grammar and in English composition. On Thursdays, half a day is devoted to a lecture on Geography, or Astronomy. On the Sabbath, a portion of the Sacred Scriptures is usually given to them to repeat on Monday morning.

"The senior boys are also employed about two hours each day as monitors in teaching the juniors English reading, writing, and arithmetic on the British system, under the general superintendence of the missionary. The senior boys, as has already been observed, daily visit and number the scholars in the Chinese boys schools, and are constant in attendance at our various religious services in Chinese, held in the chapel on the Sabbath, and at two other places in the town on week day evening: most of them attend very regularly our English services in the chapel on Sabbath and Wednesday evenings. It is indeed not a little cheering to our spirits to see half a dozen Chinese youths, in their own dress, sitting among the professed people of God and in His temple, bending the knee before Him in prayer, listening attentively to the preached gospel, and to hear them singing with the understanding the praises of Jehovah in our own tongue. Several of our Christian friends on witnessing such a sight for the first time, have expressed no little surprise and delight. Could our friends in England and America behold with their own eyes the same sight, their hearts would doubtless be filled with joy and gratitude in being privileged to behold even this "day of small things," and would be encouraged to persevere and not to faint in helping the Lord's work in this vast and almost cheerless field. We cannot indeed say that these, once heathen youths, are now become real Christians; but while we observe them daily increasing in divine knowledge, and see them constantly coming up with the people of God to His sanctuary, and there meekly receiving instruction from His ministers, we indulge a cheering hope of seeing some, at least, becoming true and enlightened disciples of the Savior, and instructors and guides to their own benighted countrymen.

"It may be thought that we are indulging too sanguine anticipations about these college boys, and looking too much on the bright side of the picture. Perhaps it may be the case; for we readily acknowledge we

are prone to look on the Lord's work with a cheerful aspect, and hail with joy even a tender and solitary green blade that makes its appearance upon the sterile surface of the wilderness. We do not however glory in these things as the fruit of our own labors; for other men have labored and we have entered into their labors, and whatever fruit the Lord may permit us to gather, we would remember that others have long toiled here, and borne the heat and burden of the day.

"The following is a summary of what has been printed in Malacca during the year;—6,000 copies of various tracts, chiefly reprints of old standard tracts, five having been recut on new blocks in a larger character; 2,000 single gospels; and 130 complete copies of the enlarged and revised new edition of the Sacred Scriptures,—the first which have been printed from the new blocks.

"We have not much to say respecting our intercourse with the heathen, and the distribution of tracts amongst the Chinese. The daily labors of the whole college, and other duties of the establishment continually pressing on the time and the attention of the Chinese missionary, leave him little time for going out amongst the people, though this he considers to be the most important and interesting part of the missionary work. Occasionally he takes a bundle of tracts and Scriptures under his arm, and makes an early morning excursion into the town.

"However on two occasions, (being obliged for the sake of his partner's health to retreat from the scene of his labors, and spend a few weeks in the neighborhood of Malacca, during the vacation at the commencement of the year, and again about the middle of the year at Singapore,) he had leisure for going out amongst the people a good deal. On the former occasion, being situated amongst the Malays, many tracts and portions of the Bible were given to them, and they were generally well received. At Singapore, being again placed for a little while in the sphere of his former labors, he cheerfully entered on his work again, and was glad to find the same large and craving demand for the bread of life as formerly, so that he was often compelled to deliver all he had to casual passengers who stopped him in the roads and streets, before he had got well into the town. Besides the Chinese, individuals of various nations accosted him without ceremony or hesitation, inquiring for books in their respective languages. Even the Malays threw off their shyness and readily asked for tracts and the New Testament. Several were very desirous of obtaining the latter complete, and made interesting inquiries about the Christian religion, particularly as to the main points of difference between it and Mohammedanism. Many of the ignorant Malays think there is only a slight difference between our religion and theirs, and in proof of this, mention the Law, Prophets, Psalms, and New Testament as books held sacred by themselves. But the grand point upon which we are

at issue with them is, *Jesus Christ* the son of God, the only Saviour of men, *contrasted and opposed* to the impostor Mohammed. This should always be plainly stated to them and strenuously maintained."

SINGAPORE.—The population of this settlement, according to a census taken January 1st 1833, is 20,978. Of these, 8,517 are Chinese; 7,131 are Malays; 119 are Europeans; 96 are Indo-Britons; 300 are native Christians; others are Armenians, Jews, Arabs, Javanese, &c.—Among the Malays in Singapore and the adjacent islands, the Rev. C. H. Thomsen is the only missionary now employed; and among the Chinese there is no one at present except Mr. Abeel, who during a short sojourn is "endeavoring," as he writes under date of March 30th 1833, "to supply every Chinese house in Singapore with Christian tracts."

SIAM.—The Rev. J. T. Jones late of the Burman mission, was at Singapore Feb. 26th, expecting to embark that evening or the next day for Bankok.

BURMAH.—By recent accounts it appears that the mission in this empire continues to enjoy prosperity. The New Testament in Burmese is now published entire, and they have begun to print in the Karen and Peguan languages. They have already four presses and three printers sent out from the churches, employed in their book department.

LITERARY NOTICES.

"*A Sermon preached on board the American ship Morrison, at Whampoa, in China,* Dec. 2d, 1832. BY ROBERT MORRISON, D. D. *Printed for the Author at the Albion Press.*"

WE have been favored with a copy of this sermon, which we were present to hear also at the time of its delivery on board the ship. The name of the ship, as a testimony of personal friendship to the Doctor; the circumstance also of its being the first day of celebrating religious worship in the *Morrison* at Whampoa, and the attentive and numerous audience, made it an interesting occasion. From the text, Rev. 1: 3, the author addressess a word of *admonition* to the various characters specified in the message to the churches. (1.) "To those who have left their early attachment to the Lord Jesus Christ and his cause. (2.) To those who labor in the service of God and suffer tribulation. (3.) To those who remain faithful in the midst of the most ungodly

society. (4.) To those who possess the virtues of charity, faith, and patience, but who do not bear a sufficient testimony against error and vice. (5.) To those who have a name to live, but are dead. (6.) To the faithful, though feeble. And (7.) finally to the lukewarm." The subject appeared to us well chosen and very apposite to the situation of his audience.

We take this occasion also to say a word, respecting the amount of *foreign shipping to China; and the means of Christian instruction enjoyed by the seamen engaged in it.* The number of different vessels under the British flag which arrived in China during 1832, was about 75. More than 20 of these were in the service of the hon E. I. Company, carrying each, say from 100 to 150 men. These splendid merchantmen do not enjoy the services of a chaplain or of any religious instructor; but we understand it is required that the service of the church of England be read each Sabbath before the crews. Of the remaining 50 ships, we know little, except that many of them are manned with Lascars, and officered with Europeans. But for those who understand English, we do not learn that any provision is made for their religious instruction, unless some individual masters may attempt it.

The number of American vessels which arrived in China during the shipping season, from June 1832 to May 1833, was about 60. *Forty-five* of these came up to Whampoa.

For the benefit of seamen at this port, the American Seamen's Friend Society sent out a chaplain, who arrived here at the end of Oct., 1832. By him, public worship was maintained at Whampoa, during the four or five succeeding months. Notwithstanding several inconveniences attendant upon preaching on a ship's deck, whenever the Bethel Flag has been hoisted, an audience has always assembled, from 25 or 30, to 50, 70, 80, or 90. We hope that for the ensuing season, some convenient stationary accommodation can be procured.

THE EVANGELIST; *and Miscellanea Sinica.*—The first number of his *new periodical* appeared on the 1st instant; a second number came out on the 21st; and a third on the 27th of the month, It has for its motto,—"*Go ye into all the world and preach the gospel to every creature.*" It is a religious publication; and thus far its columns have been principally filled with papers exhibiting the doctrines and precepts and promises of the gospel, and the character and duties of the professors of Christianity.

At the same time, "affairs of this vast empire, and the surrounding Chinese language nations,—Corea, Japan, Lewchew, and Cochinchina, together with the numerous Chinese settlements in the Archipelago, are viewed with intense interest by the *Christian Evangelist*," and "as occurrences which are political and commercial have an influence on those that are religious and moral, they ought not to be overlooked by those who wish for the universal spread of the gospel."

The moral and religious character of the Chinese comes directly under the observation of the Evangelist. On this topic the native is allowed to speak for himself. Each of the numbers before us contains short pieces printed in the Chinese character; these, with the exception of the single phrase *Yay-ho-hwa*, "Jehovah," are Chinese composition; and they will, doubtless, prepare the way for the introduction of *foreign* intelligence. *A Chinese Magazine* is a great desideratum; and we hope another year will not pass away before such a publication is commenced.

Concerning the term *Yay-ho-hwa* the Evangelist says;—"The missionaries in the South Sea islands have introduced *Jehovah* as the name of God. We have not found in any of the books of the Romish missionaries, that they have introduced this name to the knowledge of their Chinese converts. It has been proposed by a protestant missionary to use *Yay-ho-hwa* in the Chinese language; for the natives sometimes ask the *name* of our God. And why not introduce *that name* by which he has revealed himself, and been known to his people in every age of the world? 'God spake unto Moses, and said unto him—I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; and by my name *Jehovah*, was I not also known to them?' The import of the Chinese words [Yay ho hwa], *father, fire*, and *flower* or *flame*, will remind the reader of mount Sinai, when '*Jehovah descended on it in fire*,' to proclaim these words; 'I am Jehovah thy God. Thou shalt have no other gods beside me. Thou shalt not make to thyself any graven image, to bow down thyself to it. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not acquit him who taketh his name in vain.'"

JOURNAL OF OCCURRENCES.

LITERARY EXAMINATIONS.—The literary examinations in *Kwangchow foo* commenced on the 6th of the 4th moon (May 24th). The number of competitors is stated to be more than 25,000, varying in age from the lad of fifteen years to the hoary head of seventy and upwards. The candidates from the several *heën*, assemble in Canton on different days, according to notice previously given by the *chefoo*, who presides at the examinations.

IMPERIAL PRESENTS.—At the close of the late campaign against the rebel mountaineers at Leënchow, 900,000 taels were required to defray the expenses of the war. Of this sum 210,000 taels were advanced by the hong merchants. In consequence of this, and by the request of governor *Loo*, his majesty has condescended to confer on the said merchants the favor of accepting their money. He directed at the same time also that two *hwa-ling*, or peacock's feathers,

[illegible] for the two sen- [illegible] Hoequa and Mow- [illegible] the case of Hoequa, the mon- [illegible] was given, and [illegible] received in the name of [illegible].

Decapitation.—At 10 o'clock on the 26th inst. the governor of Canton, with the fooyuen and other chief officers of the province, sat in judgment on the case of *seventeen* criminals, who were all sentenced to suffer death by decapitation. The *tsung-ming*, or imperial order, was immediately demanded, and the criminals were led away to the place of execution—to undergo the penalty of the law at 2 o'clock P. M.

Insurrection in *Szechuen*.—Letters have been received in Canton during the month, which report that an insurrection has broken out in Szechuen. One officer of the 5th rank, and several of inferior rank, are said to have been killed.

Children sold.—A scarcity of rice in Chaouchow foo, on the east of Canton, has increased the demand and raised the price of provision in this city. In consequence of this, the governor and fooyuen have sent out a proclamation forbidding rich merchants to hoard up rice, beyond a certain quantity, thereby increasing its price and distressing the poor. Still though the price has risen but very little, many of the poor suffer much. Instances are numerous where parents have been seen going through the streets leading their own children by the hand, and offering them for sale. They are urged to this painful necessity from want of provisions for themselves, as well as for their children. In cases of this kind, the purchaser is required to give a written promise that he will provide for the child, treat it well, &c. We knew an instance only a few days ago, where a little girl of 6 years of age was sold for twenty-five dollars.

Formosa.—The accounts of the rebellion in Formosa continue to be vague and unsatisfactory.—Concerning the population and productions of the island, the last number of the *Canton Register* (for May 18th), contains the following remarks.

"The whole population may amount to two or three millions. The greater part are cultivators of the ground; many (principally the Amoy men) are merchants, fishermen, and sailors. On the whole they are a lawless tribe, who put the government and every human regulation at defiance, strictly adhering to their clans. Some of the country-born in the interior, have never acknowledged the mandarins as their rulers..... But notwithstanding their aversion to every government, they are a very industrious race. The quantity of rice exported to Fuhkeën and Chekeäng is very considerable, and employs more than three hundred junks. At Teëntsin alone, there arrive annually more than seventy junks loaded with sugar. The exportation of camphor is likewise by no means small. The owners of the plantations are generally Amoy men, whose families live in their native country. The capital they employ is great; the trade profitable. The friendly feelings of the Formosan colonists towards foreigners are quite proverbial: but hitherto they have had very little intercourse with them. Some traces of the Dutch government still remain, but the name of this nation is almost forgotten. The natives have receded further and further towards the east coast, and have been partly amalgamated with the eastern planters."

Postscript.—The weather during the last half of the month has been unusually cold and dry, and northerly winds have prevailed for several successive days. Among the native population there has been a good deal of sickness, and many have died, or as the Chinese say in polite language, *tsin yew*, "have gone to ramble among the genii."—The lady of his excellency *Yuen*, formerly governor of Canton but now of Yunnan and Kwei, *is reported recently* to have set out on such a rambling!

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Journal of a voyage along the coast of China, from the province of Canton to Leaoutung in Mantchou Tartary; 1832–33: *by the Rev.* CHARLES GUTZLAFF.*

JANUARY 14th, we changed our station, and came to anchor under an island. The curiosity to see the ship was greater here than at our former place, and being less embarrassed by the presence of the mandarins, we were able to live more quietly and to extend our intercourse with the people. A temple built on the island under which we lay, is very spacious, and presents a real labyrinth. The whole island is picturesque, and appears to have been designedly chosen on this account. We saw here an edict pasted up, forbidding the possession of arms on any account, and threatening decapitation to all who dared to disobey this regulation. The priests had for a long time been desirous to get hold of a few Christian books, but when they could not obtain them, they almost wept for disappointment;—I had previously landed on the opposite shore, where I was surrounded by multitudes who did not cease importuning me till they had gotten every book out of my hands. There

* *Continued from page 32.*

were very few individuals who could not read, so that we may entertain the well-founded hope, that even the smallest tracts will be perused to advantage. We enjoyed the society of the natives very much. Combining intelligence and cordiality, they lost no opportunity of showing their friendship, or of making pointed inquiries. What a field for missionary exertion do they present! Their hearts are open to the impression of truth, and their doors for the reception of its messengers. We humbly trust in the wise government of God, (which can defeat all the restrictive laws of the most crooked policy,) that the doors to these parts will be soon thrown open.

Though it was now winter, and often severe weather, the country to the southwest presented the most attractive views. From a temple, which being imperial had a gilded spire, we used to look down upon the surrounding valleys. With the priest, a very cunning man and a fine pattern of Chinese politeness, I had a very long conversation upon religion. As soon as I touched upon some points which concerned a higher world, he was dumb. As to the religious creed of other nations, he appeared to be a perfect latitudinarian.

On the 17th of January, we got under way for Kintang, an island which we had visited in the Lord Amherst. The cold being very piercing, some of our crew died. As the mandarins had previously taken possession of the anchorage in the inner harbor, we took care not to have anything to do with them. The natives being under the immediate control of their rulers, were rather distrustful; however they recognised me, and brought great numbers of diseased people, of whom they requested me to take charge. The state of the poor, and in general of all the common people, is very wretched during the winter. In Europe we have firesides and comfortable rooms; but these miserable beings can neither

afford nor procure fuel. Every shrub is cut up; every root is dug out; and the hills, which in other countries are generally covered with wood, are bare or only planted with a few fir-trees. To supply the want of fire, they carry fire-pots in their hands with a few coals in them. They dress in five or six thick jackets, which are stuffed with cotton and thickened with numerous patches put upon them; indeed, many are only patchwork, but they keep the body warm, and this is all that is required. The Chinese are generally dirty in their habits; and the consequences both of warm clothing and uncleanliness are a great many cutaneous diseases—often very serious when they have become inveterate. It ought to be an object with a missionary who enters this field, to provide himself with large quantities of sulphur and mercurial ointment, and he may be sure to benefit many.

It has always been my anxious desire to give medical help whenever it was practicable. However the sufferers are so numerous that we were able to assist only a very small portion of the number. I should recommend it to a missionary about to enter China, to make himself perfectly acquainted with the diseases of the eye. He cannot be too learned in the ophthalmic science, for ophthalmia is more frequent here than in any other part of the world. This arises from a peculiar, curved structure of the eye, which is generally very small, and often inflamed by inverted eye-lids. Often while dealing out eye-water to a great extent, and successively examining the eye, I have wished to establish a hospital in the centre of the empire, in some place easy of access by sea and by land. I know scarcely one instance of a clever medical man having given himself up to the service of this distant nation, with the view of promoting the glorious gospel and the happiness of his fellow men. There have been several gentlemen both at Macao and Canton whose praiseworthy endeavors to alleviate

suffering, have been crowned with much success. Yet we want a hospital in the heart of China itself, and we want men who wish to live solely for the cause.

We went farther towards the southern parts of this island, where I began my Christian operations, which were attended with ample success. We have walked over many hills, and gone through numerous valleys, carrying in our hands the Sacred Scriptures, which found ready readers. Surely we could not complain of their want of politeness, for all doors were open for us, and when the people reluctantly saw that we would not enter their hovels, they brought tea out to us, forcing us to take some of this beverage.

From this island we shifted our anchorage to Ketow point, a head-land on the main. A great many tea plantations are found here, and for the first time we have seen the plant growing wild. This district is cultivated only in the valleys; the mountains furnish a good deal of pasture, but the Chinese keep only as many cattle as are indispensably necessary for the cultivation of the fields.

When I first went on shore, the people seemed distrustful of receiving the word of salvation; some of them hinted that our books merely contained the doctrines of western barbarians, which were quite at variance with the tenets of the Chinese sages. I did not undertake to contest this point with them, but proceeded to administer relief to a poor man who was almost blind. He was affected with this unexpected kindness, and turning towards me said; "Judging from your actions your doctrines must be excellent; therefore I beseech you, give me some of your books; though I myself cannot read, I have children who can."—From this moment the demand for the word of God increased, so that I could never pass a hamlet without being importuned by the people to impart to them the knowledge of divine things. In the wide excursions which I took, I

daily witnessed the demand for the word of God. The greatest favor we could bestow upon the natives, was to give them a book, which as a precious relic was treasured up and kept for the perusal of all their acquaintance and friends.

Having remained here seven days, we then departed for other parts of the Chusan group. The weather during this time was generally dark and stormy. Feb. 4th, we arrived at the island Pooto. lat. 30° 3′ N., and long 121° E.

At a distance, the island appeared barren and scarcely habitable, but as we approached it, we observed very prominent buildings, and large glittering domes. A temple built on a projecting rock, beneath which the foaming sea dashed, gave us some idea of the genius of its inhabitants, in thus selecting the most attractive spot to celebrate the orgies of idolatry. We were quite engaged in viewing a large building situated in a grove, when we observed some priests of Budha walking along the shore, attracted by the novel sight of a ship. Scarcely had we landed, when another party of priests in common garbs and very filthy, hastened down to us, chanting hymns. When some books were offered them, they exclaimed, "praise be to Budha," and eagerly took every volume which I had. We then ascended to a large temple surrounded by trees and bamboo. An elegant portal and magnificent gate brought us into a large court, which was surrounded with a long row of buildings—not unlike barracks,—but the dwellings of the priests. On entering it, the huge images of Budha and his disciples, the representations of Kwanyin, the Goddess of Mercy, and other deformed idols, with the spacious and well adorned halls, exhibit an imposing sight to the foreign spectator. With what feelings ought a missionary to be impressed when he sees so great a nation under the abject control of disgusting idolatry! Whilst walking here, I was strongly reminded of Paul in Athens, when he was

passing among their temples and saw an altar dedicated "to the unknown God." For here we also found both a small hall and an altar covered with white cloth, allotted to the same purpose. I addressed the priests who followed us in crowds,—for several hundreds belong to this temple; they gave the assent of indifference to my sayings, and fixed their whole attention upon the examination of our clothes. It was satisfactory, however, to see that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments even to look at us. The treatise which pleased them most, was a dialogue between *Chang* and *Yuen*, the one a Christian, and the other an ignorant heathen. This work of the late, much lamented Dr. Milne, contains very pointed and just remarks, and has always been a favorite book among the Chinese readers.

The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were common-place enough. Though the people seemed to be greatly embarrassed at our unexpected appearance, their apprehensions gradually subsided; meanwhile we had the pleasure of seeing our ship coming to anchor in the roads. Having therefore renewed my stock of books with a larger store, I went again on shore. At this time the demand was much greater, and I was almost overwhelmed by the numbers of priests who ran down upon us. Earnestly begging at least a short tract, of which I had taken great quantities with me, I was very soon stripped of all, and had to refuse numerous applications.

We afterwards followed a paved road, discover- g several other small temples, till we came to some large rocks, on which we found several in- riptions hewn in very large letters. One of them ed that China has sages! The excavations were with small gilt idols, and superscriptions. On

a sudden we came in sight of a still larger temple with yellow tiles, by which we immediately recognized it as imperial. A bridge very tastefully built over an artificial tank, led to an extensive area paved with quarried stones. Though the same architecture reigned in the structure of this larger building as in the others, we could distinguish a superior taste and a higher finish. The idols were the same, but their votaries were far more numerous; indeed this is the largest temple I have ever seen. The halls being arranged with all the tinsel of idolatry, presented numerous specimens of Chinese art.

These colossal images were made of clay, and tolerably well gilt. There were great drums and large bells in the temple. We were present at the vespers of the priests, which they chaunted in the Pali language, not unlike the Latin service of the Romish church. They held their rosaries in their hands, which rested folded upon their breasts; one of them had a small bell, by the tinkling of which their service was regulated; and they occasionally beat the drum and large bell to rouse Budha to attend to their prayers. The same words were a hundred times repeated. None of the officiating personages showed any interest in the ceremonies, for some were looking around, laughing and joking, whilst others muttered their prayers. The few people who were present, not to attend the worship, but merely to gaze at us, did not seem in the least degree to feel the solemnity of the service. Though we were in a dark hall standing before the largest image of Budha, there was nothing impressive: even our English sailors were disgusted with the scene. Several times I raised my voice to invite all to adore God in spirit and in truth, but the minds of the priests seemed callous, and a mere assent was all which this exhortation produced.—Though the government sometimes decries Budhism as a dangerous doctrine, we saw papers

stuck up, wherein the people were exhorted to repair to these temples in order to propitiate heaven to grant a fertile spring;—and these exhortations were issued by the emperor himself. What inconsistency!

This temple was built during the time of the *Leäng* dynasty, several centuries ago, (about A. D. 550,) but it has undergone great repairs; and both under the last and present dynasties has enjoyed the imperial patronage. It was erected to emblazon the glorious deeds of the Goddess of Mercy, who is said to have honored this spot with her presence. On the island are two large, and sixty small temples, which are all built in the same style, and the idol of Kwanyin holds a prominent station among her competitors. We were told, that upon a spot not exceeding twelve square miles, (for this appears to be the extent of the island,) 2000 priests were living. No females are allowed to live on the island, nor are any laymen suffered to reside here, unless they be in the service of the priests. To maintain this numerous train of idlers, lands on the opposite island have been allotted for their use, which they farm out; but as this is still inadequate, they go upon begging expeditions not only into the surrounding provinces, but even as far as Siam. From its being a place of pilgrimage also the priests derive great profits. Many rich persons, and especially successful captains, repair thither to express their gratitude and spend their money in this delightful spot. For this reason the priests have large halls and keep a regular establishment, though they themselves live on a very sparing diet. We never saw them use any meat; few are decently dressed; and the greater part are very ignorant, even respecting their own tenets. We saw many young fine-looking children whom they had bought to initiate them early into the mysteries of Budhism. They complained bitterly of the utter decay of their establishment, and

were anxious to obtain from us some gift. To every person who visits this island, it appears at first like a fairy land, so romantic is everything which meets the eye. Those large inscriptions hewn in solid granite, the many temples which appear in every direction, the highly picturesque scenery itself, with its many-peaked riven, and detached rocks, and above all a stately mausoleum, the largest which I have ever seen, containing the bones and ashes of thousands of priests—quite bewilder the imagination.

After having examined all the localities, we endeavored to promulgate the doctrines of the gospel. Poo-to being a rendezvous for a numerous fleet of boats, gave us great facility in sending books to all the adjacent places. Nor were the people very slow in examining us and our books When their minds were satisfied upon the subject, they became excessively clamorous for Christian books. At first I had brought my stores on shore, but finding that the great crowds bore me down and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on the shore. They now waded and even swam in order to get near me, and carried off in triumph the precious gift. Thousands and thousands of books have thus been scattered, not in this place only, but they have found their way into the provinces, for some persons took them purposely for importation. He who oversees and directs all, will send these harbingers of salvation with eagle-swiftness to all parts.

In order to satisfy my mind respecting founding a depository for scriptures and tracts in one of the temples, I took my station in the great hall which leads into the large temple. At this time I had taken the precaution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent, they

behaved politely and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms!

Thus we passed many days here, and the demand for the word of God, not indeed *as such*, but as being a new doctrine, increased daily more and more. We afterwards visited several other islands belonging to the Chusan group, which teemed whith inhabitants. They are less obstacles here to the promotion of the gospel than in many islands in the Pacific. They are far more populous, and their inhabitants are a very thriving people, noways deficient in natural understanding. English vessels visited them occasionally, during the last century, but they have never been accurately known by any European navigator; therefore we took the trouble to explore them as far as circumstances would permit. The great Chusan has high towering hills, and splendid fertile vallies, some of which are alluvial ground. There are perhaps one million of inhabitants. Besides other places on its coast, we visited Sinkeä mun, a fishing village, with a harbor sheltered from all winds—but the very seat of iniquity. The natives here crowded on board; they wanted books, und insisted upon having them; my great stock being almost exhausted, they offered money and besought me not to send them empty handed away. On one occasion, I had taken some on shore; several sailors acted as my safeguard, to prevent my being overpowered by the crowd. We ran for a long distance to escape their importunity, but finally they overtook us and I was literally plundered. Those who gained their point, returned shouting, whilst the others left me with a saddened heart, and uttering reproaches that I had not duly provided for their wants For days I have been solicited, but I could not satisfy the craving desire. I promised to return with a larger supply, and hope that God will permit me to re-enter this sphere.

After staying a considerable time on the coast of Seängshan, on the main, we reached Shih-poo in latitude 29° 2′ north on the first of April. I can scarcely do justice to this place, delightfully situated as it is at the bottom of a basin, having one of the best harbors in the world, entirely formed by the hand of God. Hitherto the weather had been very boisterous and cold, a thick mist filling the air. We had been weeks without seeing the sun; even in March, and in this latitude, we had storms. But now the spring was approaching, the wheat fields stood in the blade, and the blossoms of the peach-trees perfumed the air. To ramble at such a season surrounded by such scenery is true enjoyment, and draws the heart powerfully towards the almighty God. The mandarins had now given up the principle of disturbing us from mere jealousy, and they will perhaps never try to interfere with us any more. So fruitless have been all their attempts to deter us from any intercourse with the natives, that the more they strove to effect their purpose, the more we gained our point, and the readier we were received by the natives.

We delayed some time on the coast of Fuhkeën. We arrived at a time of general scarcity; the greater part of the people were living upon sweet potatoes, dried and ground; for the revolution, or rather rebellion, in Formosa, had prevented the grain-junks from bringing them the customary supplies from that island. Some of the poor peasants lived upon the ears of the green wheat, roasted and boiled like rice. This scarcity had given rise to piracy and highway robbery. We spent some time in a village inhabited by pirates, but received no injury. Notwithstanding all these disasters, the Fuhkeën men are the same enterprising class which they have been for centuries, engrossing all the trade of the coast. We look for the time, when they will be brought to the obe-

dience of the gospel, and become the medium of communication with all parts of China. I had here also an opportunity of scattering the light of divine truth, thouhg on a smaller scale, for we stayed only a short time.

In our excursions we examined Kin-mun, a large island to the north of Amoy harbor. Here were immense rocks piled upon each other, just as though done by human hands. Though very sterile, it has at least 50,000 inhabitants, who are enterprising merchants or sailors. Several places of considerable importance we may be said to have discovered, for they are not known to any European else, nor were they ever visited by Europeans, if we except Jesuits. As it is not my intention to give any geographical sketches, I refrain from enumerating them. However as our commercial relations are at the present moment on such a basis as to warrant a continuation of the trade all along the coast, we hope that this may tend ultimately to the introduction of the gospel, for which many doors are opened. Millions of Bibles and tracts will be needed to supply the wants of this people. God, who in his mercy has thrown down the wall of national separation, will carry on the work. We look up to the ever blessed Redeemer to whom China with all its millions is given: and in the faithfulness of his promises, we anticipate the glorious day of a general conversion, and are willing to do our utmost in order to promote the great work.

After a voyage of six months and nine days, we reached Lintin, near Macao, on the 29th of April. Praised be God for all his mercies and deliverances during such a perilous voyage!

NOTE. Some further account of the island of *Poo-to* will be given in a future number, in a paper on Budhism.

PENAL LAWS OF CHINA.

The Chinese government is divided into several distinct, though not altogether independent, departments. Of these, the six Tribunals,—namely (1.) the *Le Poo*, or that of Civil Office; (2.) the *Hoo Poo*, or that of Revenue; (3.) the *Le Poo*, that of Rites; (4.) the *Ping Poo*, that of War; (5.) the *Hing Poo*, that of Punishments; and (6) the *Kung Poo*, or Tribunal of Public Works,—are the most important, and correspond to the six last of the seven divisions of the penal laws. The first division, containing general laws, or preliminary regulations, we have already noticed; and will now proceed to the next division.

II. Civil laws. These refer to the administration of the civil government, and are divided into two books; the first is headed "system of government," and the second, "conduct of magistrates."

Concerning *hereditary succession*, the first topic under the first of these two subdivisions the law is, that every officer, whose rank and title are hereditary, shall be succeeded in them by his principal wife's eldest son, or by his legal representative; if such son and his representative are deceased or incapacitated to succeed, the son next in age or his representative shall be called to the succession; and if there are no such sons or representatives, the sons of the other wives and their legal representatives shall, according to seniority, be entitled to the succession.—But whoever enters on the succession to an hereditary dignity in violation of the order prescribed by this law, shall

* *Continued from page* 19.

be punished for such offense with one hundred blows and three years' banishment.—None of the hereditary dignities which existed previous to the Mantchou Tartar conquest, appear to have been recognized by the present government, excepting only that which is attached to the family of Confucius, "whose real or supposed descendants are at this day distinguished with peculiar titles of honor, and maintained at the public expense."

If any civil officers, who have not distinguished themselves by extraordinary services to the state, *are recommended* to the consideration of the emperor, as deserving the highest hereditary honors, such officers and those who recommend them, shall suffer death; those however, who are recommended to such honors in consequence of their being the lineal descendants of officers who have averted national calamities, protected the empire, and contributed to the establishment of the imperial family, shall be free from any liability to the penalties of this law.

The *appointment and removal* of officers depend on the authority of the emperor. If any great officer of state presume to confer any appointment on his own authority, he shall suffer death by being beheaded. Notwithstanding this law, the governors of the provinces are constantly in the habit of filling vacancies in the inferior offices; but this is always done by virtue of authority supposed to be conferred by the emperor, and is generally stated to be only *ad interim*, until his majesty's pleasure is known.—In every public office or tribunal, whether at court or in the provinces, the number of officers, clerks, and attendants to be employed, is established by law. Nevertheless, "when necessary," officers of government may *hire* persons to assist in collecting the duties, or in completing the registers of the people."

Officers of government are *prohibited from leaving their respective stations*, except on account of

sickness, or upon public service, and shall be punished with forty blows for every breach of this law. They are limited in the time of entering on the duties of any office to which they may have been appointed; and a single day's unnecessary delay subjects them to the bamboo. Officers who do not present themselves at court, or at head-quarters, or after leave of absence do not return in due time, are also liable to the bamboo.

VII. *Irregular interference of superiors* with subordinate magistrates is strictly interdicted. Nevertheless, in all serious criminal or intricate revenue cases, "in which interference or consultaion is requisite, it shall be lawful to summon the attendance of the members of the inferior tribunals.—In order to show how far the inferior tribunals are connected with, and snbject to, the authority of their respective superiors, the translator has appended to his work "the official reports of some remarkable legal proceedings." Our limits forbid us to quote from these; and we add on this point only a single remark, and in his own words;—"As the investigation of all capital cases must pass through every step, from the tribunal of the lowest magistrate to the throne of the emperor; and as there is, generally speaking, a right of appeal through the same channel in all cases, whether civil or criminal, partiality and injustice could according to such a system, scarcely ever escape detection and punishment, if the interforence of superior magistrates, did not whenever it takes place, [which is not unfrequent,] render the appeal hopeless, and the repetition of the investigation nugatory."

All persons who engage in *cabals and state intrigues*, shall be beheaded, and their wives and children shall become slaves, and their fortunes shall be confiscated.—Any combination between officers in the provinces and those at court in the

immediate attendance on his majesty, the object of which may be, either the betraying of the secrets of the state, unwarrantable pretensions to offices of power and emolument, or joint addresses to the sovereign for private and unlawful purposes, shall subject all the parties guilty of such an offense, to suffer death, and their wives and children to perpetual banishment.

All officers and others in the employ of government, are required to make themselves perfect in the *knowledge of the laws*, so as to be able to explain clearly their meaning and intent, and to superintend and insure their execution. At the close of every year they must all undergo an examination; and if they are found deficient in knowledge of the laws, they shall forfeit one month's salary when holding official, and receive forty blows when holding any of the inferior, stations. And all private individuals, whatever may be their calling, "who are found capable of explaining the nature, and comprehending the objects of the laws, shall receive pardon in all cases of offenses resulting purely from accident, or imputable to them only from the guilt of others, provided it be the first offense, and not implicated with any act of treason or rebellion."

Those who delay or neglect to execute orders of government, who destroy and discard edicts and seals of office, fail to report to their superiors, or are guilty of errors and informalities in their public documents, together with all those who are convicted of altering any official dispatch, or of using official seals, or of neglecting to use them, according to the established regulation of the empire, are liable to the "appropriate penalties" of the law.—No part of the penal laws is better devised than this, which is intended to regulate the *conduct of magistrates*;—the rules are good, but in practice they are almost entirely neglected.

III. Fiscal laws. This division in the original, which has been closely followed in the translation, is divided into about eighty sections; several of these, however, refer to the same general subject.

The laws concerning the *enrollment of the people* are very plain and definite. All persons whatever shall be registered according to their respective professions or vocations, whether civil or military, whether post-men, artisans, physicians, astrologers, laborers, musicians, or of any other denomination whatever. When a family has omitted to make any entry whatever in the public register, the master thereof, if possessing lands chargeable with contributions to the revenue, shall be punished with one hundred blows; but if he possess no such property, with eighty blows only. When any master of a family, has among his household, strangers who constitute, in fact, a distinct family, but omits to make a corresponding entry in the public register, or registers them as members of his own family, he shall be punished with one hundred blows, if such strangers possess taxable property, and with eighty blows if they do not possess such property; and if the person harbored is not a stranger, but a relative, possessing a separate establishment, the punishment of the master so offending, shall be less than as aforesaid, by two degrees, and the person harbored shall be liable to the same punishment. In all these cases the register is to be immediately corrected. Children are to be entered on the public register at the age of four years; but the period of liability to public service, is between sixteen and sixty.—In all the districts of the empire, one hundred families shall form a division, in order to provide a head and ten assessors, whose duty it is to oversee and assist in the performance of all public duties. These are to be chosen from among the most respectable men in the district, persons of mature

age, but who have never held any civil or military employment, nor been convicted of any crime. These "elders" must see that all the families in their respective divisions have been registered, and failure in doing this exposes them to the bamboo. The returns of population are to be made annually.

We will notice in this connection the *rule of succession and inheritance;* but the laws of marriage, which have a place in this division of the code, will be reserved and form a part of a separate article at another time.—The eldest son of the principal wife, as in the case of "hereditary dignities," comes first in the *succession;* and after him the other sons or representatives according to seniority. A man who has no male issue shall choose one from among those of the same surname, who is known to be descended from the same ancestors, beginning with his father's issue, next with his relations of the first degree, then those of the second, then those of the third, and last with those of the fourth degree; on failure of these, he is at liberty to choose whomsoever he may prefer among those of the same surname; and if afterwards a son is born, he and the adopted child shall participate equally in the family property. But no heir can be chosen to supply the place of a son of the first wife, before she has completed her fiftieth year.

The regulations concerning the *land-tax* constitute a very important branch of the fiscal laws of China. Whether the tenure by which the land is in general held, is of the nature of a freehold, and vested in the landholder without limitation or control, or whether the sovereign is in fact, the exclusive proprietor of the soil, while the nominal landholder is no more than the steward of his master, is a question which our translator has discussed with his usual ability. The truth, he thinks, in this case, lies between the two extremes. It is well known that several of the richest merchants

in Canton have considerable landed possessions, which they esteem as the most secure, if not the most important portion of their property. The ordinary contribution of the landholder to the revenue is supposed *not to exceed one tenth of the produce*, a proportion which leaves enough in his hands, to enable him to reserve a considerable income to himself, after discharging the wages of the laborers, and the interest of the capital employed in the cultivation of his property. "It is chiefly upon this income that all the superannuated, superseded, and unemployed officers of government; all merchants retired from, and no longer engaged in business; all those Tartar families who hold their property in China under a species of feudal vassalage; and, lastly, all farmers and others not actually laboring agriculturists, must be supposed to subsist. As there are no public funds in China, the purchase of land is the chief, if not the only mode of rendering capital productive with certainty and regularity, and free from the anxiety and risk of commercial adventure."

On the other hand, it appears from the Penal Code itself, "that the proprietorship of the landholder is of a very qualified nature, and subject to a degree of interference and control on the part of government, not known or endured under the most despotic of the governments of Europe." By one section of the law, the proprietor of land seems to be almost entirely restricted from disposing of it by *will*; by another, it appears that the inheritors must share it amongst them in certain established proportions. Those lands are forfeited, which the proprietors do not enter on the public register, acknowledging themselves responsible for the payment of taxes upon them; and in some cases lands seem to be liable to forfeiture, "merely because they are not cultivated when capable of being so." It appears very evident from the whole tenor of the laws, as well as from other considerations,

that the Chinese government feels no small solicitude in providing for the *necessary* wants of the people. And on this account, as well as for raising a revenue, they endeavor to secure the cultivation of all the lands in the empire, and have framed their laws accordingly. Whoever neglects to cultivate his lands or to pay his taxes, exposes himself to punishment.

The *taxes are paid both in money and kind.* According to the regulations concerning *coinage*, there are founderies and mints, where the metal is prepared and cast, and also store-houses in which the coin is deposited, until required for public service. The quantity of metal coined in the former, and the periods of its issue from the latter, are fixed by the Board of Revenue, "in order that the successive supplies of coin for the use of the people may correspond with their wants, and be regulated according to the market-prices of gold, silver, grain, and other articles in general use and consumption." In no private dwelling of any soldier or citizen shall any utensils of copper be used, except mirrors, military arms, bells and articles especially consecrated to religious purposes. Whatever quantity any individual may have in excess, he is permitted to sell to government, and at a fixed rate. And whoever buys or sells copper clandestinely, or conceals the same in his house, shall be punished with the bamboo.

On account of the inconvenience which would attend the payment of large sums in their coin, of which they have only one kind (the *tseën*, or cash), and as paper currency is not in use, ingots of silver, of one and of ten Chinese ounces (*leäng* or taels) weight, are used in payments to gevernment. Gold is also used.—Whoever has the charge of collecting or receiving money due to government, "shall be answerable for the delivery of the same in no other than perfectly pure bullion, whether gold or silver."—The regulations concerning the receipt

and issues of public stores, are too numerous, and unimportant to be enumerated here. Suffice it to remark, that the whole impost on the summer harvest must be paid before the end of the 7th moon, and that on the autumnal harvest, by the end of the 12th moon.—The total amount of the revenue collected in the Chinese empire is said to be about *sixty-six* millions of pounds sterling, annually; of which only twelve are remitted to Peking, while fifty-four are retained in the provinces. These sums, says sir George, are probable not far from the truth; though on such a subject the accuracy of the information must be in some degree questionable.

Duties on salt form a considerable branch of the revenue. This trade is a monopoly, and throughout the empire is carried on by a limited number of merchants, who are licensed by government, and whose proceedings are under the inspection and control of officers especially appointed to that service. These merchants are usually rich and respectable. The laws which regulate the trade are very specific, as well as rigorous; and those who violate them are subject to heavy penalties. There are duties also levied on *tea*, and various other articles for "the home consumption." In short, all merchants who defraud the revenue, "by not duly contributing the amount of the rated and established duties on their merchandize, shall be punished with fifty blows, and forfeit to government half the value of the goods smuggled; three tenths of such forfeiture shall be given to the informer, but no such reward shall be allowed, when the smuggled goods are discovered and ascertained by the regular officer on duty. Whoever conveys goods through a barrier or custom-house station, without taking out the regular permit, shall be liable to all the ordinary penalties of smuggling. All large trading vessels also, which navigate the seas, shall on reaching their destined port, deliver

to the officers of the custom-house, "a full and true manifest of all the merchandize on board," that the duties payable thereon may be duly assessed and paid.—All duties must be paid to government within the year in which they are due.

Private property likewise comes under the cognizance of government. "Whoever lends his money or other property of value, in order to derive profit from such transaction, shall be limited to the receipt of an interest on the amount or value of the loan, at the rate of *three per cent. per month.*" —This is considerably above the ordinary rate of interest in this part of the country. To lend upon pledges, is also a very frequent practice in China. Shops of money-lenders, where deposits may be made of any kind of personal property, are extremely numerous in all parts of the empire, and, in general, upon a scale of greater respectability than establishments of a similar nature in Europe!

Sales, markets, and manufactures are the last topics treated of in this division of the Penal Code. In every city, public market, and sea-port, where licensed agents are stationed by government, it shall be the duty of such agents to keep an official register of all the ships and merchants that successively arrive, describing their real names and references, and also the marks, numbers, quantity and quality of goods brought to the market; whoever transgresses this law shall receive sixty blows, and be expelled from the service. All unfair traders "shall be severely punished; and whoever procures or makes use of *false weights, measures, and scales*, shall receive sixty blows. If a private individual *manufactures* any article for sale, which is not as strong, and durable, and genuine, as it is professed to be, or if he prepares and sells any silks or other stuffs of a thinner or slighter texture and quality, narrower or shorter, than the customary standard, he shall be punished with fifty blows.

IV. RITUAL LAWS. The emperor, and his great officers of government, are the only persons who are allowed to offer the great sacrifices, and perform the sacred rites of the celestial empire. The monarch himself is the high priest of the nation; and his vassals are the ministers who do his will, and aid in the politico-religious services of the state. But the *priests*, properly so called, and the *people*, both soldiers and citizens, are forbidden to participate in the highest religious solemnities of the nation.

All those officers whose duty it is to superintend and aid in the *imperial sacrificial rites*, must prepare themselves for every such occasion by abstinence; and whoever either by eating or drinking, by listening to music or retiring to the apartments of his wives and concubines, by mourning for the dead or visiting the sick, by taking cognizance of capital offenses, or by partaking of public feasts, fails so to do, shall forfeit one month's salary. And whoever neglects duly to prepare the animals, precious stones, silks, and grain for the grand sacrifices shall receive one hundred blows. And whoever destroys or damages, whether intentionally or not, the altars, mounds, or terraces consecrated to the sacred rites, shall receive one hundred blows, and be perpetually banished.—In all the provincial cities of the first, second, and third order, the local genii, the genii of the hills, the rivers, the winds, the clouds, and of the lightnings, also the ancient holy emperors, enlightened kings, faithful ministers, and illustrious sages, shall be honored "by oblations and other holy rites."

The *sepulchral monuments* of ancient emperors and princes, and the tombs of saints, sages, faithful ministers, and other illustrious individuals, shall be carefully preserved; and no person shall presume, on pain of receiving eighty blows, to feed cattle, cut wood, or to guide the plough, in the places where the remains of such distinguished personages are deposited.

The laws respecting *unlicensed forms of worship*, magicians, leaders of sects, and teachers of false doctrines, we quote entire.

"If any private family performs the ceremony of the adoration of heaven and the north star, burning incense for that purpose during the night, lighting the lamps of heaven, and also seven lamps to the north star, it shall be deemed a profanation of these sacred rites, and derogatory to the celestial spirits; the parties concerned therein shall accordingly be punished with eighty blows.—When the wives or daughters are guilty of these offenses, the husbands and fathers shall be held responsible.

"If the priests of *Fŭh*, and *Taou-sze*, after burning incense and preparing an oblation, *imitate the sacred imperial rites*, they also shall be punished as aforesaid, and moreover be expelled from the order of priesthood.—If any officers of government, soldiers, or citizens, permit the females belonging to their families to go abroad to the temples of priests, in order to burn incense in token of worship, they shall be punished with forty blows; but when widows, or other women not under the guardianship of men, commit the same offense, the punishment shall fall on themselves.—The superior of the temple, and the porter at the gate, shall also be equally punished for admitting them.

"*Magicians*, who raise evil spirits by means of magical books, and dire imprecations, *leaders of corrupt and impious sects*, and members of all superstitious associations in general, whether denominating themselves *Mi-le-fo* or *Pe-lien-kiaou*, or in any other manner distinguished, all of them offend against the laws, by their wicked and diabolical practices and doctrines. When such persons, having in their possession concealed images of their worship, burn incense in honor of them, and when they assemble their followers by night in order to instruct them in their doctrines, and by pretended powers and notices endeavor to inveigle and mislead the multitude, the principal in the commission of such offenses shall be *strangled*, after remaining in prison the usual period, and the accessories shall severally receive one hundred blows, and be perpetually banished to the distance of three thousand *le*.

"*If at any time the people, whether soldiers or citizens, dress and ornament their idols, and after accompanying them tumultuously with drums and gongs, perform oblations and other sacred rites to their honor, the leader or instigator of such meetings shall be punished with one hundred blows.*

"If the head inhabitant of the district, when privy to such unlawful meetings, does not give information to government, he shall be punished with forty blows.—The penalties of this law shall not however be so construed as to interrupt the regular and customary meetings of the people, to invoke the terrestrial spirits in spring, and to return thanks to them in autumn."

"The Christian sect," remarks the translator, "is in this code entirely passed over in silence." In clauses added since the translation was made, the *Se-yang jin* and the *teën-choo keaou* are noticed. Our limits forbid us here to enter on the discussion of this subject; but we purpose soon to recur to it again, and will then lay before our readers all the information, worthy of notice, which we can command.—Several sections concerning sundry "*miscellaneous observances*," close this division of the code. Medicines and provisions, equipage and furniture, are to be well chosen and duly provided for his majesty.—Private individuals are prohibited from keeping in their possession, celestial images, astrological books, and books for calculating fortunes, and so forth.—The houses, apartments, carriages, dress, furniture, and other articles used by the officers of government, and by the people in general, shall be comformable to the established rules and gradations. "Priests of *Foe** or Tao-sse," must visit their parents, sacrifice to their ancestors, and mourn for their relations "in the same manner as is by law required from the people in general."—The celestial bodies and phenomena must all be carefully observed and noted. Conjurers and fortune-tellers must not frequent the houses of any civil or military officers, under pretense of prophesying to them future events; this law shall not however be understood to prevent them from telling the fortunes and casting the nativities of individuals, by the stars, in the usual manner.—Such are the ritual laws of China!

* In the Asiatic Journal, this word has been frequently written *Fo-hi* or *Fuh-he*. The editor of that work, referring (in No. xxxiv, for Oct. 1832, p. 89,) to a correction of this *error*, which was pointed out to him in the Canton Register, remarks that "this '*new and unfounded expression*,' whether correct or not, is as commonly used as that of *Budha priests*. It occurs, for example, repeatedly, in Sir George Staunton's translation of the code of China, in the text as well as the notes."—*Fuh-he*, the name of an ancient emperor, the supposed founder of the Chinese empire, may be, for aught we know, "as commonly used as *Budha priests*;" but it is never applied, when used correctly, to those priests themselves. Sir George writes, not Fo-hi but *Foe*,—the old orthography of Fuh, which is the Chinese abbreviation of Fuh-too, or Budha.

MISCELLANIES.

Remarks on the history and chronology of China, from the earliest ages down to the present time. By Philosinensis.

IT is a trite remark, that in no country of Europe, or of the whole globe, is there so much sameness to be found as in China. Observe the physiognomy, the character, and the institutions of the people, and you find only a slight difference between the inhabitants of the several provinces. View their cities, houses, temples, and public courts, and how little do they differ from each other, though separated in distance more than a thousand miles. The diversities in the Chinese dress, and in their whole mode of life, are indeed so slight as to be almost imperceptible to a stranger, who, on seeing them for the first time, can scarcely distinguish an inhabitant of Peking from a native of Canton. This uniformity pervades also their whole literature; the Chinese thoughts are *stereotyped* in their classics, and the learned individual or author merely gives a new edition.

When we consult their *history*, we meet with the same barrenness of ideas, arising from their uniformity in all ages. The history of the nation is involved in that of the emperor;—he is the sole agent; and the nation is the engine, which is set in motion at the pleasure of the autocrat or his ministers. A mere panegyric, or a modified censure, which implies a partial praise, is all which we find in the records concerning the lives of the emperors. *Yaou* and *Shun*, the celebrated emperors of antiquity, so frequently mentioned in their annals, are held up as examples worthy of imitation; and the emperor whom the modern historians would praise, is exhibited as the rival of their virtues. But when prodigacy and tyranny meet with just retribution, and the nation shakes off the hateful yoke, and murders the oppressor, these historians exercise all their skill in portraying a monster of the infernal regions, a prodigy of worthlessness and cruelty. They can seldom preserve the "due medium" which Confucius so frequently recommended; for they scarcely ever dare to represent the glaring faults of those emperors whose good qualities overbalance their palpable defects. Hence arises the great veneration, and the more than divine homage, which the nation pays to the "son of heaven," the personified celestial virtue, whose paternal care and compassion extend beyond the "four seas," and comprehend all

nations. These notions have even reached Europe; and many learned men, after perusing the historical panegyrics of Du Halde and of others, consider the Chinese government the most excellent and glorious which ever existed, or which now exists on the globe. And even now, if we regard merely the edicts of this common political and tender father, we are induced to believe that China can boast the only patriarchal government which has survived the wreck of time, and which continues to lavish its divine blessings on the millions of its children. But these historical and political delusions vanish before a scrutinizing eye; and we see in this universal father of mankind, nothing but a despot who tramples on the laws of the country, and keeps the nation under iron bondage.

The great mass of historians were mere adulators, and if there has been an honorable exception, his voice was either suppressed, or uttered only to late posterity, when another dynasty filled the throne. There were however privileged and imperial writers, charged with the office of duly representing the actions of their sovereign—without the varnish of flattery—as an example to posterity. No nation boasts so long a series of historians and of history. The unchangeable nature of the Chinese written language, is well adapted to preserve the relations of events, to all generations, down to the last day. Their historical details received no borrowed aid from foreign nations; they had no Thucydides or Tacitus as models, but wrote in their own original way. Ignorant of other nations, they confined themselves to their own country, and mentioned the "barbarians" only as they came in contact with them. As they constitute so great a portion of the inhabitants of the globe, their history on this account, notwithstanding all its defects, is very valuable. It will also be worthy of our consideration to investigate the means by which so immense a mass of people has been kept together, whilst every other nation, with very few exceptions, has dwindled to nothing, or lost its nationality under the influence of foreign conquerors. A study of this history will furnish us the means to become intimately acquainted with the Chinese character, and with the leading principles of the celestial government. Here existed a state without the aid of classic lore, here it was overthrown, but never annihilated, and withstands to this day the inroads of all-destroying time. The Chinese empire is in this respect peerless. Whilst the Babylonian, Persian, Grecian, Roman, and other monarchies now exist only in the records of history, China, though the cotemporary of them all, is still in vigor, and was never so great in extent of territory as at the present moment.

What a prospect does it present in a religious point of view? All, even the most savage nations, have undergone great changes by the introduction of new creeds. Exterminating wars have swept the western parts of Asia, have desolated Europe,

and even raged in America; but China, though it has partially adopted one foreign superstition, has never been stirred by its influence to bloodshed. Southern Asia may have been enveloped in metaphysical darkness, have sunk under the burden of myriads of deities, and made degrading and abominable supersititions the sole object of life.—China has naturalized innumerable idols, but always viewed them as mere auxiliaries in the phalanx of political institutions, and in the common business of life. We read of no legislative priests here, who subvert old customs to establish their own systems on their ruins. Every religion is modeled after the state, moulded into the laws of rites, and adapted to the religious indifference of the people. Even popery, which never yields to popular opinion, is here reduced to the necessity of allowing idolatrous practices, arising from the peculiar constitution of the country. No bulls of excommunication from the pope can entirely do away the evil; the Chinese remain Chinese, even when bigoted papists. True, pure Christianity, which with its celestial power subdues the fiercest barbarians, has never entered China, to contest the palm of victory with rites established in times immemorial. Whilst the altars of polished heathens are subverted, the cross planted in their stead, and the gospel proves victorious wherever it is preached, China is not visited from on high, and remains in a state of religious apathy. To other nations, unimportant when compared with the vast multitudes of this, the Gospel is sent,—the word of life preached, while China abides in idolatry, and scarcely knows the name of the Redeemer. —The ways of Providence are mysterious, and in nothing more so than as it regards China; but let us adore where we cannot comprehend, till eternity unfold to us the mystery. Let us however cherish the hope, that in these latter days, the glory of the Saviour will be revealed to all flesh, and his name be adored by all the millions of this empire. When God lays his hand upon them, human customs crumble into dust, how deeply and how long soever cherished.

Mohammedanism, which in the spring-tide of its youth inundated so great a portion of Asia, Africa, and even of Europe, was arrested in its progress on the frontiers of China. Timur, the all-conquering Timur, was snatched away by death, when on the eve of invading China, and proclaiming, by the sword, the law of the prophet. Comparatively few Mussulmen are to be found here, and of them, although the unity of the Deity is the most prominent point of their creed, there is not one who does not participate in idolatrous rites.

We have only touched upon a few topics, which may engage the future writer of a Chinese history. Such a work is greatly needed at the present moment; could it be composed with the skillful hand of a Tacitus, and written in the pleasing style of a Robertson, it would excite a livelier interest in behalf of China. There are abundant materials; but they require

a man of unbiased mind, and conversant with Chinese manners and language, to make the proper selections and arrangement. We cannot expect that the attention of Europeans will be attracted to this country, unless we endeavor to give China that consideration in the scale of nations, which she deserves.

To stimulate those who are competent to the task, these lines are written, and we expect not to plead in vain.—The history itself might be treated in the Chinese way, of periods, which comprise the time each successive dynasty reigned; or, in a more extensive view of ancient, middle, and modern history. As we ought to conform ourselves to the taste of western writers, the latter mode is preferable.

Ancient history might extend from the creation of the world to the extinction of the latter *Han* dynasty, and of the San Kwŏ, or Three States, which succeeded it, A. D. 279.

Like all histories of those remote times, this is composed of fables, interwoven with a great deal of truth, or modeled according to the course of events in later ages. There is only one record—the Mosaic—unsullied by the plagiarism of mythological ingenuity; all others are more or less tinctured with the absurdities of fiction. The Chinese are less extravagant in this than the Hindoos, the western Asiatics, Greeks, and Egyptians; and, in that prosaic way which is characteristic of the nation, they describe what they received as traditions, or imagined to have taken place. Even in the records of this distant country, under all the rubbish in which they are buried, we observe a resemblance to the details of the Mosaic revelation. To reconcile all the discrepancies would indeed be a fruitless attempt, for how can we find the clue to these variations! But we shall arrive near the truth, if receiving implicitly the genuine account drawn up by an unerring Hand, we regard it as the touchstone by which to try all historical veracity. We are fully aware that repeated attempts to remove these discrepancies have proved abortive;—and though the infidel may exult at the differences both in chronology and history, yet these differences upon closer inspection are after all comparatively small, yea, less puzzling than the details of many events which have transpired in our own times.

The first question which arises, when we are informed that China Proper has a population of 360 millions, is—from whence did so numerous a people spring? None of all the nations which have successively flourished, has ever numbered such immense multitudes. Did we observe in the features of the Chinese any great variety, we might imagine that several tribes of central Asia, or of the Caucasian race, had left their homes and emigrated to these eastern and more fertile lands, that centuries had amalgamated them, and they had become one nation. If this was the fact, it must have been at a very early period; for at the present moment no trace of their national

individuality remains. There is the most striking uniformity in the countenances of all the millions of Chinese, whether living near the Great Wall, or on the frontiers of Burmah and Cochinchina. Even climate, that sovereign distinguisher of our race, exercises only a partial influence upon their frame and color. We may assert positively, that no nation in the world can boast an equal similitude of features and form. What a variety of countenance, shade of hair, color and formation of the eye, stature, &c., do we meet in Europe amongst the same nation; even in Hindostan this is striking. But China is the same in everything; a slight diversity in the general cast of countenance scarcely perceptible, or something as extraordinary, constitutes the only variety.

It would therefore be natural to consider the whole Chinese race as descended from one ancestor, and not like other Asiatic nations, composed of different tribes. That all the different tribes of the whole human race meet in Adam, is an historical fact, which defies the scruples and arguments of the sceptic; and as Christ, himself the truth,—declared this,—it would be the greatest impiety to doubt what all nations either acknowledge or imply. Even in the Chinese history of those remote times, we can trace a faint resemblance to the Biblical record.

The Chinese annals before the flood, seem entirely interwoven with maxims of state policy, the result of subsequent experience and long research, during the reigns of many successive emperors. But the historians have herein fallen into a great error. In following up the course of events to their source, and discovering the meandering rivulets which meet from different directions, and contribute their share to enlarge the river, all at once we find the river itself without springs or branches. To see therefore already an emperor, without being informed from whence the empire and people originated,—is carrying historical fiction, inference, and accommodation rather too far. But had they stopped here it would be well, yet they go much further. There is even a regular code of laws issued by the principal emperor; the government is so regulated as to serve as a model for all ages; medicine is studied in an academy; anatomy explained; music improved; and the problems of mathematics, and theorems of astronomy solved and demonstrated, so that a regular cycle and calendar can be introduced.

Now to be told that all this was done by the antediluvians sounds rather strangely; to say the least, it is dressing ancient simplicity in the garb of modern improvement, in defiance of the laws of experience and nature, which constitute time the nurse of improvement. The historical veracity of the earliest Chinese annals is therefore as dubious as the mythological accounts of other nations respecting the golden age; truth is commingled with all these tales, yet none but a master spirit

can find amidst all this rubbish, the materials for drawing a true picture. To obviate every misunderstanding, however, which might arise from these remarks, we express our firm conviction that the human family subsequent to the fall, possessed a vigorous understanding, and were able to invent not only those things indispensably necessary for their existence, but even to cultivate arts, in order to render life agreeable. Yet the tendency of their inventions surely differed widely from ours, as the external causes which gave rise to invention were not the same. It is a fundamental error of some historians to describe our first ancestors as rude and brutish, like the savages of New Zealand or New Holland, whose minds are obscured and debased, by the operation of the common tendencies of the human heart to degenerate. Writers of this description might learn a lesson from the Chinese; who, however, go to the opposite extreme. Man, the crown of creation, bearing upon his front the image of God, though greatly clouded, is still ennobled by it, and can claim the highest intelligence as his peculiar prerogative. The degeneracy of his posterity, and their becoming even like brutes, proves nothing against this assertion.

To the disappointment of unbelievers, an account of the deluge is found in the Chinese annals, and the time of this great event differs very little from that assigned to it by the scriptural chronology. The error of the historians, in dating the reign of the succeeding emperors from this great catastrophe, without informing us how the empire was revived, after having been desolated and depopulated by the elements, is here again as great as before; and it shows that the writers who lived in the middle ages were little conversant with the primeval formation of states. It is also a speaking proof, that very little true history has been transmitted to posterity from those ancient times, and that the Chinese labor under the same difficulties, in this respect, as all other nations, the Hebrews excepted. How great sover the destruction of books may have been under Tsin chehwang, ("the first emperor *Tsin*,") in 200 B. C., it certainly cannot be believed, that so many thousand copies, in the hands of so many millions of persons, as it is asserted, could all have perished. If we fix the foundation of the Chinese empire 2200 years B. C. we hope not to be far from the truth, though we have no certain historical data to guide us. The reason for fixing upon this period is, that this was a time when the posterity of the antediluvians began to spread abroad into the four quarters of the world. Family after family left the abodes of their ancestors, and passed away to inhabit the desolate places of the earth. But to account for so distant a migration as that from western Asia to the eastern extremes of this continent, is rather a difficult task. Yet we ought to remember that a higher than human hand guides the nations in their movements, and that the same Providence who called the immense hordes of barbarians from

the frontiers of China to Europe, in the fifth and sixth centuries, could also guide the steps of a few families in their eastward migration. For it is written, that God has made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

It is rather doubtful whether the time, during which the celebrated emperors, Yaou, Shun, and Yu, are said to have lived, from 2317 to 2197 B. C. is correctly stated in the Chinese annals. We would not hesitate to assign to them a period 300 or 400 years later; but as it is, we frankly confess, that we are unable to solve the difficulties which the present date involve. On the other hand, neither the Chinese, nor those who implicitly adopt their chronology, can give satisfactory proof of their having lived at so early an age.

These emperors appear to have been actuated by the true patriarchal spirit; and the title of *patriarchs* would suit them better than the high sounding appellation of emperor. They are held up as patterns to all ages; and the present Chinese constitution of government exhibits a model of their concentrated skill. Every institution and important law is derived from the wisdom. By their management, as the Chinese histories and classics inform us, the empire reached the *ne plus ultra* of civilization,—the golden age of virtue and of primeval simplicity. We do not doubt, that these founders of an empire so lasting, possessed superior talents, and were guided by wisdom and the most sublime principles; otherwise they could never have become what they were; yet we fear also that the historian ascribes to them the origin of sciences and institutions, of which they never thought.—Yu was the founder of a long line of emperors, who seem to have very early degenerated, and with them the whole dynasty of *Heä*. We are told that in the reign of Wang-hwae or Te-hwae, the eighth monarch of this dynasty, foreign embassadors arrived by way of sea. From whence they came is by no means clear. Nor is it possible to believe, that at so early a period (2027 B. C.), navigation should have become so perfect, as to render distant voyages possible. Had this been the case, then those tribes on the southwest, which probably sent these "tribute bearers," could as well have made excursions to the western parts of Asia, where the seas are less boisterous, and flourishing states existed in the remotest periods of antiquity. All this only adds to the proofs, that the chronology labors under great difficulties from placing the foundation of their empire at so early an age.

The dynasty of Heä was succeeded by that of Shang. The history of these times, with the chronology, we find in the *Shoo King* and *Chun Tsew*, two of the books which are comprehended under the name of the Five Classics. The Chun Tsew is scarcely

anything but a mere chronological list of occurrences; but the Shoo King is written in a very sententious style, which renders the meaning rather obscure. These works were compiled by Confucius, and are therefore held in great veneration. A description of the ancient manners is found in the *She King*, or Book of Odes. This was also compiled by Confucius, who collected them either from ancient records or from oral tradition. There is nothing superior in this work. From the many licentious expressions which occur in it, we should rather fear that even their antiquity was not exempt from depravity of manners. But the Chinese escape such a reproach by saying, that those exceptionable passages have been interpolated; and for the honor of the simplicity of the olden times, one would be tempted to give credit to this subterfuge. In the *Shoo King* we discover, under a vast mass of trifles, some few traces of monotheism; yet even these few and faint rays are so obscured by the details of rites, institutions, and maxims, which directly sanction idolatry, that they are scarcely discernible among them. Yet after all, these are the most valuable records of ancient times; and it is only to be regretted that we must trust so much to commentators to discover their true sense. The words are so few and so indefinite, as to serve any purpose of any interpreter.

The *Le Ke*, or the Book of Rites, which is nothing else than a code of ancient customs and forms remodeled and enlarged by the ceremonious hand of Confucius, perplexes us greatly. Some of the maxims there laid down, are truly excellent; some of the rites prescribed are praiseworthy, and indispensably necessary for the establishment of a well-regulated society; but the greatest part is too punctilious, substituting mere ceremony for substance. We cannot imagine that the simplicity of antiquity demanded such ornaments. It is impossible to maintain truth and honesty under the burden of so many ceremonies, which substitute words for actions, mere professions for acts of benevolence. To impute this formality to the unceremonious Yaou, Shun, and their successors, is too far-fetched and improbable. We abstain from remarking on the Yih King.

The Shang dynasty presents nothing extraordinary, the emperors only practicing what they learned of their predecessors. The feudal system seems to have been in full force at that time. Hence the many broils and party wars of the chiefs; which few emperors were able entirely to quell. Some of the emperors themselves seem to have been very worthless persons.

The court at the time appears to have been held in Shanse. We think that the first foundation of the empire was laid on the banks of the Yangtsze keäng and the Hwang ho; that from thence the people extended themselves abroad principally first in a northern direction; and that the present province of Shanse was chosen as the seat of government, because it enabled the emperor to oppose the barbarians from the north-

ern regions. The hardy Scythian tribes, as early as this time, appear to have made occasional visits to China, but the records on this subject are scanty. In seems sufficiently clear, that China, even under the Shang dynasty, though small in extent compared with later times, was already very populous. For this rapid increase we can account only by their longevity, and by the custom of early marriage which still continues. Neither do we read of exterminating wars which could desolate the country. Thus the prolific Chinese could progressively increase in numbers, and extend in territory.

Chow, the last emperor of this dynasty, is held up as a monster of wickedness; but he received the wages of his iniquity, and with him the Shang dynasty became extinct, 1123, B. C.

The first emperor of the *Chow* dynasty, which now obtained the throne, appears to have been a very excellent man. His name was Woo wang, the 'Martial king.' The capital was now transferred to Se-ngan in Shense province. If all the wise maxims ascribed to him in the Shoo King were really uttered and practiced by him, he was surely one of the wisest monarchs that ever liveed. Inded we are rather astonished to find such models of perfection on earth. However, he committed a great fault, in dividing some parts of the empire amongst the descendants of the former illustrious families which had occupied the throne.—Light seems gradually to have dawned on China, and we find now no difficulty in asserting, that the authentic history begins with the Chow dyansty. The Chun Tsew, already mentioned as one of the early records, details the history of a part of this period, including a space of 242 years. The feudal system must have been carried to a very great height, for there were at that time about 125 different states in China. We may easily believe that these gave rise to numberless feuds.

At the beginning of the ~~seventh~~ ~~century,~~ arose a man in China, who has been the object of admiration during all the subsequent ages. *Kung footsze*, called by foreigners Confucius, was a native of the state of Loo, which now forms a part of the province of Shantung. He was not indeed the author of a great religious and political revolution among his countrymen, but he was a reformer and improver of what already existed. His was designed to be entirely practical philosophy; sound politics were the theme of discussion, and to render a people happy by strict subordination and by the due observance of fixed rites his constant topic. He was surely a great man, and could his theory be reduced to practice, strife, rebellion, and warfare would cease. His high opinion of the power of virtue over the human heart, and his eulogiums on the excellency of human nature, show that he was little conversant with the world, and with the human heart. At the same time he tells his disciples, that virtue runs with the speed of the postman, he informs them, that he has never found one man who truly

loves virtue. He asserts that it is as easy to transfuse virtuous principles into all mankind, as to "turn the finger in the palm of the hand;" nevertheless he confesses, that he had only one disciple, (and he died at an early age,) who profited by his lessons, and became virtuous by his instructions. Yet these glaring contradictions, which are only a few specimens of his inconsistency, ought not to throw him out of our estimation. He was a man, and acted like a man; he was a teacher, but had his faults. He surely did much for China. Writing by means of a sort of hieroglyphics was in use before his time; thogh there were records written or carved on bamboo, there were no books extant. He may be called the first Chinese author. It is deeply to be regretted, that he insisted so much upon the observance of mere forms, and above all, that he forgot the Divine Being as the author of all virtue, the ruler of the universe, and the only proper object of adoration. His references to the Omnipotent are few and obscure; he inculcates polytheism, and never dwells upon the immortality of the soul. We might excuse him for his ignorance if he knew nothing better; but we must acknowledge that his whole mind was so engrossed with the things of this world, that his views never reached beyond the grave. To spend years in mourning for parents and ancestors, to venerate and pay adoration to the tablets erected to their memory, and to rest satisfied with this, without any inquiry whether the soul has existence after death or not, is the drift of his instructions. It would however be unjust to accuse him of atheism, for never has there been, and never can there be, an atheistical lawgiver. Confucius in his own formal way, reveres the powers above him, but what they were he never gave himself the trouble to inquire; he was anxious to enter the courts of princes, to make people virtuous, and to establish a good government. In this he succeeded but partially, and in some points he was entirely foiled. Yet his system, if impartially viewed, possesses an intrinsic value, and has stood the test of ages. Down to this moment, his doctrines are professedly adopted, and he himself is *really deified.*

Of quite a different character was his contemporary, Laoukeun, or *Laoutsze,* the founder of a new religious sect. He seems to have been a man of that mystic cast of mind, which plunges into dark speculation, and acknowledges as truth the greatest absurdities—the mere productions of a heated brain! He strove for earthly immortality, but died like every other mortal; his followers engaged in the same pursuit, but they also went the way of all flesh.—This seems to have been a very philosophic age of the world, for in Greece also lawgivers and wise men lived at the same time.

This dynasty kept the throne a great length of time. Civilization made rapid progress in China, whilst the western world had only emerged from thick darkness and barbarism.

Mang-tsze (Mencius), who lived about two centuries later than Confucius, trod in the footsteps of his great pattern, and became a second reformer to his nation. He appears to have possessed a more independent spirit, and his sayings are often more apposite than those of his master. His works, as well as those of Confucius, constitute a part of the writings commonly called the Four Books.

The independent states which had gradually assumed exorbitant powers, at this time desolated China with civil wars. In vain did the emperors strive to maintain their ascendency; they were repeatedly beaten, and their power dwindled away to a mere shadow. Like the German emperors of the middle ages, their title was high-sounding, but their power was despicable. Amongst all the tributary states, the kingdom of Tsin finally wrought the ruin of the imperial family. The latter monarchs of this family were men of ordinary talents, incapable of curbing and keeping in subjection so many haughty princes. This dynasty which had sat on the throne about 867 years, a period unparalleled in history, and which had produced many excellent emperors, now lost its glory amidst the contending parties; and the last emperor abdicated in favor of the prince of Tsin. Being the ruler of a very flourishing state, and having ample resources, this prince fought successfully against the other six states into which China was then divided. These states were finally subdued by the ruler of Tsin, who having established the dynasty of that name, assumed the title of Che hwang-te, 'the first Emperor.' He divided the empire into thirty-six provinces, and is said to have raised that stupendous fabric, the Great Wall about 214 B. C. But in Chinese history, the name of this emperor is marked with indelible infamy, as the destroyer of Chinese literature. This charge requires some qualification; yet even to the present time those irreparable losses are deeply regretted; and the Chinese lament that catastrophe, as much as Europeans do the destruction of the Alexandrian library.

This dynasty was only of short duration. Three emperors maintained a precarious reign, during sixteen years, when after a short contest, *Lew Pang*, a mere robber, seated himself on the throne, 202 B. C., and became the founder of the celebrated Han dynasty. This age is remarkable for the numerous literati and good authors, who have immortalized their names by their writings. Even to this day the Chinese like to designate themselves by the name of *Han jin*, or "men of Han." The empire was considerably enlarged by the addition of Kwangtung and Kwangse on the south, and of several Tartar tribes on the north. When the Chinese first came in contact with foreigners, they maintained intercourse with them without that narrowness of views which now characterizes their policy. This whole period was remarkable for the wars which desolated the empire. The *San Kwŏ*, a historical novel, of very doubtful authority,

was written nearly cotemporaneously with the events of this period. It exhibits a frightful picture of the cruelties which were committed during a series of most bloody contests. This was the age of heroism, and the only one which China can boast. Yet the great talents, which were called forth by dire necessity proved the bane of the country; there were few who shone as heroes, and showed humanity to the vanquished.

In the reign of the emperor *Haou-ping-te*, our Saviour was born; but the Chinese were then ignorant, as they are at this day, of that great event, which stands in so intimate a relation to the salvation of all nations.—The religion of Budha, very soon entered the empire, and spread its baneful influence over all China. The emperor *Ming-te* is said to have been admonished in a dream, that the "holy one" was to be found in the West. This so interested him, that he sent a deputation to India, which brought some priests of Budha from Ceylon. After that event (about 70 A. D.), Budhism spread rapidly throughout the country.

How mysterious are the ways of Providence; China strove to open a friendlly intercourse with foreigners; and the first gift which she received from them was a baneful one. How could they then view any foreign country favorably? How could they think that any nation besides themselves was truly enlightened, when even the countrymen of the "holy one" were degraded by such superstition? During this dynasty, China received her final formation as a literary nation; and thenceforth to the present era, she has made little or no improvement.

The How Han dynasty which succeeded this, had only temporary possession of the throne. During the latter part of it, the Huns became formidable to China, and very soon carried desolation over all Europe. This subject requires our particular attention; but we wish first to speak of the middle ages.

[NOTE. The *How Han* dynasty has sometimes been classed as one of the minor states which succeeded the celebrated *Han* dynasty.—As our Correspondent in his present "Remarks on the history of China," (*which will be continued in our next number,*) does not purpose to go into a minute examination of the chronology, we hope it may be in our power erelong to give that subject a more full investigation.]

THE BUGIS LANGUAGE.

1. *A Code of Bugis Maritime Laws, with a translation and vocabulary, giving the pronunciation and meaning of each word.* SINGAPORE, 1832.—12mo. pp. 28.
2. *Vocabulary of the English, Bugis, and Malay languages, containing about* 2000 *words.* SINGAPORE, 1833. 8vo. pp. 64.

MANY are the languages and dialects, more or less differing from each other, which are spoken throughout the numerous islands of the Indian Archipelago. Their written alphabets

differ also, not only in the number and form of their letters, but likewise in their derivation.—Of these languages, according to the author of the two little works before us, the chief are the Malayan and Bugis:—to these we may add the Javanese, which language is spoken over a considerable extent of territory, towards the south-western limit of the Archipelago. These three are in fact, the mother-languages, of which the majority of the others are but dialects, differing in purity of style and idiom, according to their proximity or otherwise, to the principal nations by which the several languages are spoken.

Malay has been so long and extensively known, and so much has been published concerning it, that it would be needless for us to advert to it, further than to mention the peculiar circumstance of its alphabet being purely Arabic,—the gift of its Mohammedan conquerors,—while the alphabets of all the surrounding nations (though they also profess the Mohammedan religion), approach more or less nearly to the Sanskrit.—Having adverted to this peculiarity we pass on to consider the Bugis language, which, with the Javanese, has hitherto been very much disregarded. These, as well as the other languages of the Indian Archipelago, have been noticed, indeed, by Mr. Crawfurd, in his history of those places, in which he also gives specimens of the written characters of each. But it is only within a few years past, that works of practical utility, introductory to a knowledge of these languages, have appeared. In 1828, the Rev. G. Bruckner, of the Baptist mission at Samarang, had a font of Javanese types cast at Serampore, with which he has printed the New Testament, several Christian tracts, and a grammer of that language. Of these works we hope that we shall be able to give our readers some account, in a future number. At a later period, the Rev. C. H. Thomsen, of the London Missionary Society at Singapore, went also to Serampore to superintend, among other things, the punching of moulds for a font of Bugis types; with which he has since printed some religious tracts, besides the two little works whose titles we have placed at the head of this article.*

The Bugis is the principal language spoken on the island of Celebes (which the natives call Wugi), and on the opposite coast of Borneo, which is for the most part inhabited by emigrants from the island of Wugi or Celebes. "The languages and literature of Celebes," we are told by Crawfurd, "though in many features of resemblance partaking of the character of those of the more western countries, differ very essentially from them. The alphabet, in the first place, takes a new character; the letters of which it consists taking a new form, as

* We hear that Mr. Thomsen possessed a font of Bugis types, previous to this period; but they were very defective, and were not therefore employed. The types now used are cast at Singapore, from the moulds which were made at Serampore.

little like that of the Javanese as that is to the Arabic or Roman. The alphabets of Celebes consist of eighteen consonants and five vowels,—to which are added sometimes four supplemental consonants, being merely four of the first eighteen aspirated,—and an additional vowel. It is singular that the peculiar and technical classification of the Sanskrit alphabet should have been adopted in the alphabet of Celebes, though neglected in that of Java."—*Crawfurd's History of the Indian Archipelago*, Vol. II, p. 60.

This account of the alphabet, as given by Mr. Crawfurd agrees very nearly with what is now laid before us in these introductory works of Mr. Thomsen, from which we extract the following list of the letters, with their respective forms, names, and powers.

THE BUGIS ALPHABET.

FORMS.	NAMES	POWERS.
ᨀ	ka	like k.
ᨁ	ga	„ g, in go.
ᨂ	nga	a nasal, like ng.
ᨃ	n'kak	like k, aspirated.
ᨄ	pa	„ p.
ᨅ	ba	„ b.
ᨆ	ma	„ m.
ᨇ	m'pak	„ p, aspirated.
ᨈ	ta,	„ t.
ᨉ	da,	„ d.
ᨊ	na,	„ n.
ᨋ	n'rak	„ r, aspirated,
ᨌ	cha	„ ch, as in church,
ᨍ	ja	soft, between j and y.
ᨎ	nia	as in maniac.
ᨏ	n'chak	like ch, aspirated.
ᨐ	a	„ a, in father.
ᨑ	ra	„ r.
ᨒ	la	„ l.
ᨓ	wa	„ w, *English.*
ᨔ	sa	„ s.
ᨕ	ha	„ h.
ᨖ	iya	a compound of i, and a,

Each consonant, or letter of the alphabet, has an inherent vowel, corresponding to *a*, in father, and forms a distinct syllable, either with its inherent or with a movable vowel.

"The movable vowels are as follows:

ᨗ e, before the letter is like e, in pen.
ᨘ i, above „ „ like i, in tin.
ᨙ o, after „ „ like o, in so.
ᨚ u, under „ „ like u, in under.
ᨛ öng, at the top of the letter, like the German ö in Königsberg: and it is ö, ön, or öng, according to its place in the word, or according to the letter which follows it.—The Bugis has two marks of punctuation; ᨞ stands at the end of a complete sentence, and ᨟ stands at the end of a subject.

"They have adopted the European numerals for all purposes of notation."

The resemblance which exists between the powers of these letters, and of those of the Sanskrit alphabet, is very apparent. But the aspirates being seldom used in Bugis, they are thrown out of the usual order of the Sanskrit, and placed at the end of each series, under the name of supplemental letters. This will easily be rendered plain to those of our readers who are unacquainted with the rudiments of Sanskrit, by the following comparison of the first series of each alphabet.

Sanskrit.—	ka,	kha,	ga,	gha,	nga.
Bugis.—	ka,		ga,	nga,	n'kak.

Here, in the Bugis, the supplemental letter, *n'kak*, is an aspirate, the *n* being slightly sounded, and the *k* being uttered with a strong emission of the breath.

The following remarks, respecting the languages of the island of Celebes, are from Crawfurd's History of the Indian Archipelago.

"Besides the dialects of some abject savages, and of some tribes more improved, two great languages prevail in Celebes, the languages of the Bugis and Macassars, as they are denominated by the people of the western portion of the Archipelago, and from them by us;—or Wugi and Mangkasara, as they call themselves. The Bugis is the language of the more powerful and numerous nation, and is the most cultivated and copious. The Macassar is more simple in structure, abounds less in synonymes, and its literature is more scanty. Both partake of the common simplicity in structure of all the languages of the Archipelago, and are distinguished above all, even the Malay, for a soft and vocalic pronunciation. Except the soft nasal *ng*, no word or syllable in either language ever ends in a consonant, and no consonant ever

coalesces with another. The organs of the people seem hardly capable of pronouncing a consonant so situated, so that even foreign words, when used, or adopted in the language, must undergo the change implied in this principle of orthoëpy....The Bugis are said to be possessed of a recondite and ancient language, parallel to the Kawi of Java, and the Pali of the Budhist nations; but the knowledge of it is confined to a very few, and I have no specimens."—Vol. II. pp. 60, 61.

We very much regret our inability to offer more extended remarks on this subject, but we hope this short notice of the language will help to excite some interest and inquiry respecting it among European residents in Malayan and other countries of the Indian Archipelago. It is not our present object to enter into any detailed account of the Bugis, as a people; but we may be allowed to refer to the extent and importance of their trade with the various countries of the Indian Archipelago, and the very great desirableness that it should not be shackled by the restrictions of any foreign power. The extent of their former trade may be inferred from the major part of the "Code of maritime laws" before us, of which most of the sections consist entirely of details of the fixed rates of passage-money from one place to another, throughout the Malayan and Javanese coasts and islands. Much of this trade is still carried on, and were it perfectly unshackled, it might be conducted to a far greater extent.

The following abstract of the "Code of maritime laws" will perhaps be deemed interesting.

"The five first sections, on freight and passage money, explain a mode of trade existing to the present day, in the East. A person having goods, either natural produce or manufactured, puts his articles on board a *prahu*.* going to any place where he expects to find a market; these goods pay freight per centage, as laid down by the law; the man's passage money is included in that charge, and during the voyage he takes part in rowing or sailing the prahu, &c.

"The sixth section treats on the freight of money, which is either *pice* or gold dust. If the amount is one hundred and ten *reals* or below that, it pays no freight; but when above that sum, it pays one half the charge per cent. on goods to the same place.

"The seventh, eighth, ninth, and tenth sections treat on a mode of shares, in trade and shipping, perhaps peculiar to these parts.—The Juromudi and Jurobatu have the principal management in navigating the prahu;—the former has charge of the hinder part of the prahu, and of seeing the water bailed out, which is done with a bucket and pully;—the latter has charge of the rigging and fore part of the prahu, under the Juromudi.

The eleventh, twelfth, and thirteenth sections, regulating the amount of passage money, have, no doubt, been framed principally, if not exclusively, in consideration of the practice of carrying slaves to distant parts, for sale,—since women are included, who otherwise never travel by water.

"The fourteenth, and last section, lays down the principle of a court of native admiralty-law, but the latter part is vague as well as arbitrary." *See Code of Bugis maritime laws, Introduction, pp.* i, ii, iii.

* Or *Prow*. Small native trading vessels are generally so called by the Malays.

The great simplicity of Bugis letters, gives an air of peculiar neatness to the printing;—at first sight it might easily be mistaken for short-hand writing. We are glad to find that Mr. Thomsen intends to continue his researches in this language.—We heartily wish him success.

CORN LAWS.—"He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." Prov. xi, 26.

On the 20th and 22d ult. the authorities of Canton issued two proclamations concerning grain, the first referring to natives hoarding up corn, and the other intended to encourage foreigners to import rice. The latter was issued jointly by the governor, lieut.-governor, and hoppo,—who "*apprehend*" that the custom-house servants and others "extort fees beyond what the law allows." The total amount of duties sanctioned by the emperor is, they say, only 620 and odd taels; all fees beyond this "fixed rate" are strictly interdicted; and if, hereafter, the custom-house people "dare to offend, *on its being discovered*, their crimes shall be punished."—The other proclamation, which was issued by the governor and lieut.-governor, is curious; we give it entire.

"Paddy and rice, say they, are in daily use and absolutely necessary among the people. It is requisite that they be in a continual flow, as water from a spring, and be sold without interruption to afford supplies. Hence to preserve grain in order to supply the consumption, is not by law interdicted; but to hoard up grain in order to get an extraordinary price, is punished as a crime. This arises from a sincere desire to pay great attention to food for the people, and to interdict *nefarious* merchants. Of rice, wheat, or any other grain, no shop is permitted to have of each sort more than 160 *shih*. To hoard up more than this quantity for the purpose of raising the price, is punishable the same as the cirime called '*opposition to government* orders.' If there be a constant flow kept up by selling, as much or as little may be possessed as the merchant pleases. The intention of the law herein, if carefully investigated, is, that if the people be but accommodated, so may the merchant.

"We the governor and lieut.-gov. have by inquiry ascertained, that at *Fuh-shan*, in *Nanhae* district, (and several other places throughout the province,) there have heretofore been large companies of forestallers; who make general arrangements with the retailers to enable them to hoard up grain. Every autumn about the time of harvest, if the price of paddy be one tael, the capitalist gives to the corn-dealer two mace as earnest money; and for the other eight mace he gives a bond bearing interest at one per cent. per month. The accounts are to be

made up in six months. If the profits are large they all revert to the capitalist, and the corn-dealer gets only the interest.

"If the transaction turns out a losing one, the corn-dealer pays interest on the money advanced. When the rice is sold, bonds are given, the corn-dealer preserves his principal, and the rich capitalist gets a daily interest to afford the means of purchasing more rice.

"The method of secreting the corn, is to make inside a large granary with a high wall before it, and outside a small one containing a thousand *shih*, or a few hundred, as it may happen, to show to the examiners when they come. When official examiners who are well acquainted with their illegal proceedings come, the corn-dealers give a bribe secretly, and both parties mutually protect each other. These are some of the base illegalities by which forestallers of grain raise the price to an extravagant height.

"We, the governor and lieut.-governor, found out these proceedings at an early period; and the reason why we have not sent officers to seize the several hoards, was the consideration that the country-people engaged in these transactions had no other motive than to get gain, and that it has been the common practice for a long time past. And if they will but let the stream flow by selling out continually to supply the poor with food, government will not inquire deeply into the affair. But if the said forestallers will not act thus, but as they have generally done heretofore, when the grain is yet on the ground, while the green blade has not yet become the yellow ear, they shut up the doors of their hoards, and plot to obtain an exorbitant price to satisfy their covetous hearts, without the least regard to the detriment done to the people in reference to their food, studying only cruel covetousness,—it will be difficult to excuse them. Now is the time between the green blade and the yellow ear, and we should by rights send officers to examine strictly, but in clemency we first issue this admonitory edict, and expressly give instruction to all shopmen and corn-dealers.

"Be it therefore known unto all you shopmen and traders, that although your hoarding up grain, is only for the purpose of getting an interest on your capital, still the high price distresses many poor people;—who knows the number! By one man's anxiety to get exorbitant profits, thousands and tens of thousands are in bitterness for want of food. The rich man who harbors such a spirit, may rest assured that Heaven will not allow him to enjoy his solitary happiness. If he could give his mind to benefit the age, although he should make but small profits; he would cause food to flow, and Heaven will certainly in secret help the felicitous man. By daily and monthly accumulations he would certainly acquire original gains. Since he would enjoy a good name; and avoid committing crimes—why be afraid to act thus?

"If the grain-hoarder will but listen to our exhortations given with a mother's tenderness, and sell his corn, it will be an act of beneficence, just the same as if he had done it for goodness' sake. His past misconduct in hoarding it will not at all be inquired into. But if he disobeys, and still shuts up his hoard, he despises the law for the sake of gain, and we will secretly send officers, who will descend on his hoard like a falling star, confiscate it to government, sell it to the people, and severely punish him as he deserves. Profits you will have none; and punishment will overtake you. Meditate and judge! Which will be gain, and which will be loss? Hasten to change your scheme! Do not invole yourselves in sorrow. Let every one do what is right and tremblingly obey. Oppose not. A special proclamation."

THE PRESS.—We hear with astonishment and regret that the *Albion Press*, at Macao, from which were issued the Anglo-Chinese Calendar for the current year, also a sermon, and four numbers of a religious newspaper called "the Evangelist and Miscellanea Sinica," *has been interdicted* by civil authority from publishing any more works. The Albion Press is one of the *five* presses which were mentioned in our last number, and is the property we believe of Mr. J. R. Morrison. Two reasons, we hear, are assigned for interdicting this press; first, that the above-named publications contained doctrines contrary to the Roman Catholic church; and second, that the printing press is prohibited in all the Portuguese territories, unless possessing the sanction of the ~~king~~ of Portugal. The validity and the justice of these reasons will be canvassed by a candid and enlightened community in Europe, as well as throughout India and the East. This thing has not been done in a corner. The action is recorded on high; and at that tribunal the parties who have instigated and carried this measure into execution, must stand and be judged.

We are the more surprised at such an exercise of authority, because the publications in question make no mention of the Catholic church, and are printed in the English language; and because it has been proved in the most satisfactory manner that Macao is not the territory of the king of Portugal, that it belongs to China, and that the Dutch, Spanish, English, and Americans live there by *right* derived from the Chinese.—At the present day, in every quarter of the globe, except here and there a narrow district, the liberty of the press is enjoyed. In England and in America, the Catholic church is allowed, as she ought to be, to publish whatever she pleases. In the British settlement nearest to us, "an apostolic missionary, canon of Chartres, professor of theology and parish minister of Singapore," recently published to the world that, *the sovereign pontiff, bishop of Rome, successor of the apostle St. Peter, and visible chief of the church of Jesus Christ on earth, is the* ONLY *legiti-*

mate and supreme judge of all questions which regard faith, GOOD MANNERS, *discipline, &c.* These doctrines were put forth in a Protestant paper, and in the face of a Protestant government. And Mr. Courvezy and his brethren are at *full liberty* to re-echo such sentiments as often as they choose. And now we beg to ask, whether those who avow the Christian principle of doing to others what they would have others do to them, are not bound in justice to reciprocate the same full liberty?—"With what measure you mete, it shall be measured to you again."

A MONTHLY PERIODICAL *in the Chinese language* will, we rejoice to know, soon be before the public. The work is being executed in a very neat, and elegant style—far superior to that of the Peking Gazette. From a perusal of the leading articles which are to form the first six numbers, we think the work well designed to interest, gratify, and benefit those for whose sake it is to be published. It is indeed an "*excellent way*" of showing to the Chinese that foreigners are not their enemies, nor inferior to themselves in "arts, sciences, and principles." We give the work our unqualified approbation, and hearty support.

RELIGIOUS INTELLIGENCE.

THE MALAYS, according to sir Thomas Stamford Raffles, built a city and established themselves on the peninsula of Malacca, as early as the thirteenth century. After subduing Sumatra, where they seem to have dwelt previously to settling in Malacca, they became the masters of the Sunda isles, the Philippines, the Moluccas, and some other groups. At that time they acted a splendid part in the east; they planted colonies, and carried on an extensive commerce. Great numbers of ships from China, Cochinchina, and Siam, filled the harbors of Malacca.—They are now divided into distinct tribes without any general head. The great body of the nation are slaves; their masters are the nobility, who are independent, and sell their services to him who pays them best.

The Malays are strong, nervous, and of a dark brown color; their hair is long, black and shining; the nose large and flat, their eyes brilliant and full of fire. In general, they profess the *Mohammedan religion*, are fond of navigation, war, plunder, change of place, and of all daring enterprises. They pay more regard to their absurd laws of honor, than to justice or humanity. They are always armed, and are perpetually at war among themselves, or engaged in plundering their neighbors.

Such are the high-spirited, jealous, and revengeful tribes, who by the power of divine truth are to be made gentle, kind-hearted, and forgiving. This good work of reformation is now begun, and in due time, thankless and hopeless though it may be at present,—it will surely be accomplished.

The following brief account of the *Malay department of the mission at Malacca*, is from the Rev. Mr. Tomlin, and forms a part of the paper, which was published in our last number, concerning the Chinese schools at the place.

In prosecuting our labors among the *Malays*, says Mr. T., there are many difficulties to be encountered peculiar to the followers of the false

prophet. In conversation on religious topics they are generally reserved and suspicious; in their attachment to their own creed, bigoted and inexorable; and to read the Koran in a language perfectly unintelligible to themselves, is an attainment to which they attach no inconsiderable merit. The grand objection which they raise to the Christian religion is the fundamental doctrine of the Saviour's divinity, which they regard in no other light than blasphemy. They would admit that he was a prophet sent from God to make known his will, and to reform mankind, and that in proof of his divine mission he was enabled to work miracles; but to designate him by the appellation "Anak Allah" (the son of God) is a doctrine which they oppose most strenuously, and hesitate not to charge those who maintain it, with polytheism.

It is however gratifying to see, notwithstanding the tenacity with which the Malays adhere to their own system of delusion, that their prejudices against the Christian religion are partially giving way, and the Sacred Scriptures, which at a former period were either absolutely rejected or received with a degree of suspicion, are now in many instances perused with apparent gratification.

A class of young men consisting chiefly of the teachers of schools, has been formed; they meet three evenings in the week, for the purpose of learning (at their own request) the English language, and also of perusing the Sacred Scriptures in the Malayan tongue. The plan adopted at this *Bible class* is to proceed regularly through the New Testament, limiting our reading to one chapter only each evening, and making remarks on certain passages which may require elucidation. The good effects of this method of instruction have already appeared, not only in the increase of knowledge which the teachers themselves acquire of divine truth, but also in the decided preference which they give the Sacred Scriptures to any other as school lessons. In illustration of this fact one instance, among many, may be adduced.

The father of one of the teachers, finding that his son had introduced the *Injil* (N. T.) into his school, became much incensed against him, *and ordered him to quit his house* and company. The teacher requested the missionary to interfere in his behalf, and to ascertain from the father what were his real intentions. The latter, in compliance with the wishes of the missionary, called at his residence, on which occasion he objected most strenuously to the introduction of the Scriptures into the schools, alledging as a reason that their religion was one, and ours another. The conversation ended in a proposal on his part, that either the Sacred Scriptures should be excluded, or the school closed. The teacher was made acquainted with his father's sentiments, which instead of intimidating him, tended rather to confirm him in his decision of retaining the Scriptures at all hazards. No resistance has since been offered, and they are still retained as school lessons.

The number of Malay schools is six. The aggregate number of children, consisting of boys and girls, is about 200, of which 180 regularly attend. In their lessons the children are examined once a week, by which means, their progress is more easily ascertained, and any negligence on the part of the schoolmasters soon detected. The girls are under the superintendence of Mrs. T., many of whom are able to read tolerably well, and with a degree of fluency. In addition to the weekly examinations, the schools are visited daily by a superintendant who calls over the names of the scholars, and marks the absentees. A short catechism in the Malay has been prepared, which it is intended shortly to introduce into the schools.

Our labors among the adult population have hitherto been confined to occasional conversation with individuals, and the distribution of the Scriptures and tracts. The natives of the town of Malacca have been supplied from time to time with Christian books, which were in most cases received with apparent gratitude. In many instances individuals have of their own accord applied at the missionary's residence for copies of the Scriptures. Amongst these applicants was the nakodah of a native prow, trading between Malacca and the opposite coast of Sumatra. He had on a former occasion, he said, obtained several copies of the Scriptures, as well as tracts, which he con-

veyed to Siak in his prow, and distributed some of them among his friends. The circumstance soon became known to others of the natives, who by their urgent requests succeeded to exhaust his stock, not leaving him a single copy for himself. We readily furnished him with a fresh supply, for which he appeared grateful, and wtih apparent sincerity invoked upon us the blessing of the Almighty.

Another instance worthy of record, may be here mentioned. A respectable Malay nakodah has been in the habit of calling on us for medicine, and readily enters into conversation about our religion. One morning he entered our room, and with a mild and serious countenance requested to sit down and talk a while with us, hoping we would not take it amiss if he put several questions about our religion. We shall notice a few of the important inquiries he made during this visit.

"Does not the Koran," said he, "agree with your Scriptures, and complete them?" The Koran, I replied, differs widely from our sacred books, and contains many foolish things mixed up with a little truth, evidently proving it cannot be the word of God. "But," he inquired, "is not Mohammed spoken of in your Scriptures? was he not the son of Abraham, and the last of all the prophets? And Jesus Christ, did he not complete what was left short, and so was greater than all that preceded him?" Mohammed, said I, is not once mentioned in our Scriptures. The Arabians and Jews were always two destinct nations, though both descended from Abraham. The latter were the chosen people of God and the descendants of Isaac, from whom Moses and all the prophets came; but the Arabians were a rejected nation, the descendants of Ishmael, the son of an Egyytian bond woman, who was disinherited and sent out into the wilderness. And out of this nation not even one prophet had risen before the time of Mohammed, as the Mohammedans themselves allow. From His chosen people, the Jews, God raised up his Son to be the Saviour of them and of all the nations.

"How is he," said the nakodah, "who was the son of Mary, the son of God? How do you know He takes away our sins?" The son of God, I replied again, in order to redeem men, took upon him our nature, being miraculously begotten by the power of the Holy Spirit. If we examine our lives and hearts, we shall find we are all great sinners in the sight of God, grievous transgressors of His holy laws, and therefore deserving of eternal punishment. This I feel to be the state of my own heart, and therefore I flee to Jesus, who has suffered and died for my sins upon the cross, and I find pardon and peace in believing, which I never felt before and am assured of His mercy and love to me.—Nakodah, do you not find your own heart to be sinful and wicked, and that you cannot be justified in the presence of a holy and righteous God? The nakodah here groaned and acknowledged that he felt himself a sinner, and seemed to rejoice in the tender compassion and love of the Saviour to sinners.

SIAM.—The Rev. J. T. Jones reached Bankok on the 25th of March. He is now the only Protestant missionary in Siam.—Mr. Abeel, in very ill health, sailed from Singapore for England on the 26th May, in the British bark *Cambridge*. If his health is restored, he expects, after visiting America, to return again to the East.

JOURNAL OF OCCURRENCES.

FORMOSA.—The facts—and even the reports which have come to our ears, on this subject, during the month, are very few. The rebellion is said still to continue with unabated violence. The respective colonists from the provinces of Canton and Fuhkeën, have taken up arms against each other, the former having for the sake of revenge, enlisted under the government. This is the amount of our present information.

There is a statement in one of the Peking Gazettes, of a body of troops, marching through the province of Honan to Fuhkeën, having *kidnapped* 17 young children, from two of the villages through which they pass-

ed. The emperor orders strict investigation to be made, for the preservation of military discipline.

Cochinchina.—In February last, while admiral Le was cruising off Hainan, he was overtaken by a storm, his fleet scattered, and the vessels obliged to take shelter in various ports of that island. Some vessels were lost; and it is now found that one of those supposed to be lost, was driven on the coast of Cochinchina,—to what port does not appear. This vessel contained two commissioned officers and seventy men. The king of Cochinchina, as soon as he ascertained who they were, supplied them with food and money; giving five taels to each officer, and two dollars each to the men. They have lately returned, with a Cochinchinese escort; which the governor has quartered on the priests of the temple Hae-chwang-sze, on the Honan side of the river, until he has prepared an official reply to his Cochinchinese Majesty.

Literary graduates.—One of the sons of the senior hong-merchant Howqua, and one of Tingqua's, have been promoted to the literary rank of *kujin*, with permission to pass trials for the higher degree of tsin-sze, at the immediately ensuing examinations. In this trial they have both failed. The cause of their promotion was their having paid largely to the expenses of the Leënchow rebellion.—We have heard a Chinese compare the honorary gift of a peacock's feather, so often conferred by his imperial majesty, to a broom, —made, he said, to sweep the iron money chest. We fear this may be said of most of the honorary gifts and titles in China.

Peking Gazettes. In these are as usual many references to the emperor's intended movements, such as reviewing troops, visiting temples, &c.; also, court orders, and appointment of officers. Among the former, is an order to change the winter for the summer dress; and among the latter, the appointment of three princes and nine great ministers, to attend the plough, at the annual ceremony of *ploughing the imperial field*, "in the temple of the earth."

A Chinese Mohammedan has recently returned to Canton from a pilgrimage to Mecca. He is a native of Teëntsin, in the province of Chihle,—a poor and ignorant man. About three years ago he came down to Canton and obtained a passage in a country ship to Bombay, whence he found his way to the tomb of the Prophet. In the same way he has now effected his return, bringing with him a large store of Arabic books. Though altogether unable to make himself understood either by his fellow-countrymen on board the ship, or by the Mohammedan Lascars, he was on account of his pilgrimages treated with respect and attention by the latter. At Canton he joins the society of his religious associates, from whom the sanctity of his character will insure to him support and the means (which he does not possess) of returning to his native province.

We have been informed—with what degree of truth we are unable to say, that a considerable number of pilgrims repair annually to Mecca; but this is the only instance, of late years, of such a pilgrimage being made by sea, among men who profess different religions, and speak totally different languages.

Postscript.—We learn from various sources, that in several of the provinces of this empire many of the people are suffering extremely on account of the *scarcity of provisions*. Government officers are required in times of scarcity to provide for the poor; but it not unfrequently happens that they fail to do so; and in such cases poor people—men, women, and children—in companies of two or three hundred sometimes leave their homes and wander through the country seeking for provisions. Such a company recently passed through Canton.

We learn by the Singapore Chronicle of May 9th, that the king of Cochinchina is waging a hot *persecution* against the Catholic missionaries and native Christians throughout his kingdom. One of the French missionaries has fled to Siam, and obtained permission to repair to Bankok.

THE

CHINESE REPOSITORY.

VOL. II.—JULY, 1833.—No. 3.

PENAL LAWS OF CHINA.*

V. MILITARY LAWS.—Under this division, th*e protection of the palace* is the first leading subject The person of the emperor and his apartments as well as those of the empress, empress-mother and empress-grandmother, are sacred. Whoeve unauthorizedly and without sufficient excuse enter the imperial temple, burying-place, hall of sacrifices, palaces, gardens, or citadel of Peking, shal be punished with the bamboo; and whoever in lik manner enters apartments in the actual occupatio of the emperor shall suffer death by being strangled. No person shall presume to travel on the road or to cross the bridges which are expressly provide for his majesty, except only such as belong to hi retinue, who are "necessarily permitted to proceed upon the side-paths thereof." During the imperia journeys all the soldiers and people, except thos who are attached to his royal person, must mak way for his approach; and whoever fails to do so and intrudes within the lines, shall be condemned to death. And all persons who enter any of th imperial inclosures must be furnished with licenses and be kept continually under the strictest wate

* *Concluded from page* 73.

Notwithstanding all their precautions, the emperors have sometimes found themselves in imminent danger, though their subjects, it must be confessed, have oftener been exposed to the greater danger; and hence the common saying among the people that, *being by the side of an emperor is like sleeping by the side of a tiger.*

Several sections refer to the *government of the army.* Military forces, except in cases of great emergency, cannot be employed without the emperor's permission; and every movement of the imperial troops must be immediately reported to the commander-in-chief, to the Board of War, and to the emperor.—All those who betray the secrets of state, or fail in their military operations, or are in any way unfaithful to their trust, shall be severely punished, according to their rank and the enormity of their crimes.—The regulations of the nocturnal police, which are to be observed in all the cities and fortifications of the empire, strictly prohibit persons "from stirring abroad at night," from twelve minutes past nine o'clock in the evening till twelve minutes past five in the morning, except only on public business, or private affairs of an urgent nature, such as sudden illness, births, deaths, and burials. The gates of cities are to be closed and bolted at an early hour.

In order to secure the *protection of the frontier,* no person is allowed, without a regular license, to pass any of the barriers or posts of government; and whoever does so without submitting himself to examination, shall be punished with blows; and "if such individual proceeds afterwards so far as to have *communication with the foreign nations beyond the boundaries,* he shall suffer death by being strangled." Passports must never be granted to exiles, or residents expressly fixed by law; nor must those who are regularly furnished with licenses be unnecessarily detained. All persons who seek to carry the productions and inventions of the

country out to strangers beyond the frontiers, with all those who are convicted "either of introducing themselves or others into the empire, or of having plotted the means of removing themselves or others out of the empire, shall all, without any distinction between principals and accessories, be condemned to suffer death by being beheaded." More effectually to prevent intercourse with foreigners by sea, the laws forbid the people to build upon or inhabit any of the small islands along the coast, which are at any distance from the main land. Notwithstanding these prohibitions, great numbers of the Chinese annually leave their country; and the small islands are the chief or sole retreat of thousands.

The laws require that a due supply of "*military horses and cattle*" be provided for the army; and every officer in charge of the rearing and feeding of such—"horses, horned cattle, camels, mules, asses, and sheep,"—and who fails to keep them in proper order and to secure a proper increase, shall be punished with the bamboo! Whoever clandestinely, that is without permission of the government, kills his own horses, horned cattle, camels, or asses, shall be punished with the bamboo. Whoever has *vicious and dangerous animals* must set a mark on them and tie them up; but if, from neglect of so doing "any person is killed or wounded, the owner of the animal shall be obliged to redeem himself from the punishment of man-slaughter or man-wounding, by the payment of the legal fine."

Expresses and public posts are designed solely for the conveyance of official dispatches. There are messengers appointed to carry dispatches to all the provinces and districts of the empire, who are required to travel at the fixed rate of 300 *le*, or Chinese miles, in a day and a night; and "if through dilatoriness they exceed the time to the extent of an hour and a half, they shall be punished

with twenty blows; and the punishment shall increase by a progressive ratio of ten blows for each additional delay of an hour and a half, until it amounts to fifty blows."—It is added in a note by the translator that, "although the distance from Peking to Canton by land exceeds 1200 English miles, governmental dispatches have been known to arrive in twelve days, and within a period of thirty days answers and instructions have frequently been received by the magistrates from the court, even upon affairs of no extraordinary importance." But ordinary dispatches are usually carried at a much slower rate; the Peking gazettes for example, are usually thirty days in reaching Canton.—Officers of government, it is stated in the Ta Tsing Hwuy-teën, are allowed *ninety* days to travel from Peking to Canton.

VI. CRIMINAL LAWS. This is the most important division of the penal code; it consists of eleven books, and one hundred and sixty-nine sections; many of these minor divisions however refer to the same subject, and will be noticed in the same paragraph. It should be remarked here also that the arrangement of the code is in many parts bad—at least that it differs widely from that which would be deemed the most fit and proper by European writers. For example, "high treason," "rebellion and renunciation of allegiance," and "sorcery and magic" are treated of under the head of *theft and robbery*. We quote the principal paragraphs concerning high treason:—

"*High treason*, is either treason against the state, by an attempt to subvert the established government; or treason against the sovereign, by an attempt to destroy the palace in which he resides, the temple in which his family is worshipped, or the tombs in which the remains of his ancestors are deposited. All persons convicted of having been principals or accessories to the actual or designed commission of this heinous
hall suffer death by a slow and painful execution.
male relations in the first degree, at or above the
en, of persons convicted as aforesaid; namely, the

father, grandfather, sons, grandsons, paternal uncles, and their sons respectively, shall, without any regard to the place of residence, or to the natural or acquired infirmities of particular individuals, be indiscriminately beheaded. All the other male relations at or above the age of sixteen, however distant their relationship, and whether by blood or by marriage, shall likewise suffer death, by being beheaded, if they were living under the same roof with the treasonable offender, at the time the offense was committed. The male relations in the first degree, under the age of sixteen, and the female relations in the first degree, of all ages, shall be distributed as slaves to the great officers of state. The property of every description belonging to the treasonable offenders shall be confiscated for the use and service of government.....All persons who, when privy to the commission of, or to the intent to commit the crime of high treason, willfully conceal and connive at the same, shall be beheaded.

"Any person who shall apprehend, and deliver into the custody of a magistrate, an offender against this law, shall be employed forthwith under government according to his qualifications; or if already an officer in the employ of government, he shall be suitably promoted; and in every case he shall be rewarded with the possession of the whole of the confiscated property of the offender.....If the relations of persons intending to commit the aforesaid crime, shall, previous to the commission of any overt act, deliver them up to the officers of justice, those who are so delivered up, and their several relations, shall all of them be entirely pardoned."

All persons who *renounce their country and allegiance*, or devise the means thereof, shall be beheaded; no distinction shall be made between principals and accessories.—All persons convicted of writing or editing books of *sorcery and magic*, or of employing spells and incantations, in order to agitate and influence the minds of the people, shall be beheaded.—All persons guilty of *stealing* the consecrated oblations offered up by the emperor to the spirits of Heaven and Earth, or any of the sacred utensils, clothes, meat-offerings, and precious stones used on such occasions; also all persons guilty of stealing an imperial edict or official seal or stamp, shall be beheaded. In these cases also no distinction shall be made between principals and accessories. "Stealing in general" is punishable with fifty blows. Stealing the keys of the gates

of forts and cities, as well as the stealing of military weapons and accoutrements is punishable with blows and banishment. In certain instances those who are guilty of stealing are branded on their arms with the mark of "*thief.*" When the property stolen exceeds in value 120 taels, or Chinese ounces of silver, the thief or thieves shall suffer death by being strangled.

In general, "a private and concealed taking" constitutes a *theft*; and "an open and violent taking," a *robbery*. All persons concerned in the actual commission of highway robbery shall be beheaded; and all those who are found guilty of taking unlawful possession of the property of others, *in open day* and by forcible means, shall, however small the amount of property taken, be punished with one hundred blows and banishment for three years. Obtaining property under false pretenses is punishable the same as theft; and all those who are guilty of *extorting* property from any individual shall be punished one degree more severely than in ordinary cases of theft.

Concerning *kidnapping, or the unlawful seizure and sale of free persons,*—a practice more or less prevalent throughout every part of the country, we make the following brief quotations.

"All persons who are guilty of entrapping by means of stratagems, or of enticing away under false pretenses, a free person, and of afterwards offering for sale as a slave such free person, shall,—whether considered as principals or as accessories, and whether successful or not, in effecting such intended sale,—be severely punished with a hundred blows, and banished perpetually to the distance of 3000 *le*. All those who are guilty of entrapping or enticing away any persons in the manner aforesaid, in order to sell them as principal or inferior wives, or for adoption as children or grandchildren, shall if considered as principals, be punished with a hundred blows and three years' banishment.....The persons kidnapped, shall not in any of the aforesaid cases be liable to any punishment, but shall be restored without delay to their respective families.

"All such persons also, as receive the children of free parents, upon the faith of a promise to educate and adopt them as their own, and nevertheless sell them afterwards to others,

shall be punished according to this law, except it those cases in which it can be proved that a pecuniary consideration was given and received in the first instance.....Any person who sells his children or grandchildren against their consent, shall be punished with eighty blows. Any person who in the like manner sells his younger brother or sister, or his nephew or niece, his own inferior wife, or the principal wife of his son, or his grandson, shall be punished with eighty blows, and two years' banishment."

Disturbing graves is a crime of frequent occurrence. Whoever is guilty of breaking up another man's burying-place until the coffins become visible, shall be punished with one hundred blows and perpetual banishment; and whoever, after having been guilty of the aforesaid, uncovers the corpse shall be strangled. If a father destroys the corpse of his son he shall be punished with eighty blows; but whoever is guilty of destroying, or mutilating, or casting away, the unburied corpse of an *elder* relation, shall be beheaded. Several minor crimes, such as stealing bricks, clothes, and other articles from a burying-place, are punished less severely.

Destroying the life of man, or *homicide*, in its several degrees of guilt, is the subject of several important sections. The original contriver of *preconcerted homicide* shall suffer death by decapitation; and the accessories, who contribute to the perpetration of the murder, shall be strangled; other accessories, who do not actually join in the perpetration of the deed, shall be perpetually banished. "All persons guilty of killing in an affray, so as to kill, *though without any express or implied design to kill*," shall, whether the blow was struck with the hand or the foot, with a metal weapon, or with any instrument of any kind, suffer death, by being strangled." All persons playing with the fist, with a stick, or with any weapon, "in such a manner as obviously to be liable by so doing to kill, and who shall thus kill some individual, or who by mistake kill one person

for another, shall suffer death. But persons who kill *purely by accident*, that is, in all those cases where there could have been no previous thought or intention of doing an injury, shall be permitted to redeem themselves by the payment of a fine. Also, when a principal or inferior wife is discovered by her husband *in the act of adultery*, if such husband, at the very time he discovers, kills the adulterer, or adulteress, or both, he shall not be punished. Any individual who is guilty of killing three or more persons, all of whom were relations of the first degree, or inmates of one family; and also any person who, with an intent to mangle and divide the body of the deceased for magical purposes, is guilty of killing any individual, shall suffer death by a slow and painful execution. All parricides likewise shall suffer death in the same manner; and even should the criminal die in prison, the slow and painful execution shall take place on his lifeless body!

All persons rearing *venomous animals*, preparing poisonous drugs, or using magical writings and imprecations with a view to occasion the death of any person therewith; together with all those who are guilty of alarming to death with violent threats, in order to accomplish an object criminal and unlawful in itself, shall suffer death.—An unskillful practitioner of medicine, who administers drugs, or performs operations with the puncturing needle, contrary to the established rules and practice, and thereby, though without any design to injure, kills the patient, shall be allowed to redeem himself from the punishment of homicide, but shall be obliged to quit his profession for ever. If it shall appear, however, that he intentionally deviates from the established rules and practice, and aggravates the complaint in order to extort more money for its cure, and the patient dies, the money shall then be considered as stolen, and the medical practitioner shall be decapitated.

If a wife strikes and abuses her husband's father or mother, grandfather or grandmother, and the husband, instead of accusing her before a magistrate, kills her in consequence of such offense, he shall be punished with one hundred blows. But if a wife having been struck and abused by her husband, and in consequence thereof, kills herself, the husband shall not be responsible. Whoever is guilty of killing his son, his grandson, or his slave, and attributing the crime to another person, shall be punished with seventy blows, and one and a half year's banishment.

Quarreling and fighting are strictly interdicted in the penal code. In all ordinary cases those who are guilty of these crimes are punished with the bamboo;—for striking with the hand or foot, the punishment is 20 blows; for striking with a cudgel, 30 blows are inflicted; the offense of "tearing away more than an inch of hair," is punished with 50 blows; that of breaking a tooth, a toe, a finger, or any bone of the body, wounding an eye, or disfiguring the nose and ears, subjects the offender to a punishment of 100 blows. Striking individuals of the imperial blood, or any of the ordinary and extraordinary officers of government, is punishable with blows and banishment. Slaves who intentionally strike their masters shall be beheaded. A husband shall not be punished for striking his first wife, "unless the blow produces a cutting wound;" but the wife who strikes her husband, shall be liable to one hundred blows. Any person who is guilty of striking his father, mother, paternal grandfather or grandmother; and any wife who is guilty of striking her husband's father, mother, paternal grandfather or grandmother, shall be beheaded. If a father, mother, paternal grandfather, or grandmother, chastises a disobedient child or grandchild in a severe and uncustomary manner, so that the child or grandchild dies, the party so offending shall be punished with one hundred blows.

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Abusive language is disallowed by the laws; and all those who offend in this respect are punishable with blows, banishment, or death, according to the circumstances of the case. A child or grandchild, who is guilty of addressing abusive language to his or her father or mother, paternal grandfather or grandmother; or a wife who is guilty of addressing abusive language to her husband's father or mother, paternal grandfather or grandmother, shall suffer death by being strangled; provided always, however, that the persons abused, themselves complain to the magistrates, and had themselves heard the abusive language which had been addressed to them. Slaves guilty of addressing abusive language to their masters, shall likewise be strangled.

All the subjects of the empire may by "*indictments and informations*," seek redress for their grievances. False, malicious, and anonymous indictments; bribery and corruption; and forgeries and frauds, are strictly interdicted. The accuser in all cases is held responsible for the truth of the charges which he may bring forward publicly before a magistrate; and the magistrate is bound to listen to every complaint which is regularly brought before him. And not only bribes, but every species of pecuniary over-charge; and "*presents of all kinds*, made to civil and military officers upon taking charge of their governments, eatables only excepted," are disallowed. Further; and persons in authority when guilty of accepting, at any time, from the inhabitants of their district, presents consisting of the produce or manufacture thereof, shall be punished, at the least, with forty blows, and the giver shall suffer punishment less than the receiver only by ten blows. "Nevertheless, all presents of eatables to such persons, when upon any official progress; and presents of all kinds, when made to them by their relations, on particular occasions, shall be exempted from the prohibitions and penalties of *this law*."

The laws relative to *incest and adultery* require that all criminal intercourse with a married or unmarried women shall be punished with the bamboo; that the "violation of a married or an unmarried woman—that is to say a rape,—shall be punished with death by strangulation; and that criminal intercourse with a female under twelve years of age, shall be punished the same as a rape."—It is added, in one of the supplementary clauses, that "depraved and disorderly persons conspiring together, and seizing on the son or relative of an honest family, in order to commit an unnatural crime, shall, whether their guilt be aggravated by the subsequent crime of murder or not, suffer death by being beheaded immediately after conviction, as in the case of vagabond outlaws." And "if no conspiracy had been formed, but the additional guilt of murder incurred; or if a boy under ten years of age had been seduced away for such purpose," the criminal shall be beheaded. A husband consenting to, or conniving at, the adultery of his principal or any other of his wives, shall, together with the adulterer and adulteress, be punished with the bamboo. And any individual compelling his principal or inferior wife, or any female educated under his roof, to engage in a criminal intercourse, shall with the adulterer or fornicator be punished with eighty blows, but the woman shall be considered innocent.

Any person who *accidentally sets fire to his own house* shall be punished with at least 40 blows; if the fire reaches other buildings, he shall receive 50 blows; if it causes the death of any person, 100 blows shall be inflicted; and death shall be the punishment if it reaches any of the imperial buildings. *Willful and malicious house-burning*, is a more heinous crime, and the laws mete out for it a severer punishment.

Police officers, and the soldiers and attendants employed on the public service, are required, when

any cases are brought to their notice, to pursue and *arrest* the offenders immediately; and if they fail to seize the offenders within a given time, they shall be punished with the bamboo, or by a forfeiture of their salary. All ordinary prisoners charged with offenses punishable with banishment or death, and not privileged to consideration of their rank, tender youth, extreme age, or bodily infirmity, must always be strictly confined, and in certain cases be fettered and handcuffed. They must also (according to the tenor of the law) be duly supplied with food and clothes—by their friends when they are able, if otherwise, by government; and they must not in any case be maltreated by the jailors or others in whose custody they may be placed.

Torture is not to be used in the *judicial examination* of those belonging to any of the eight privileged classes, or of those who have attained their seventieth year, or of those who have not exceeded their fifteenth year, or finally of those who labor under any permanent disease or infirmity. In all these cases the offenses shall be determined on the evidence of facts and witnesses alone. The examination of prisoners must, generally speaking, be strictly confined to the subject of the information laid against them.—After a trial is concluded, and the facts alleged are fully substantiated, the accusers shall forthwith be dismissed and absolved from all further responsibility. In all tribunals of justice, sentence shall be pronounced against offenders, according to all existing laws, statutes, and precedents applicable to the case, when considered collectively. After a prisoner has been tried, and convicted of any offense punishable with temporary or perpetual banishment, or with death, he shall, in the last place, be brought before the magistrate, together with his nearest relations and family, and informed of the offense whereof he *stands convicted*, and of the sentence intended to

be pronounced against him; their acknowledgement of its justice, or their protest against its injustice, shall then be taken down in writing; and in every case of their refusing to admit the justice of the sentence, their protest shall be made the ground of another and more particular investigation. A false judgment can be reversed only by an appeal to the emperor.—Female offenders cannot be imprisoned except in capital cases, or cases of adultery. In all other cases, they shall remain in the custody of their husbands, or other relations, or neighbors, who shall, upon every such occasion, be held responsible for their appearance at the tribunal of justice, when required.

VII. LAWS RELATIVE TO PUBLIC WORKS. This is the least important division of the penal code. Public benevolent institutions are scarcely known in this country; and the *public works* which do exist are designed to serve chiefly, not to say entirely, the purposes of government. It should not be forgotten, however, that this "*patriarchal government*," consisting of Tartar conquerors, never fails to provide, and with "a mother's tenderness," for all the wants and necessities of "the simple and unprivileged" people!

All the *public* residences, granaries, treasuries, and manufactories; embankments of rivers, roads, and bridges; and also the walls of cities, and other fortified places, must frequently be examined, and always kept in due repair; but no new structures can be raised, no new works undertaken, or old ones repaired, without special permission. Every new work of whatever description, must in every respect conform to the "*established rules and customs.*" Any deviation from this law is punishable with forty blows, and in extreme cases with perpetual banishment. Any private individual who shall be convicted of manufacturing for sale, silks, satins, or other similar stuffs, according

in the prohibited pattern of the "*dragon*" or the [illegible]—which are for imperial use,—shall be punished with one hundred blows, and the goods be confiscated; and any individual who is guilty of purchasing and actually wearing such prohibited stuffs, shall be punished with the bamboo and banishment.

We have now reached the *end* of sir George Staunton's very faithful translation of the Penal Code. "The laws of a nation form the most instructive portion of its history." To those who wish to become acquainted with the habits, manners, and customs of the Chinese, the *Ta Tsing Leuh-le* is one of the most valuable works that can be presented. Both in respect to the subjects of which it treats, and the pre-eminent authority which it possesses, it ranks second to no work which the Chinese have produced. It is not the work of a few individuals; nor the production of a single age. There can be little doubt that many of these laws had their origin in very remote periods; yet still they are not *immutable*. They recognize no higher authority, and are based on no more permanent power, than the *will of one man;* though that is supreme, and to it "all beneath the azure skies" must bow. The emperor has no equal; and consequently no international law can exist within his dominions. All beyond the limits of his empire are thieves and robbers—are rude and barbarous, and aliens from the Middle Kingdom.—The laws of this land, being dependent on the will of the monarch, have gone into disuse with every declining dynasty, and with every rising one they have been modeled and framed anew. Hence many of the "*established usages and old customs*" are of very recent origin; and some of them are wholly unsupported by imperial authority.

Many of the laws which constitute the penal code are just and good; the exceptions to this

remark however, are not few. It would be interesting to compare these laws with those of the ancient and modern nations of the west. Though to us this code appears very defective, yet by the natives it is viewed in a different light; they often speak of it with pride and admiration; "all they seem in general to desire is, its just and impartial execution, independent of caprice and uninfluenced by corruption."

MISCELLANIES.

Remarks on the history of China during the middle ages, from the dynasty of Tsin, A. D. 280, *to the commencement of the Yuen dynasty in* 1279.—(Concluded from page 85.)

We might now have expected the general dawn on this land, of the inextinguishable light of the world, and the commencement of the universal reign of truth. Yet China, at that time next in civilization to Greece and Rome, has remained stationary, yea has even receded in knowledge and virtue. The heroic ages in which literature flourished have passed away, and the imitative genius of the nation is seen to direct itself only to the multiplication and modification of already existing arts and knowledge. The invariable rules of formality bind down the human spirit, whose native element is freedom. The history is barren of great events, for the nation is sleeping under the opiate of fancied superiority;—there is nothing more to learn, nothing to improve, nothing to invent; all that is valuable in thought is stereotyped, and henceforth we may look in vain to the voluminous productions of the modern literati, for one new idea. Even the classical expressions in this formal language are under the control of the ancients. Thus have the Chinese in a manner ceased to be an independent nation, their slavery to antiquity is worse than the yoke of foreign oppressors, since the latter may be shaken off, and can never enslave the immortal spirit.

The dynasties during these middle ages, were of short continuance, and but a small number of the emperors were great men. Whilst the western world was made subject to Christ, the son of God, China remained prostrate before idols of wood and stone. During the period in which the ancient poetic systems of idolatry were overthrown, when the altars

of Jupiter and the fanes of Apollo disappeared, China was enslaved alternately by Taouism and Budhism. None of their absurd doctrines were wanting in votaries,—the emperors themselves occasionally espoused them; yet amidst all the innovations and changes, the divine rays of Christianity did not penetrate these dark regions.—"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counselor?"

The whole western world was in convulsions during these ages, yet the same cause which overwhelmed those long established empires, preserved China from utter ruin; but of this we propose to speak hereafter. When the dark ages overspread and enveloped the mind of all Europe, China still remained what it was. Though not free from revolutions, yet the changes were transitory, and the old model of perfect government was only retouched and shaded anew.—After these general and preliminary remarks, we shall enter into a few details.

Woo te, the founder of the Tsin dynasty, or rather the western Tsin, as distinguished from a later family of the same name, was a magnanimous prince, and the son of a general. He only could withstand the power of the tributary chiefs; his successors were all involved in war with them, in which they often suffered defeat. None of these emperors could assert undisputed sovereignty; none of them performed any great exploits. When this family had retained the throne 140 years, Low-yu, a man of mean birth, after killing Kung te the last emperor of the eastern Tsin, grasped the reins of the empire.

With him commences the first Sung dynasty, A. D. 420. He fixed his residence at Nanking. This, as well as the four following dynasties, was of short duration; they are called by the Chinese historians, the "five generations." Two sovereigns then claimed the empire, the one residing in the north, the other in the south; and the wars between these two monarchs are the most remarkable events of the period. The royal family was driven from the throne by Seaou Taouching, who murdered the last emperor Shun te, and founded the Tse dynasty, A. D. 479.

The Tse, Leäng, Chin and Suy dynasties were equally destitute of strength with their predecessors. During the continuance of Tse, mention is made of a philosopher who taught materialism, and the morality of the soul. The Chinese literati generally have too strongly adhered to these doctrines, and even without a teacher have rejected the few expressions in their classics which oppose them. Woo te, the founder of the Leäng dynasty, was a strict votary of Budhism, and, which is the first instance of this kind, styled himself a priest.

not unlikely that Christianity in a debased form, made *earance* in China about this time. The Nestorians,

persecuted by their own brethren of the west, sought an asylum and found it on the western frontiers of China. From thence it is very probable that they spread themselves eastward; but we possess no authentic records upon this subject.

Whilst tracing this part of the history, we are strongly reminded of the weak Byzantine emperors in the decline of their power. A succession of worthless monarchs occupied the throne of China, each rendering both his dignity and nation contemptible, till he was removed by assassination to make way for a more unworthy successor. The founder of the Suy dynasty, however, presents a laudable exception; he seems to have been a great prince, but the times were so degenerate, that he could effect very little towards a reformation.

As there were numerous rival chiefs, and opposing parties, at this time, there is consequently much confusion in the history. Wei, Leäng, Tse, Chin, Chow and Suy, are also called the six dynasties, some of which are not admitted into the catalogues of Chinese annals; the northern emperors are merely mentioned, and their actions only slightly noticed. This confusion is increased by the assumed denomination of the respective monarchs,—the *kwŏ hawu*,*—which was often changed during the lifetime of an emperor; and also by the use of the name which he receives after his death. Many emperors bore the same posthumous name, which is the reason that foreigners, as well as natives, are apt to mistake them for each other. To prevent all misunderstanding, we shall give the names of the several dynasties till the invasion of the Mongols, from A. D. 618 to 1270. They are Tang, How-Leäng, How-Tang, How-Tsin, How-Han, How-Chow and Sung, all within a period of 662 years.

The most celebrated among them doubtless is that of Tang, which ruled from 618 to 906. The Chinese to the present time occasionally style themselves Tang jin, or "men of Tang."

The second emperor, Taetsung, appears as a luminary amongst the host of his unworthy predecessors in the preceding dynasties. He was a man of vigorous mind, and of great application to business; he therefore reformed abuses, and brought back the glorious days of antiquity, never being dismayed by obstacles.—During his reign, the first Nestorian Christians appear to have arrived at the court, and come to the notice of the emperor. He is also said to have erected a church for them; and we see nothing improbable in the fact. Though the Chinese historians do not speak of any religious creed, as having made its first appearance at this time, they mention the arrival of embassadors from the west, whose appearance

* It ought to be the plan generally adopted in Chinese history to give the name of the emperor's *reign*, rather than the designation which is assigned him at his death in the temple of his ancestors; for why should we not in this imitate the Chinese government, which constantly uses the former name, even when referring to emperors long since dead?

was extraordinary. This fact is corroborated by several accounts written by contemporaries in Syriac, Arabic, and Latin, and by the inscription* found upon a stone table at Sengan, the capital of Shense.

Besides we know, that the Nestorians had made numerous converts among the Tartars of the deserts which border upon China; and every reader has heard of "Prester John, the rich and magnificent prince of a Tartar tribe." But beyond this we know scarcely anything of the further progress of Christianity here. Surely that heavenly Power, which overcomes the world, and subjects it to Christ, when exerted by the true believer, was not the portion of the Nestorians who then entered China. They may have made many proselytes, and this is nowhere easier than in China; but they made very few converts to the Lord. Wherever the heart is imbued with divine grace, wherever the Holy Spirit is shed abroad, there Christianity takes root, and only there. If such had been the case at that time, or even had the Bible been given to the Chinese, those traces of early Christianity would not have vanished so quickly and so utterly.

During this reign, the first notice is recorded of the Coreans, a people very probably sprung from the same stock as the Chinese. The latter had already extended their dominion to the distant shores of the Corean peninsula.

The emperor Heëntsung of this dynasty, established the celebrated Hanlin college, a national institute, and the focus of all Chinese learning. The doctors who compose its members are eligible to the highest dignities of the empire, and even without any promotion they perform the most important functions. What learned men might this college have produced, if the naturally good understanding of the Chinese had not been obscured by ancient prejudices and dogmas, or their capacities been fettered by old usages. Yet to the great detriment of national improvement, we see hundreds of the most talented men whom China can boast, and who have successively filled these collegiate ranks only re-echoing what the ancient sages said. Beyond this, they know nothing; whoever has committed most of these sayings to memory, is the ablest man; whoever can dress what he has learned, in the most pertinent language, is the greatest genius.

When Taetsung, the eighth emperor, reigned, the Tartar tribes, who from time immemorial had been in the practice of making inroads, became victorious over the Chinese, took the imperial residence, and made dreadful carnage. The success of these hordes may be principally ascribed to the disunion of the Chinese tributary princes, who often put the emperor at defiance, and engaged in war against their sovereign.

The greatest proof of a weak monarch is exhibited, when

* Respecting this inscription, see our first volume pp. 44 and 449. We propose to recur to this subject in a future number.

women and eunuchs assume his power. During the latter part of this dynasty, it appears that the numerous eunuchs established themselves as the sole arbiters in all important governmental matters. At first they were the humble servants of the emperor, always ready to execute his commands at any sacrifice; but they very soon became the masters, selected the emperors, were their absolute counselors, in fact only wanted the name of sovereigns. The great distress occasioned by this misrule, and the reduced condition of the empire, can easily be imagined, without entering into any full details. If an emperor arose who possessed sufficient energy to oppose the current, he soon died, and left the empire to a a weak successor. In such times of general degeneracy, superstition gained ground, and the weak-minded rulers were amused by the idle dreams of corrupting delusions. One of the emperors was anxious to preserve a finger of Budha as a relic, and brought it in a great procession to his capital. Another tried to become immortal by taking a draught of immortality from one of the Taou sect,—but died instantly.—Such were the rulers of such an empire; its fall, like that of all similar states, was sudden; the cowardly eunuchs were killed, the last emperor of this line was slain, and his general Choo-wan ascended the throne.

Corea, which had hitherto submitted tamely to the Chinese government, now sent a number of colonists to Leaoutung, which at present is called Fungteen, and is the country from whence the present reigning dynasty originated. These settlers caused much annoyance to the Chinese government, which in its degenerate state was unable to cope with so petty a nation.

The five dynasties which are already enumerated as following the Tang, can boast of no hero or great emperor. The historians call them the latter woo tae, or "five dynasties." Under the emperor Mingtsung of the How-Tang line, printing was invented. The simple method of printing books from wooden blocks upon which the characters are engraved has continued in use among the Chinese till this time, and has proved a great blessing to the nation. Under the How-Tsin line, the Tartars gained a firm footing in Pih-chih-le province. This was no ways extraordinary, since even in Mingtsung's reign, China had acknowledged a "barbarian" as emperor. Torn by internal discord, the country could not oppose any of its determined foreign enemies. The colonists of Leaoutung repeated their inroads upon China incessantly, and the empire bowed to every usurper. Under such circumstances, there was neither order nor law, and the tributary chiefs were only desirous to grasp a larger share of the sovereignty,

Such was the state of China when the family of Sung ascended the throne, and reigned prosperously many years. The founder of this line was called by common suffrage to the throne. He was truly a wise prince, and reformed the corruptions of his predecessors. Six of his posterity maintained

themselves upon his throne with imperial dignity, though one of them became tributary to the Tartars of Leaoutung. But the eighth emperor, Weitsung, made himself a slave to the eunuchs, and was severely punished for his weakness and imprudence. He called in the eastern Tartars to punish the turbulent colonists of Leaoutung; but these tigers turned upon their employer, slew him, took possession of a part of Shanse province, and founded there the empire of Catai, which made so great a figure in ancient geographical researches. The empire began again to sink under innumerable evils; the Tartars though often repulsed, still remained victorious. Like all the barbarous nations which overthrew the Roman empire, and received their civilization from the conquered, these Tartars also adopted Chinese manners; Hetsung, one of their kings even went so far as to render homage to Confucius.

Choo He, the celebrated commentator on the classics and a very perspicuous writer, lived under the reign of Ningtsung. During this time the Kin, or eastern Tartars, were becoming bolder and bolder, and threatened the subjugation of the whole empire. But they soon met their match in the western Tartars. These latter lived in the countries which extend from Shense province to Tibet and Samarcand. Like the whole Scythian race, they were nomades, and addicted to rapine. But having once been repulsed from the Chinese frontiers during the Han dynasty, they did not again attempt to enter them, till the emperor himself called in their aid against the eastern Tartars. But the remedy became worse than the disease. The Tartars perceiving the weakness of the empire, gradually took possession of the greater part of the provinces, whilst the emperors were dreaming away their lives in idle pleasure. When finally roused to action, by imminent and palpable danger, it was too late. The victorious Tartars with a disciplined army drove all before them, and found nowhere any effectual resistance. Disdaining any proposals for peace, they aimed at the full possession of the empire, and forced the emperor Twantsung to take refuge in Canton province. Here he died by disease, and the last member of the imperial family, driven from the land, was obliged to betake himself to the Chinese fleet. Here, surrounded on all sides by enemies, he despaired of life, and at last threw himself into the sea. His grandees followed his example, the fleet was destroyed by the elements, and the Tartar king quietly seated himself upon the vacant throne.

Thus we have arrived at the conclusion of the history of the middle ages; we see the proud Chinese humbled under the yoke of *barbarians*, who had emerged from the deserts on their western borders. What power would have been able to humble them, had they improved upon the knowledge already acquired, and opposed art to the rude but irresistible valor of the nomades!

Modern history, from A. D. 1280 *down to the present time.*

When Europe was overrun by innumerable hordes of Asiatic barbarians, who forced the Germans from their homes to seek other abodes, arts and sciences shared in the general ruin of splendid cities, and few traces of early civilization were left. Ages of darkness, superstition, and barbarism followed; Europe, especially its southern portions, for more than five centuries, was gradually sinking in the scale of nations. The wounds then inflicted upon Europe were deep, and many centuries could not heal them. Though these roving tribes were finally reduced to a sort of order and discipline, yet ignorance and barbarism held uncontrolled dominion. We might have expected the same result in China, when the western Tartars gained possession of the country: but as China had less to lose, she would sooner have recovered from the shock. Yet she did not feel this terrible scourge. Unlike their brethren in Europe, those victorious emperors took no pleasure in the destruction of records and monuments of so many past ages. They rather accommodated themselves and their national customs to the Chinese; they became wise and lenient rulers, and showed themselves superior to their immediate predecessors on the throne. So extraordinary a fact can only find a solution in the superior genius of the Mongol or Yuen rulers; they were men of penetrating minds, unbigoted, and desirous to improve. But they reigned too short a time to leave permanent impressions of their institutions.

The Ming dynasty, which followed, kept up the pageantry of majesty to the extent of their power. They obtained easy possession of the throne, while the nation rejoiced to shake off the hateful yoke of barbarians. Yet China remained under the Ming dynasty what it had been a thousand years before. But the doctrines of the ancient sages, which at least recognised the existence of a supreme Being, were exploded by the superficial scholars in the days of Ming. There remained then nothing but a void and monotonous materialism and atheism, as the creed of the learned; whilst Budhism and Taouism amused the multitude, and entered even into the imperial palaces.

At this period all Europe was struggling against the mighty empire of darkness, and gradually obtained the victory. At once when released from thralldom, the immortal spirit began to expand, and feel itself a participator of the divine nature, and created for a higher world. An entire change was soon wrought in the relations with foreign nations. The wide ocean no longer presented an impassable barrier and wall of separation; accordant with the design of nature, nation mingled with nation, true religion destroyed a spurious philosophy, and opened a wide door for the introduction of all improvements. Europe asserted her independence, and may henceforth bid

defiance to the wild barbarians of the Asiatic stepps; she extended her empire to the most distant shores, and laid the foundation of that greatness, which every year increases. She was constituted the empire of the world. All this is the work of a higher Being, who with omnipotent hand and unsearchable wisdom, gives the command; "let there be light," and there is light. Let us therefore adore God, the Giver of every good and perfect gift.

From a glance at China during this period of general renovation, we perceive the continuance of the same weakness,—the genuine offspring of ignorance and bigotry. The same claim of universal empire is made which their ancient sages who knew very little of the world around them, had instituted. Notwithstanding this exorbitant claim to sovereignty over all barbarians, they could not assert their own independence against one petty Tungouse tribe, which under the name of Mantchous overthrew the Ming dynasty, and established a new line of monarchs.

During the period of the Ming dynasty, European science was extending her dominion. She approached the forbidden land of China, but was soon arrested in her progress. The mummery of popery weakened the penetrating influence of truth. The most bigoted nations of Europe were the first to find access to China. Here they remained by mere sufferance, because the Chinese were too feeble to drive them away.

Blind zeal for preaching a faith which constitutes a frail man the sole lord of human consciences, overcame the most formidable obstacles, pulled down the wall of anti-national seclusion, and gained a momentary triumph in China. While the Japanese eagerly grasped at the improvements voluntarily offered them, the Chinese were slow to look up to others as their masters, and to acknowledge their own inferiority. When finally the Mantchous overcame the country, and a new line of intelligent emperors adorned the throne, a mighty change took place in the treatment of foreigners. But this brought two jarring claims into collision,—the spiritual supremacy of God's vicegerent the pope, and the political supremacy of "heaven's son" the emperor. Both strove for universal dominion, an utopian idea, alike absurd in both cases in the view of all rational men, and they opposed each other with all the power at their command. The Europeans had not yet stemmed the influence of blind attachment to old customs, which prevents improvements, when they allowed themselves to be driven from the scene of their arduous exertions, or were merely suffered to remain in disguise, and without any influence. The Chinese retained just so much of their sciences as was indispensably necessary, and the door for improvement was then shut.

While Protestant nations have been visiting these remote shores, and have been presenting ocular demonstration of their

superiority, the Chinese have clung closer and closer to their old institutions. The march of improvement has reached even Hindostan, but in China it is regarded as a dangerous intruder. A mighty empire has arisen from barbarism on the very frontiers of China, but its example has in no way influenced its more ancient neighbor. British enterprise has been repeatedly on the point of gaining the victory over Chinese obstinacy, but has always been checked by some mistaken policy. Another Alexander arises in Europe, and extends his way on that continent; he approaches the east, and only wants time to enslave every civilized nation; but he is suddenly arrested in his progress. A mighty British empire rises in Asia, and extends its borders to the Chinese dependencies, but the Chinese frontiers yet remain inviolate. The Turkomans, whose brethren once triumphed over the mighty Saracen, and demolished the last remnants of the Roman empire, establishing their own despotism in the face of all civilized nations,—are reduced to submission under the iron rule of China.

Yet with all this apparent power and extensive sway, the empire is becoming more enfeebled, and the people have sunk into a state of perfect apathy and helplessness. Whilst the most powerful nations tremble to come within the reach of this colossus, a few rude mountaineers in Canton can bid defiance to the united celestial army; pirates are cruising along the coast in sight of a large imperial fleet; and a handful of rebels in Formosa keep the proud mandarins at bay. Almost all nations aim at mental advancement and superiority; while China glories in its classic ignorance, yet holding out to those 'pitiable barbarians' who approach its shores the glorious prospect of being renovated by the transforming influence of the celestial empire.

The philanthropist stands despairing and exclaims, "China is inaccessible." Yet measures are in concert which must ultimately prove successful to demolish the natural wall of separation. The glorious gospel of God our Saviour is translated into the Chinese language, and a small number of his true servants have resolved to promote it among the Chinese colonists. Shall their aims be bounded by that narrow limit? No. "The kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

From the east coast of the Caspian sea, the northeast of Persia, and north of Tibet, to the western limits of China, immense steppe extend, inhabited by Tartar tribes. Their territories towards the north are lost in the dreary regions of Siberia, and towards the northeast they border upon Corea and the great ocean. These extensive abodes of the Scythians have from time immemorial been the nursery of warlike nations, who, conscious of both their own powers and the weakness of tl

neighbors, have carried their victorious arms to the most distant parts of the world.

In the midst of these deserts, the almighty arm of God, about the decline of the Sung dynasty, raised up a man who soon proved himself the scourge of his fellow beings, carrying victory and destruction in all directions. The same creative Being who endowed an Alexander and a Napoleon with their mighty powers, constituted Genghis khan a universal conqueror. Born a rude barbarian, he had sagacity enough first to improve his troops by discipline, before he sent them into the field (about A. D. 1200). After suppressing a rebellion in his own tribe, he overcame the celebrated Prester John, khan of the Keraites, whose skull he enchased in silver and preserved. Seated on a felt, he was proclaimed, in a general diet, the grand khan of the Tartars, and very soon turned his victorious arms towards China. His soldiers had little to lose, their horses and cattle being their only property; and they had the prospect of gaining everything. The emperor had returned a disdainful answer to the embassy which the khan had sent to him, and the latter revenged the insult by the slaughter of multitudes, and took Peking and the northern provinces. When overloaded with spoil, he returned to scourge and subject Transoxiana and a part of Persia. Upon his death, he exhorted his sons to attempt the entire conquest of China. Octai his son carried further the victories of his father; all Europe felt the scourge, whilst the eastern Mohammedans lay prostrate before the stern conquerors. Even the forbidding regions of Siberia were not secure from their ravages, and they planted there the standard of victory. Gaiuk, the son of Octai, left the empire to his two cousins Mangou and Kublai. While Mangou laid waste Persia, Khorasan, Chaldea, and Syria, Kublai invaded the southern parts of China, and seized on the empire. When firmly seated on the throne, under the name of Che-yuen, he amalgamated his soldiers with the natives, and strove to introduce western arts and sciences.—The father and uncle of the celebrated Marco Polo were at his court, and received commissions to bring thither a number of missionaries well versed in the sciences. The monarch condescended also to send an embassador to the pope, who however never reached his destination. Marco Polo's father and uncle likewise failed in their commission, two missionaries who set out with them on their return, having through fear withdrawn from the expedition. The two former, however, accompanied by the young Marco Polo, reached the Chinese court, and passed several years in the service of Kublai. Possessing sagacity to see the advantages of ruling a country with benevolence and wisdom, he very early conciliated the Chinese to such a degree, that they cheerfully submitted to the yoke imposed by barbarians. No Chinese emperor either before or after him had the same enlarged and liberal views of policy. Had his

successors been animated by the same principles, China would now vie with Russia in civilization. Christians, Jews, and Mohammedans flocked to his court, and had free permission to settle in his dominions; he granted toleration to every religion, and was himself not disinclined to popery. Not content to become the monarch of so vast an empire, he also subdued the states on the south, sent his fleet into the Indian Archipelago, and attacked Japan. But in the two latter expeditions he failed, though supported by the most vigorous measures. But his proper glory consists in the improvements which he made in the empire; the Great canal, 300 leagues in length, is a more lasting monument of his greatness, than all the trophies of the victories which he gained.

His posterity did not inherit the same greatness of soul. Imbued with Chinese learning, and surrounded by Chinese courtiers, they soon themselves became Chinese, and the numerous hosts of their countrymen followed their example. The most abject superstitions marked the decline of the line. Wan-tsung, the eighth emperor, became a devotee of the Grand Lama, the pope of central Asia; and thenceforward the decline of the empire was rapid. Choo Yuenchang, originally a servant of a Budhist priest, but a man of superior mind, put himself at the head of a numerous party of rebels, defeated the imperial troops, crossed the Yellow river, and drove the Mongols out of the empire; when he assumed the name of Hungwoo. China had tamely submitted to foreign rulers for about ninety years, and now returned willingly to the rule of one of her own sons.

All founders of dynasties need to possess more vigor of mind than ordinary princes; thus Hungwoo, (whose title in the ancestral hall was Tae-Tsoo,) possessed great abilities, and became the founder of the Ming dynasty. He abolished the superstitious veneration of bonzes (the priests of Budha), discarded the eunuchs, and became master of his own actions. He again transferred the seat of government from Peking to Nanking. Timur, or Tamerlane, the terror of Asia and Europe, was already on his march from Samarcand towards Peking, with an innumerable host of warriors; he had resolved either to make all the Chinese Mohammedans, or to extirpate them from the earth, a threat which he would have made good,—but he died on his march, A. D. 1405. How wonderful are the ways of God.

The feeble efforts of the divided Tartars were now such as could be repelled by the more feeble emperors; for they were never wanting in the point of issuing fulminating edicts, and in the use of golden weapons rather than iron, against their implacable enemies. Heentsung, the ninth emperor of this line, fell into the same error with many of his predecessors in the preceding dynasties;—he weakened his mind by the debasing superstitions of Budhism. Famine and rebellion soon

afterwards laid waste the country, and a new scourge, the invasion of the Japanese, devastated the coast. Instead of vigorously opposing these pirates, Shetsung the twelfth emperor, (in whose reign the Portuguese first arrived in China,) merely built some forts upon the shore, which are in partial existence till this day. He spent his time and amused himself with the idle speculations of Taoism, whilst the Tartars advanced as far as the capital. But he fell a victim to the draught of immortality, in the preparation of which the Taou priests are such great adepts. At a period when the country was again afflicted with a great famine, and when the eastern Tartars were making very successful inroads, Wan-leih, who was a truly great man, was seated upon the throne. But standing alone amongst millions of his degenerate subjects, he was unable to stop the torrent which was sweeping away the foundation of his throne. His successors were weak men. The Tartars though often repulsed always returned, and at length took formal possession of Leaoutung. Tsungching, the last emperor of this line, was a learned but weak-minded man. In vain did he endeavor to suppress the insurrections, which sprung up in every province of the empire. Armies of robbers swarmed in all the principal parts of his dominions, whilst the Tartars with unrelenting fury followed up their first victory. Le, one of the principal leaders of the rebels, took possession of Honan province, and marched triumphantly to Peking. The emperor instead of boldly resisting the rebels, amused himself in retirement with the vain mystifications of the Budhists. When this inevitable danger approached him, he was roused from his stupor, but too late; he was overcome, killed his daughter with his own hand, and hanged himself, A. D. 1624.

Had Le, the usurper, been restrained by humanity, he would have gained the hearts of the people; but he was an odious tyrant, whose unparalleled cruelty is recorded in the Chinese annals in letters of blood. Woo Sankwei, a general who had been sent against the Tartars, opposed this monster, and called in to his aid the Mantchous, who till now had been the enemies of the empire. Le, loaded with the spoils of Peking, withdrew to Shense province, and the Tartars made a triumphant entry into the capital.

We are now brought to the present ruling dynasty, which has assumed the name of Ta Tsing. The reader will have remarked, that China became the prey of every bold adventurer, who had perseverance and power enough to drive the emperor from the throne. The nation itself was passive, possessing no internal strength, and the monarchs were remarkable for their imbecility. Near the end of the Ming dynasty, a man appeared on the frontiers of China, whose sole power was more formidable than that of the great khan, and whose subjects might have effected a more permanent conquest than did the Mantchous. He came both

to liberate and to enslave the *spirit:* endowed with perseverance, directed by prudence, and led by irresistible enthusiasm, he was ready to encounter every danger, and make every sacrifice to gain his end. Men of such minds must prove the benefactors or the scourges of their race; especially so, when sustained by hosts of similar spirits, who with implicit obedience to their superiors all co-operate for the same end.—Such a man was Francis Xavier, who A. D. 1552, arrived on the frontiers of China, at the island of Shangchuen, or St. John. Whatever superstition may have since done to make him an object of ridicule in the eyes of enlightened men, he was truly a great man, and in his class a hero of the first rank. Alas, that he fought for so bad a cause, though surely himself actuated by exalted principles. Men of such a stamp are capable of effecting any purpose. Even in the present state of things, ten ministers of the gospel, endowed with an unconquerable zeal for the glory of their Saviour, might carry the victory over Chinese anti-nationality, if they acted with equal perseverance and greater wisdom,—the wisdom that cometh from above.

This great man died immediately on his arrival; his successors gained the object in view, and established themselves and popery in China. Up to this time, the name of Ricci, one of the most distinguished of them, is known to the Chinese. He might have shone as a philosopher in Europe, but he chose the less splendid career of preaching what he believed to be truth, to the greatest of nations. As a man of learning he had few equals, and who amongst us can compare with him in fervent zeal? Such an instance of devotedness to such a cause, might well cause us to blush, did we not hope that heavenly power in these latter days will be granted to the true evangelists, that they may be ready to live and to die for the holy cause of their Redeemer.

While the Mantchous took possession of the greater part of the country, some surviving princes of the Ming dynasty founded an empire in Canton province. Yew Sung, one of these princes having been driven from Keängse where he had established himself, was strangled at Peking. Yew Ngaou, another prince of this branch, proclaimed himself emperor in Canton province, but he also was routed by the Tartars. In Kwangse, however, the Tartars were repulsed in so signal a manner that the victor Yew Tsin proclaimed himself emperor, and took the name of Yungleih for his reign. His son is said to have embraced popery, and adopted the name of Constantine. The empress wrote a humble letter to the pope Alexander VII. wherein as a true daughter of the church she submits herself to the holy father! This royal family however, was soon extinguished: Shense also fought in vain for its liberty, and even the cruel Chang Heenchung was subdued in Szechuen. Fuhkeen maintained its independence a long time, for the king who reigned there was supported by an enterprising native of that province, Ching

Chelung; who with his followers held out the longest against the Tartars; but, when abandoned by the prince whom he had served, he fled to Formosa, dispossessed the Dutch of their settlement on the coast, and established there a government of his own. Whilst the celebrated general Woo Sankwei, was struggling with all his power (and with some success) against the Tartars in Szechuen, the Fuhkeen men were equally successful. But death soon called away Woo Sankwei, after he had retired to Yunnan, and the people of Fuhkeen then surrendered their inheritance to the Mantchous. Thus all China was given up to a tribe of barbarians. Had these numerous leaders acted in concert, they would have saved the nation from this degrading slavery; but God had given their country to the Mantchous, and therefore all their efforts proved vain.—It is now time to speak of the origin of the conquerors.

On the northeast of China live large tribes of Toungouse, who are as poor as the country they inhabit. Without that contempt of life and its comforts which is characteristic of all the Tartar tribes, they are a tame and submissive people, whose sole care is their daily subsistence. Poor even in resources to make life comfortable, they are contented with the scanty means which their pastures afford, and are satisfied to live upon dried salmon throughout the whole year, if they can lay up a sufficient store. A great part of these tribes are under the Russian government; those on the south of the Amour river are the Mantchous, of whom we are now to speak.

The Joor-jih (or Ju-chih, as the Chinese designate them,) gave shelter to the Mongols, when the founder of the Ming dynasty had expelled them from his country. They were an illiterate tribe, possessed of no written language until about 130 years before their chief ascended the Chinese throne, when they adopted a syllabic alphabet, bearing some resemblance in character to the Syriac Karshum, and derived from the same source as that of the Mongols.

Divided into several tribes, like all nomades, they possessed no strength to make conquests, or even to repel invaders, if any had visited their inhospitable regions. But even in a poor and despised nation, heroes may be born, who may give a new impulse to their countrymen. Such a man was Tsung-jin, who subjected several of the native tribes to his sway, and even attacked the Chinese frontiers, near the close of the sixteenth century. The Chinese to free themselves from his attacks, agreed to pay him a stipend of about 800 taels, and 15 pieces of brocade. But, whilst they were waging war against the Japanese and the Mongols, he threw off all allegiance to them, and boldly took possession of Leaoutung; at the same time proclaiming himself emperor under the name of Teënming. Having fixed his residence in the fertile province of Leaoutung, he soon perceived that the weak Chinese government could not

resist his inroads. To give a plausible pretext for invading China, he drew up a manifest which enumerated seven grounds of complaint, and began to act on the offensive. His son, who followed up his father's victories, assumed the name (*kwó haou*) of Teëntsung, and established the present dynasty under the name of Ta Tsing. After hi death, the government was placed in the hands of a regent, during the minority of his successor. This regent undertook to join Woo Sankwei, in order to repress the Chinese rebels. Having gained a victory over these banditti, he was reluctant to depart from so fertile a country, and under pretence of remaining to extirpate the rebels, he took possession of the Chinese throne, in the name of the young emperor Shunche, in 1644. A handful of well disciplined troops might have opposed these invaders, and the Chinese had before ordered a company of Portuguese from Macao against the rebels; but while on their march they were remanded, and the helpless Chinese with all their pride became the prey of these barbarians. After a long contest, they were firmly seated upon the throne, and to this moment they mantain with undisputed sway, their authority over the empire. Notwithstanding all the precautions taken by them, they very soon became amalgamated with the Chinese; and at present, they are nothing more than Chinese Tartars. But their line of emperors, though brief, is not devoid of worthy men, and on the whole their government is superior to that of the Ming dynasty, so that in that respect the people have no reason to complain.

Shunche, was continually engaged in wars against those who disputed his dominion, so that he could do very little for the improvement of the nation. He soon perceived the superiority of Europeans in every science, and appointed the celebrated jesuit, father Adam Schaal, president of the "mathematical tribunal." We must not, from so high sounding a name expect to find anything grand among these children in knowledge, though Schaal unquestionably possessed great talents, far superior to any Chinese astronomers. He was not a man to be contented with so circumscribed a sphere of duty, but soon succeeded in gaining great ascendancy over the mind of the emperor.—Shunche was successful in his wars, but died too early to reap the fruits of all his victories.

Kanghe, who was the greatest emperor of this line, succeeded him on the throne, at the age of eight years. During his minority, his guardians abused the confidence reposed in them; but as soon as he assumed the reins himself, he showed a mind far superior to all his countrymen, and by the wisdom of his measures, subjected all China to his sway. We waive all the extravagant encomiums lavished on him as the protector of popery, but we must nevertheless acknowledge that he was an extraordinary man. A mortal seated on the throne of China, and surrounded by adoring millions, stoops so far

as to take lessons in mathematics like a school-boy, and so far overcomes the national prejudices as to grant to strangers full liberty to appear at his court, and actually to raise them to high dignities. Many of his actions doubtless were the result of advice given him by the jesuits, but some of them emanated entirely from himself, and bespeak the most enlightened views of policy. Opening all the ports of his empire to foreign commerce was surely a measure which might have greatly tended to the advantage of his subjects, and shows how far he was beyond his age and nation. His successful wars in western Tartary, his conquest of Tibet, his treaty of peace with the Russians, and his conquest of Formosa, laid the foundation for the future greatness of China. His treatment of the papal legates, and the excellent method by which he managed the jesuits, without curtailing their liberty, are great proofs of his political sagacity. Indeed he was the Peter the great of China. His reign lasted above 60 years, to the great benefit of the whole nation. Had he lived in our time, he would have been enabled to make amazing improvements, but it was his lot to be attended by foreigners who in several respects were more bigoted than the Chinese themselves. With him died the desire for improvement, and his son Yungchíng, who ascended the throne in 1722, bore a hatred to Europeans and to their sciences. If China had strength in itself to rise from a state of ignorance and overweening pride, we should not so much lament those changes which shut the door against foreign improvements; but alas, the whole country is a staghant pool to which healthful motion must be imparted by foreign hands.

Yungching reigned peacefully for a short time; he had imbibed the industrious spirit of his father, but he equalled him only in this respect. He may be said to have fully learned the system of national exclusiveness, which the Chinese are so fond of inculcating and practicing. Throughout the nation, the badge of submission to the Tartars was adopted, —a shaved head and long tail. The great officers who receive their salary from the emperor, and are entirely dependent on his favor for their rank, are servile; the inferior officers follow their example, and the people themselves care very little who is upon the throne, provided they are not too severely oppressed.

The long reign of Keëhlúng was marked by many unimportant wars, which had little influence on the prosperity of the empire. He succeeded to the throne in 1736. There had been disturbances in Soongaria amongst the Eleuths, or Calmucks. Keëhlúng fearing that the peace of the empire was not secure against them, sent an army thither in 1755 which took Elé, expelled Dawatsi the turbulent khan, placed Amoursana on the throne, and sent his own lieutenants to watch all the ons of the new khan. But they very soon revolted; even the khan was dissatisfied, and a Chinese army sent against

him was totally destroyed; but after many a hard fought battle, the Eleuths as well as some neighboring tribes were subjected to the Chinese sceptre. The vengeance of the Chinese was dreadful, and the immense slaughter sanctioned by Keënlung is one of the great stains on his reign. He next found a pretext to invade Little Bukharia; here also the Chinese arms proved victorious, and in 1759 Bukharia was reduced to subjection.

But the imperial army was not so successful in the invasion of Burmah in 1767. The Burmese, after reducing them to a want of provisions, put the army to a total rout, and took so many prisoners that scarcely any returned to tell of their defeat. A second army shared no better fate; but to give to the whole affair a plausible aspect, Keënlung gave audience to a Burmese embassador, who it was stated, came to sue for peace.

The glory of Keënlung's reign was well nigh tarnished by a rupture with the Russian government. Each nation had committed aggressions on the other, but Keënlung's conduct in seducing many thousand Kalmuck families to leave their homes in Asiatic Russia, and to migrate to the country of the Soungars, deserved severe chastisement. Had the Russians made an inroad on China, to reclaim their subjects, the Chinese would soon have found, that they were not now to fight the nomades of the desert. But this they have yet to experience at some future period. Troubles were afterwards occasioned by some Tibetan mountaineers, in the province of Szechuen, which cost the Chinese generals a great deal of fighting; but as we have our information respecting the war only from Chinese reports, we shall not say much respecting it. The chief who had waged war against the emperor, with all his family suffered death by the slow and painful execution, Keënlung being himself present to enjoy the sight of the cruel punishment.

Though harassed by so many cares, Keënlung yet found time to establish a large library, and to repair the embankments of the rivers; he received also a visit from the Bantchin Lama of Tibet, and rendered divine homage to a man who was mortal like all his race, and who soon after this died. So far can rational creatures forget themselves.

The Mohammedans of the western frontiers and those near Kansuh province successively revolted; they resisted the imperial armies with great valor, but were finally subdued. In this contest again the emperor executed the most sanguinary vengeance upon them who had opposed his authority. Always desirous to appear great in the eyes of the whole world, he constituted himself umpire in the wars between Tungking and Cochinchina, with the intention of subduing the former country. But his army was repeatedly defeated, and he was glad to conclude a peace. His aid having been solicited by th-

Tibetan Lama, whose territories had been plundered by the Gorkas, Keenlung ordered a large army to march against the latter, and succeeded in repelling them. From this period, Tibet became a dependency of China. Previous to this, a bloody insurrection had broken out in Formosa, and the rebels fought desperately, till after being gradually weakened, they fell a prey to the imperial forces. Another rebellion, which begun among the Meaoutsze of Canton province, has never been wholly crushed to this day, but only temporarily quieted by compromise between the insurgents and the imperial generals.

In forming an estimate of Keenlung's character, it is well to take into consideration the times in which he lived. His measures were certainly vigorous, but we see no greatness of soul in his proceedings. He was doubtless actuated by a desire to make his empire universal, and to transmit his fame to posterity. It is satisfactory however, to observe, that amid the din of arms, he did not forget literature, but was a firm patron of every scholar. Yet notwithstanding all his redeeming qualities, he was far inferior to Kanghe, whom he wished to emulate. He retired from the throne in behalf of his fifteenth son, Keäking, in the 60th year of his reign, and survived his abdication three years.

Keäking possessed all the faults, but none of the excellencies, of his father. One insurrection after another disturbed the peace of the empire. The emperor was indolent and destitute of talents to oppose the refractoy spirit which prevailed. He was honored, towards the close of his reign, by a British embassy. To yield to its reasonable and just requirements was out of question; the Chinese did not desire to establish fair, international intercourse, but to exact the homage of vassals.

Taoukwang his son, who came to the throne in 1820,* is a man of quiet and retired habits, without any great talents for business. His reign has been marked by new insurrections and petty wars. It was very long before he could subdue the rebels in Turkestan. The Meaoutsze were paid for their submission. The rebellion in Formosa is still raging. Several causes are co-operating to bring the empire to a fearful crisis.

We have now traced the outline of the history of China. There never was a period when the extent of its territory was so great as at present. But it has reached its dotage, and every adventurer takes advantage of its helpless state. How long it will stand, is only known to Him who rules the skies. Let us humbly hope that all the changes, which are to take place, may be subservient to the progress of the gospel.

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*ing late in the year (on the 3d day of the 8th moon) when he on the throne, he decreed that the next year (1821) should be *his reign.*

ARTICLES OF WAR.—His excellency Loo, the governor of Canton, has issued a small pamphlet, neatly printed, on the subject which we have designated "*Articles of war.*" It consists of some remarks of his own, introductory to two imperial papers, which he entitles, *Shing Heun king keun ke leuh*,—"Sacred Admonitions on the laws of military operations." All that an emperor says or writes is, in courtly style, designated *Shing heun*, holy, sage, or sacred, admonitions or instructions. A full translation of this document would be a curiosity; but neither our time nor space will permit the attempt. The laws here republished were originally issued by the late emperors Keënlung and Keäking. They are prefaced by a received adage—that

Ping ko pih neën puh yung;
Puh ko yih jih woo pe.

The army may be a hundred years unemployed;
But may not be a single day unprepared.

Then follows the *military decalogue*, which we subjoin.

1st Law. It is the duty of a soldier in the day of battle always to press forward bravely and impetuously; for whoever through fear, or to save his life, flees, must by the laws of war, be decapitated, and his head exposed to the multitude as a warning. He who kills an enemy, performs a meritorious act, for which he shall be rewarded with promotion. If he dies in battle, his children and grandchildren shall be compassionated. The coward cannot escape the laws of government. If a man rushes forward and kills his foe, it does not follow that he shall die; but if he draws back, it is impossible that he can live. This article is abundantly plain, and all the officers should inculcate it on the men; that they may know the great principles of right conduct; and in the day of battle they will doubtless be brave, having a hundred chances to one that they will kill "the thieves"—their enemies, and meritoriously distinguish themselves.

2d Law. On entering into battle, powder and arrows must not be expended at a distance from the enemy, but reserved for the exact point of time in which they will be most efficacious. To waste them before this time arrives, so that when most wanted they are all expended, is like tying their hands and waiting to be slain.

3d Law. The utmost pains must be taken to preserve their arms in good order, and their ammunition dry.

4th Law. When an officer is wounded or taken, the men shall make the utmost efforts to carry him off, or rescue him. If they neglect to do so, and defeat ensues, the guilty men shall be decapitated.

5th Law. The men must not leave the pursuit of a flying foe, to collect plunder.

6th Law. The utmost vigilance and silence are required of men on duty at any pass or post. On obtaining information, they must depute able men to communicate it secretly and speedily.

7th Law. All unnecessary disturbances occasioned to the peaceable inhabitants, injuring corn-fields, robbing, pillaging, &c., must be severely punished.

8th Law. The soldier who bravely kills an enemy, shall be rewarded; but he who is detected in lying pretexts about his own merits, or who by false tales usurps the merits of others as his own, shall be decapitated.

9th Law. The horses and camels belonging to the army must be treated with affection and kindness; and good water and provender provided for them. At night if they stray they must be forthwith sought for, and brought to wells in regular succession, so that the water may not be fouled by their being permitted to strive against each other in crowds. Neglect of this duty must be severely punished.

10th Law. When encamped, the patrol must be vigilant, and especially so at nights. None must be permitted to walk about without cause. In the tents especial care must be taken against fire. On any rumored alarm, none must act hurriedly or with levity. Secret orders must be carefully obeyed, and not allowed to transpire from one to another.

It is finally required that these ten laws, or articles of war, be carefully explained to and inculcated on all the soldiers.

Appended to the above are *twenty-two* laws or regulations for defence of a city; directing the steps at first to be taken in distributing around the walls the force possessed; calling on the inhabitants, especially the gentry, to assist; storing provisions for themselves, and cutting them off from their enemy. Means must be used to calm the fears of the people; to rouse them to defend themselves and their families; clemency and kindness must be shown to all; and even the seditious watched, but not precipitately acted against. Vagabonds and beggars must be induced to serve as laborers for food, and the affection of all be won.

These laws, at number seven, glide off to more general topics, and contain directions for the army when in actual conflict with the enemy. By working on his fears the coward must be stimulated to act bravely; the licentiousness of the soldier must be repressed; and he must be threatened with punishment if every shot and every arrow does not kill; &c., &c. The whole closes by requiring, that a page of the articles of war be read daily by some good reader in hearing of the soldiers.

We have thus given a specimen of governor Loo's publica-
. He refers in one part to his own achievements at the
highland rebellion, which many consider disgraceful. But
porary peace seems to be the consequence, and therefore,
s, however brought about, it is better than open war.

We are not friends of war; and among many other reasons for not being so, this is one, *viz.*, that whether the warfare be to oppose a tyrant and oppressor in order to defend and rescue the innocent, or to assist the tyrant to crush the virtuous, the soldier is required in either case equally to exert his energies or sacrifice his life. He has no choice. And this appears to us a position unworthy and improper for any rational and accountable being to be in.

We cannot but remark that here, as in the Sacred Edict which we reviewed last year, the Chinese government addresses the people as if they were beings without souls, without God, and without immortality. All is earthly, mortal, and perishing. There is nothing sublime in principle, or hope, or aim. The ancient pagans of Rome had much more regard in their senate and government to the *Dees immortales*, than the modern pagans of China. Even the savage warriors of North America are less groveling than the Chinese. Cromwell made brave soldiers by religious principles; Mohammed did the same by the hopes of a future life; but the Chinese soldier, is, we see, urged on to conflict, chiefly by the fear of death if he draw back. *There is no appeal to justice, honor, religion, and glory.* The fact is observable. We do not think that all those who die fighting for their country are sure to go to Heaven, although we have heard some Christian princes affirm it. The Chinese in this document, and elsewhere, commonly speak contemptuously of their enemies, calling them *tsih*, ladrones or thieves, as did the Romans.

Execution of the laws in China.—The remarks of "An Inquirer," which we subjoin, illustrate an important characteristic of the Chinese. Their legislators, like those persons of old who bound heavy burdens and grievous to be borne, "*say and do not.*" In the review of the Penal Code, which is now before our readers, many topics came under consideration, with respect to which the *practice* is found to differ—and sometimes very widely—from the letter of the law. To some of these we adverted, as we passed on with the review; but desirous to give, in as short space as possible, a summary of the code, it was deemed expedient to defer some of our remarks until *actual occurrences* should present opportunity to verify statements that might otherwise appear (at least to those abroad who are not familiar with China) uncharitable and unkind.—Concerning the *lex non scripta*, we shall endeavor to remark hereafter. The following is the paper from our correspondent.

Mr. Editor;—You are in the course of telling the world about the *laws* of China; I wish you could append to your information, something also about the *practice:* i. e. how the

... is carried into effect. Some laws look beautiful on paper, but they are found impracticable. Such ... are the Chinese laws about the pay of public officers, magistrates, and the police. These are all provided for by the laws on an economical scale: but the people employed by government, often cannot live upon their incomes; then recourse is had to bribery and corruption; to extortion and defrauding the revenue. An imperial officer is paid by government to *prevent* smuggling; but he cannot live on his pay; therefore he accepts of a fee from the smuggler to *allow* smuggling. And so of many other cases which could be mentioned. The law is made very close and minute in order to catch many offenders, some of whom are always able to pay for being let loose.

We do not know much how the laws operate in the interior; but the government regulations concerning foreign merchants and the intercourse of natives with them, are almost all impracticable. But though not enforced, because impracticable, they serve as a reason for annoying and distressing all parties occasionally, for the purpose of extorting fees or bribes.

Governors of provinces, I understand, on good authority, are generally supported by the emperor and supreme government in whatever local regulations or laws, they suggest and recommend. The hoppo of Canton recently published anew, a law obtained about 1810 by the then governor *Pih*, since deceased. It went to require all foreign merchants to quit China in the ships in which they came. If they had claims outstanding, they might leave somebody to look after these claims; but the persons so left were required to quit Canton, and, on having obtained a permit from the Chinese government, to go to Macao, when the business in Canton was finished.

It is in obedience to Chinese laws, as the phrase is, that commercial companies quit Canton to reside in Macao in the summer, when their ships are absent. The hoppo's declared object the other day was to force from Canton, all those persons who had not ships or immediate commercial business at Whampoa or Canton. And he required (according to the law obtained by governor *Pih*,) the senior hong-merchants to send in to him an exact list of all the foreigners in Canton; stating by what ships they came, what they were doing, &c. If they did not send in a true list, he threatened to report them with great severity to the emperor, for despising laws sanctioned by him, and for conniving at crafty barbarians remaining in Canton, holding illegal intercourse with the natives, getting information from them, and combining with them to smuggle, and do all sorts of evil. How the linguists and merchants made out their list it is difficult to say; for the *law* and the *practice* are so different. They say, *lying is necessary* in China; and having once adopted this principle as a rule of conduct,

lists, and bonds, and such like documents, are made out with much more *facility* than they could be where truth is regarded. So far indeed, if *facility* be the only object attended to, the argument is in favor of lying. It is curious to observe how easily the linguists and others, can take to Canton naval and military captains, and all sorts of male passengers, from any part of the world, contrary to the laws, by always converting them, on paper, into assistant clerks, or writers, book-keepers, or even servants, to the merchants. Now this is so good natured, one can scarcely be angry with them for telling such harmless and kind lies. But where is the wisdom of multiplying impracticable laws? The wisdom consists in its affording, when any disturbance occurs from such smuggled or belied persons, a reason—I will not call it a pretext—for government servants getting money.

Governor Pih obtained from the then emperor Keäking at the same time as the above, a fixed regulation or law, that there should be no accession of foreign families allowed at Macao; nor any new houses built. The old families might be left to vegetate, and the old dwellings be repaired, but nothing more. This law though not enforced, is wisely contrived to be a source of revenue by fees on foreign ladies who land there, and bribes to the Chinese officers to allow a new house to be built. Indeed, Sir, I believe that although a large fee is demanded for a new site: an old house or a broken wall cannot be rebuilt or repaired in Macao, without first paying a bribe to the resident Chinese magistrate. I never heard what his majesty the king of Portugal said to the emperor of China for thus interfering in *his* territory. But so the fact is. The fee or bribe must be paid; or the house or wall, even if blown down by a tyfoon, must continue to lie in ruins.

The truth is that human legislators sometimes enact laws vexatious; or laws foolish; or laws oppressive and cruel. But they generally have a motive, even in the worst cases. Sometimes it is good no doubt; but also occasionally their motive is anything but to increase the well-being and happiness of their fellow-creatures. If you could throw any light on the *practice* of the law in China, I think your labors would be interesting to many.

By the way, do you know if there is any "common law," or *lex non scripta*, admitted in China. I rather think not, but I am not sure. I am told that a local magistrate sometimes acts according to usage, although not in strict conformity to the written law; and that cases occur in which the court declares that there is no *express law* on the subject. In that case they judge by the law most resembling the point in hand, and get an imperial decision, which is law for the future.

Your's &c.

AN INQUIRER.

DEMONOLATRY, *or the worship of dead men, whom the excessive veneration of posterity elevated to the rank of hero gods, or virgin goddesses.*—This was a very eminent branch of ancient paganism in every quarter of the globe. These canonized beings were, by the Greeks, styled *demons;* and though translated from this sublunary world to a higher state of existence, they were still supposed to be concerned in the affairs of those they had left behind, and were thought to possess the power both of moderating their sufferings, and of gratifying their wishes. Hence whatever notions philosophical and speculative men might have of some great unknown *first cause*, the prayers of the vulgar, or rather of all classes, were specially addressed to the popular demons; and the state policy of every gentile government, formally recognised and maintained this peculiar mode of worship. This is what St. Paul calls, the doctrine of "*devils*" or *demons;* which, in the latter times, those pseudo-Christians who forbid marriage, and require abstinence from meats, were to introduce.*

This *Demonolatry* is the universal practice of modern pagans of China. We have before us a Gazette from Peking, of May the 9th, in which the emperor complains, that from March 27th up to that time, only a few inches of snow had fallen. "The last harvest was bad, and the present appearances were very unpromising:" he therefore requires that the Board of Rites forthwith erect altars at the temple of *Kwan-te*, a deified general of the army; and at Ching-hwang meaou, or the city temple, which is also dedicated to a *demon*, or patron saint.

At the hero god's temple a select party of Budhist priests were to pray for snow: and at the city temple, a chosen party of Taou priests. The service was to continue seven days, or one week. Several lay grandees were to be in attendance day and night; to superintend the service, and to join in burning incense, and performing postrations. The local magistrate of Shunteën foo was required to make all necessary provisions for the worshipers, during the whole course of the service.

THE KING'S ORDER, or *wang ming*, that is the *death warrant*, in the keeping of the lieutenant-governor, has of late often been put in requisition. On one occasion for ten persons at once, some of them robbers, and one an unhappy young woman, who murdered her husband's mother, an old blind woman, by pouring melted lead down her throat. *Drunkenness* and unrestrained anger are frequent causes, among the men and women respectively, of the most atrocious crimes.

We have seen, within a few days, a printed proclamation by governor Loo, stating that banditti go forth in boats to

* See Faber on Prophecy.

plunder what has been left to the unfortunate sufferers by the late inundation. He threatens that whoever may be caught doing so, shall, on his requesting "the king's order," be put to immediate death.

The phrase *wang ming* is supposed to be derived from high antiquity, before the use of the word *hwang*, or *emperor*; and although the sovereigns of China have been called emperors for twenty centuries, they still retain the ancient term king's order, for a death warrant. These governors of provinces seem to have a discretionary power of life and death, when they think the emergency may require it.

LITERARY NOTICES.

The Corean Syllabary.

In a former number we have inserted a communication from the pen of Mr. Gutzlaff, respecting the hitherto almost unknown language of the Corean peninsula. In that communication, there is given a Corean alphabet, consisting of fifteen general sounds or consonants, and eleven vowels. In addition to this alphabetic arrangement, in which the Coreans differ somewhat from the Japanese (while closely resembling them in various other particulars), they have also a syllabic arrangement, consisting of 168 combined sounds or syllables, each of which possesses an inherent, but not inseparable vowel. Of this *syllabary*, in its complete form, a copy was delivered to us, at the same time with the above-mentioned remarks on the language, of which, as well as of a specimen of Corean writing, it was our intention to have taken earlier notice. We do not regret, however, that we have been prevented from so doing, since we have lately received some sheets of a valuable publication, now printing at Batavia, *viz.* a Comparative Vocabulary of Chinese, Corean, and Japanese, with the pronunciation and meaning in English attached. This Vocabulary has served to verify many of our preconceived opinions as to the varying pronunciation of several letters, arising perhaps in some instances from a diversity of dialects, and in others from individual peculiarities of pronunciation.

With the help of this Vocabulary, we proceed at once to remark on the powers of the several letters, in the syllabic order of arrangement. A copy of the syllabary is annexed. All the syllables, it will readily be seen, are simple and easy combinations of the fifteen consonants and eleven vowels, which, as already stated, compose the alphabet of the Coreans.

The following are the powers of the syllables, in the order in which they are numbered on the annexed page, commencing, like the Chinese, at the right.

FIRST COLUMN.

1. ka:—the *k* is as in the word kite; the vowel an Italian *a*, as in calm.

2. kya, or këa:—the liquid in this syllable is inherent, and inseparable from the vowel, the *k* and the *a* have the same power as in the first syllable.

3. kö:—the vowel is long, but different from the broad English *o;* it resembles rather the German *ö*, in Königsberg.

4. kyö:—the liquid, inherent in the vowel, is the only difference between this and the last syllable: its sound is similar to that of the Chinese word *keuĕ*,* in the court dialect, but rather more lengthened.

5. kŏ, or koh:—the *o* is somewhat abbreviated as in the wards among, money, &c.

6. kyŏ, or kyoh:—as in the preceding, with the addition of a liquid before the vowel.

7. koo:—as *oo* in cool, pool, &c.

8. kyoo (or kew):—like the preceding, the vowel differing only in the addition of a liquid, or as *ew* in the word pew.

9. kŭ—the vowel nearly resembles an abrupt French *u;* or it is like *oo* in foot.

10. ke, or kee:—the vowel as *e* in me, or as *ee* in keel.

11. kă;—the *a* is slightly abbreviated as the *a* in fang. This vowel is used in combination with the 10th vowel, *e*, to form the diphthong *ae*, which is pronounced as the Chinese word *kae*,† or nearly as the *i* in high.

SECOND COLUMN.

12. na:—the consonant is the same as the English *n*, both at the beginning and ending of words; as an initial, however, it appears to be sometimes changed into *d*, and to be dropped or very slightly enunciated before the 2d, 4th, 6th, 8th, and 10th, or liquid vowels. The vowels, in this and all the succeeding columns, have the same pronunciation as in the first column.

13. nya, or 'ya.
14. nö (or sometimes, dö).
15. nyö, nëue, or yo.
16. nŏ, or noh.
17. neŏ, nyoh, or yoh, like the Chinese *neŏ*.‡
18. noo.
19. nyoo, new, or yoo.
20. nŭ,
21. ne, nyee, or yee.
22. nă.

THIRD COLUMN.

23. ta:—the consonant is like the English *t;* before the liquid vowels, it is sometimes pronounced nearly as *tch* or similar to the *tia* in Christian.

24. tya or tcha,—or between *t* and *tch*.

25. tö.

26. työ or tcho.

* Like the character 厥 *keuĕ*.
† Like the sound of the character 害 *hae*.
‡ Like that of 癆 *neŏ*.

마45	라34	다23	나12	가1
먀46	랴35	댜24	냐13	갸2
머47	러36	더25	너14	거3
며48	려37	뎌26	녀15	겨4
모49	로38	도27	노16	고5
묘50	료39	됴28	뇨17	교6
무51	루40	두29	누18	구7
뮤52	류41	듀30	뉴19	규8
므53	르42	드31	느20	그9
미54	리43	디32	니21	기10
뮤55	루44	두33	누22	긔11

27. tŏ, or toh.
28. tyŏ, tyoh, or tchŏ.
29. too.
30. tyoo.
31. tŭ or too.
32. tee.
33. tă.

FOURTH COLUMN.

34. la, na, ra, or nla. This consonant appears to be sometimes a combination, when at the beginning of a word, of the two letters *n* and *l*, but is more frequently *l* or *r* interchangeably; as a final, it is always either *l* or *r*.
35. lya, nya, rya, or ya.
36. lŏ, nŏ, rŏ, or nlŏ.
37. lyŏ, nyŏ, ryŏ, or yŏ.
38. loh, noh, or roh.
39. lyoh, nyoh, ryoh, or yoh.
40. loo, noo, or roo.
41. lyoo, nyoo, ryoo, or yoo.
42. lŭ, nŭ, rŭ, nlŭ, (or loo, &c.)
43. lee, ree, nee, or yee.
44. lă, ră, or nă.

FIFTH COLUMN.

45. ma or ba;—the consonant is *m*, occasionally interchangeable with *b*, having the same powers as those consonants in English; but they are often very slightly enunciated before the liquid vowels.
46. mya, bya, or 'ya.
47. mŏ, or bŏ.
48. myŏ or byŏ.
49. mŏh, moh, or byoh.
50. myoh, or byoh.
51. moo, or boo.
52. myoo, or byoo.
53. mŭ (or *moo*), or bŭ.
54. mee, or bee.
55. mă, or bă.

SIXTH COLUMN.

56. pa:—the consonant is the common *p*, and does not vary its pronunciation in any position.

57—66. pya, &c. The same vowels as in the preceding columns follow the consonant *p*, in the same order.

SEVENTH COLUMN.

67. sa, or sha:—these appear to be the correct sounds of this syllable, but it is sometimes confounded with the 89th syllable, tsa.

68. sya, or shya:—it is rather before the liquid vowels than the others that the sound of *sh* is found: the *y* is then dropped or nearly so, being read sha, rather than shya.

69—77. so, or sho, &c., the vowels as in the preceding columns.

EIGHTH COLUMN.

78. a, or nga:—as an initial it is *generally* silent, sometimes however assuming the nasal sound of ng, or the harsher power of *g*; as a final, it is always the nasal *ng*.*
79. ya.
80. ŏ, gŏ or ngŏ.
81. yŏ.
82. oh, or ngoh.
83. yoh.
84. oo, or ngoo.
85. yoo.
86. ŭ, oo, or ngoo.
87. *e*, or ngee.
88. ă, or ngă.

NINTH COLUMN.

89. tsa, or cha: these two powers of the consonant are

* From the Comparative Vocabulary to which we have before referred, it would appear, that this consonant is sometimes used to express the sound of *z*. It is then written in the form of a triangle, to distinguish it from the character in its ordinary form.

commonly confounded and interchangeable.

90—99. tsya, or chya, &c. the vowels as before.

TENTH COLUMN.

100. ts'ha:—the only difference between the syllables of this and the last column, is the insertion of an aspirate before the vowel; the consonant is confounded both with *ch* and *sh*.

101—110. ts'hya, &c. The same vowels as in the preceding columns.

ELEVENTH COLUMN.

111. k'ha:—the consonant is the same as that of the first column, excepting the addition of an aspirate.

112—121. k'hya, &c., the vowels as before.

TWELFTH COLUMN.

122, t'ha:—the consonant as in the third column, with the addition of an aspirate.

123—132. t'hya, &c., as in preceding columns.

THIRTEENTH COLUMN.

133—143—p'ha, p'hya, &c. the same as the 6th column, with the addition of an aspirate.

FOURTEENTH COLUMN.

144—154. ha, hya, &c.—the same as the 8th column, with an aspirate prefixed.

FIFTEENTH COLUMN.

155. öa, or wa. This column exemplifies the manner in which the semi-vowel *w* is formed before *a*, and *o*, *viz*, before the former by prefixing a short ŏ, and before the latter by prefixing oo.

156. wö.
157. kwa.
158. kwö.
159. swa, or shwa.
160. swö, or shwo.
161. tswa, or chwa.
162. tswö, or chwö.
163. k'hwa.
164. k'hwö.
165. ts'hwa.
166. ts'hwö.
167. hwa.
168. hwö.

From this examination of the powers of the several letters which enter into the composition of the Corean syllabary, it appears that all the sounds in the English alphabet are more or less plainly enunciated, except the flat sound of *a*, the sounds of *f* and *v*, the two sounds of *j*, the open sound of *o*, and the compound sound of *z*. At the same time we are informed, by those who have been among the people, that euphony is studied in a very great degree. Such a language is well worthy of more minute examination;—so simple is it in the form of its letters,—and yet so well capable of expressing almost any sounds.

We look forward, with joy, to the period, now we hope near at hand, when Corea shall become better known to the nations of the west, by a friendly and commercial intercourse,—but far more, by the same faith in one Lord Christ Jesus, who shall in due time rule "from sea to sea, and from the river unto the ends of the earth."

THE JOURNAL OF THE ASIATIC SOCIETY *of Bengal. Edited by* JAMES PRINSEP, F. R. S. Calcutta.

The first volume of this periodical—published in twelve monthly numbers, during the year 1832,—contains nearly 600 octavo pages, neatly printed; which are replete with *original* literary and scientific matter. The work is embellished with numerous plates, illustrative of the subjects of which it treats.—Among the able contributors to the work, we observe the names of H. H. Wilson, author of the *Analyses of the Puranas;* Rev. R. Everest; Major H. Burney, resident at the Burmese court; and Alexander Csoma de Kōros. Of this latter gentleman, the editor of the *Journal* remarks;—

"Mr. Alexander Csoma's indefatigable labors in opening to us a first acquaintance with the literature of Tibet, will be estimated as it deserves by literary men,—a contracted circle perhaps, because deep erudition and study are requisite to form critics capable of appreciating the nature and bearing of his peculiar researches upon the history, languages, and religions of other nations, both ancient and modern. All may however feel sensible of the devotion, zeal, and perseverance, which are necessary to lead a man, alone and unpaid, into a distant and wild country, to learn its language, and study its people at the fountain head. The volumes of notes which Mr. Csoma has presented to the Asiatic Society, will, it is hoped, be published in their Researches at length."

Three numbers of the *Journal* for the current year, have recently come to hand; they more than equal the previous numbers. The work is a model of what we should like to see published in China.

RELIGIOUS INTELLIGENCE.

NEW ZEALAND.—A Narrative of nine months' residence in New Zealand, in 1827, "by Augustus Earle, draughtsman to his majesty's surveying ship, the Beagle," is noticed in the Edinburgh Review for January 1833. "The New Zealanders," according to the reviewer, "are decidedly the most interesting savages on the globe. They combine, in the highest degree all *that is terrible, with* all that is engaging, in that form of human society. Our interest respecting them is singularly heightened at the present moment by the new aspect which they exhibit, and the change which is in course of being effected upon them by British intercourse;—an intercourse between the extremes of civilized and savage life, by which the features of both are strangely and curiously blended."

In the absence of a profound and philosophic observer, the reviewer is "very glad" to have the picture of the New Zealanders drawn by the present author's 'animated pencil.' "Its tints are fresh and vivid, laid on boldly and roughly, like those which he spreads over his panoramic canvas;" and he has thus produced a volume, "at once extremely amusing and full of information;" and yet there are "considerable portions of it, which require to be carefully sifted." While we regret that the able writer of the Edinburgh has not "*carefully sifted*," as most surely he ought to have done, the amusing volume of Mr. Earle, we are happy to know that another of his majesty's subjects has recently visited New Zealand, and that another volume is soon to be before the public. Personal acquaintance with the gentleman from whose letter we are about to quote, enables us to say confidently that his observations will be worthy of the fullest credit, though several of his statements will give "the most decided negative" to those of Mr. Earle.—The letter is dated Madras, 3d June 1833; referring to New Zealand, the writer says:—

"I spent eight months in Van Diemen's Land, and four months and a half in New South Wales, including in this time a visit of five weeks to *New Zealand*. You will recollect the anxiety which I expressed to you about this latter country, and will therefore be prepared to understand the motives of my trip thither. It would really appear providential, that the vindication of the much-injured cause of those missions should have fallen into the hands of one who has assuredly an equal claim to veracity and independence of judgment, with Mr. Earle and such like calumniators of the excellent men and their labors in the mission in New Zealand. Earle's book has appeared in England, and I find has attracted considerable attention; and the Directors of the Church Missionary Society have alluded to it in the number of the "Church Missionary Record", for last September. These I had not seen until I returned from New Zealand; and in my remarks upon what I *saw*, it is remarkable enough that I should have noticed several things which give the most decided negative to Earle's statements. I have upon subsequent consideration resolved on sending my observations to the press, and they will probably appear in London in January next, in an octavo volume under the title of—

"'*Recollections of New Zealand in* 1833, *by a staff officer of the Indian Army*.'—The entire proceeds (not profits) will be appropriated to the publication of the Holy Scriptures in the New Zealand language. The work will be completed in about 150 pages; and I hope and pray it may be of use to the cause of missions generally.

"In the compass of a letter I cannot say much respecting the very interesting country and people to which I have alluded. Everything I witnessed far exceeded all my expectations. There is a growing attention to religion amongst the

natives; their churches are literally crowded with most attentive, and apparently devout worshipers. The Sabbath is observed as a day of rest and cessation from all labor, generally in and around the mission stations. In many of the native adjacent villages they have established houses of prayer. Many come in from distant stations on purpose for religious instruction, saying they have heard the *good news*, and wish to know more about it; and many there are who have been brought to repentance and amendment of life, and who are giving most satisfactory proof of their being personally and deeply interested in the blessings of the gospel." &c. &c.

PALAMCOTTA.—The following short extracts are from a letter, dated Palamcotta, February 1st, 1833, which was written by the Rev. Mr. Rhenius, and addressed to Mr. Gutzlaff by whom it was put into our hands. With reference to the progress of truth in Palamcotta, Mr. Rhenius writes:—

"'The Lord's blessing still accompanies our labors. In the last six months, ending with December, we have had an addition to our congregations of 599 souls,—making the total of them 9302 souls. In the past month of January, at least 100 families more have "cast their idols to the moles and to the bats." In one new village alone are about seventy families which have cleared their temple of all their idols and destroyed them. One of their headmen is now in my study. But you must not forget that it is easier to cleanse their temple from idols, than their *hearts*. However the former is a great step towards the latter; and we may hope that if not all, yet some of the people are, or will be, truly converted to God. The divine word which they are now learning, will not be in vain.

"In the schools also, which are nearly one hundred in number, we have much encouragement; the Lord is perfecting praise to himself from the mouths of these children. Recently in one of our schools, *a boy about twelve years old*, and of a newly established congregation, became very ill, and there was no hope of his recovery. His father asked him whether he wished to go to Christ, or to stay here still longer. The boy replied; 'I should like to learn still more of the catechism, but I should like also to go to Christ;'—and then addressed his father thus: 'Father, have you still any idols in the house? If you have, get them all away, and keep to the gospel.' A heathen physician refused to give him medicine, because the parents had become Christians; the boy hearing of it, said, 'never mind, I do not want his medicine, I have a heavenly Physician.'—He died with joy, and the parents instead of repining and mourning, made a feast. When the Christian and heathen neighbors who came to visit them, saw this and expressed their surprise, the father said: 'Why should we mourn? This is the marriage day of my boy; may we all die as this our boy did.' Does not this show the powerful grace of God?....."

JOURNAL OF OCCURRENCES.

THE DEATH OF THE EMPRESS, on the 10th of June last, has been a frequent topic of conversation during the present month. The nature of her disease, and the length of her illness do not appear; but it seems that she had long been in bad health. An imperial edict is before us, on the subject; in which formality and tenderness are strangely blended. His majesty after mentioning the dates of his marriage with her, and of her elevation to the title of empress, states the connubial affection which has existed between them for twenty-six years, as being "known to all the palace." Then, unable to dwell upon the loss of this "interior assistant," he proceeds to appoint officers to superintend all the necessary rites of mourning. The principal of these officers are his majesty's brother Tuntsin wang, and his brother-in-law Hengan.

We should not have expected, in such a country as China, to have found any uncertainty as to the mourning ceremonies to be observed. In Canton, two or three different orders have appeared on the subject. The final one was to this effect;—that no officer shall have his head shaved during one hundred days, nor have any marriage in his family during twenty-seven days, nor play on any musical instrument during one year; and that the soldiers and people shall not shave their heads for one month, nor engage in marriages during seven days, nor play on any musical instrument during one hundred days.—Other marks of mourning are the use of blue ink in the public offices, in place of red; and the removal of the red fringe which usually ornaments the Chinese caps.

We subjoin the following short translation of the "order of rites observed in receiving the imperial mandate, raising lamentation, and laying aside (the mourning) clothes, on occasion of the grand ceremony following the demise of an empress." It has been lately circulated in Canton as a supplement to the daily court circular.

When the imperial mandate, written on yellow paper, comes down the river, an officer is immediately deputed to receive and guard it, at the imperial landing place. The master of ceremonies leads the officer, and directs him to receive the mandate with uplifted hands, land it, deposit it safely in the dragon dome (a kind of carriage borne by sixteen or thirty-two men); and spread it out in proper form. The civil and military officers, in plain dresses, then kneel down in order, in the Sunny-side pavilion, and so remain until the mandate has passed. When they have risen, the officer leads the procession to the grand gate of the examination court; and the civil and military officers then first enter the 'most public hall,' and there kneel down,—the civilians on the east side, and the military on the west,—until the dragon dome has passed; after which they rise and wait till the dome has entered the hall of the constellation Kwei.* In this hall an embroidered yellow curtain, and incense table, must previously be prepared, and an officer be sent to receive with reverence the imperial mandate and safely lay it on the table. When this has been done, all the officers enter; upon which, the master of ceremonies cries out, "Range yourselves in order—Perform the cere-

* "In the midst of the seraglio, the constellations *Kwei* and *Peih* shed a *brilliant lustre.*"—*Chinese classics.*

mony of thrice kneeling, and nine times knocking the head,—rise." The master of ceremonies then requests to have the mandate read aloud; and the public official reader raises up the mandate to do so.

Mast. of cer. "Officers—all kneel—hear the proclamation read—(and when the reading is concluded he continues)—rise—raise lamentation." The officers do so accordingly.

After the lamentation, the reader places the mandate on the yellow table, and the master of ceremonies calls out,—"deliver the imperial mandate." An officer is then sent to the yellow table, who raises up the mandate, and delivers it to the governor, kneeling. The governor having received it, rises, and delivers it to the pooching sze, also kneeling; and he, in turn, rises and delivers it to his chief clerk, likewise kneeling. The clerk rises and takes it to the hall of Tsze-wei (in the pooching sze's office), to be printed on yellow paper.

Mast. of cer. "Officers—all put on mourning dresses." The officers then retire; when they have changed their dresses, the master of ceremonies leads them back, and gives the order, "arrange yourselves, thrice kneel and nine times knock head—rise—raise lamentatation—(after lamentation)—eat." The officers then go out to the hall of abstinence! where they eat a little, the civil and military each taking their respective sides. The master of ceremonies then cries—"retire." They retire to the 'public place,' and in the evening reassemble, and perform the same ceremonies. At night, they sleep in the public place, separate from their families. The same ceremonies are performed in the morning and evening of the two following days, after which the officers reurn to their ordinary duties.

When the mandate has been copied, an officer is sent with it to the hall of the constellation Kwei, to place it on the yellow table, and another is sent to burn incense and keep respectful charge of it for twenty-seven days, after which it is delivered to the pooching sze, and sent back to the Board of Rites. On the 27th day, the officers assemble as before, and, after the same ceremonies of lamentation have been gone through, the master of ceremonies gives the order—"take off mourning—put on plain clothes—remove the table of incense." All then return home, and the mourning ceremonies are at an end.

Inundation.—Along the banks of some of the rivers of China, the country is frequently deluged, and cattle, grain, and houses, with the inhabitants are swept away. In the south of China, such inundations are not very frequent. Though considerable part of the province of Canton is low ground, yet the waters seldom rise and break through the embankments so as to destroy extensively the habitations of men or the productions of the soil.—Very heavy rains began to fall early in this month, and on the 9th and 10th instant, the water stood in some districts a few miles west of Canton, more than ten feet above the ordinary mark. It was a very awful visitation. Ten thousand lives, it is said, have been lost. This is doubtless somewhat above the truth; though the real number cannot, we think, be below five or six thousand. A native Christian whose house and paddy were washed away thus writes:

"I find on my return that my family, old and young, have been preserved in safety by the care of our heavenly Father. But one of our mud houses, and part of another have been washed away. The other little houses are much injured by the water. In this world, bodily afflictions or mental anguish are the lot of men; but those of us who know something of the mysteries of the gospel can cast our cares on the Almighty Father, and wait for his help. It is ours to be watchful and persevere in adherence to the Gospel even unto death.

"By the recent inundation, (the natives call it *shuey-tsae*—water-judgment) upwards of a thousand persons have been drowned at Fuhshan. At *Shuntih* district I do not know certainly how many have been drowned, and how many houses have fallen. At the western plantation and mulberry gardens in Nanhae districts, five or six hundred were drowned: and of houses, great and small, about eight hundred fell. At the villages on the right and left of my home, about a thousand fell, and about a hundred people were drowned—(the rest

escaped to an adjacent hill). Although this is a calamity sent from heaven, yet it must be traced to the rebellion and wickedness of man as a cause. When I see those who have suffered, my mind is increasingly filled with awe; and I would cherish a fear of offending the living and true God. Pray for me, Sir, that God may preserve me from sin, and from disgracing the religion of our Saviour, and then I shall be happy.

"I have heard that the fooyuen and the leäng-taou [superintendent of the grain department] have subscribed a few hundred dollars, and have sent a few officers with cakes to distribute to the distressed sufferers in Nanhae and Shuntih districts: but at Kaouyaou and Kaouming, the districts where I live, (the land being higher) no assistance has been sent, and the distress of the people is truly great."

RETIREMENT OF AN AGED STATESMAN.—In China the officers of government are regarded as bond-servants of the emperor, to be kept as long as he pleases to retain them. He shows tenderness as much in permitting them to resign, as in employing and promoting them. Loo YIN-FOO, the fourth in order of the cabinet ministers, has been ill for some months back, and, his health not improving, has presented a very earnest request to be allowed to retire. This request is often a mere matter of form, when an officer has been long indisposed; but in the present instance it appears to be of a more serious nature; and his majesty has reluctantly granted it, lest the anxieties he must feel respecting the duties of his office, should prove detrimental to his recovery. He is therefore allowed to retire with the title of 'guardian of the heir apparent,' and the allowances and full salary of his office.

THE COCHINCHINESE ESCORT of the man-of-war junk, driven last February on the coast of Cochinchina, and now brought back, as mentioned in the last number, has not, it appears, come empty, but are accompanied by two large junks, fully laden. They have therefore moved their quarters from the Honan temple to one of the hong-merchant's warehouses, and the governor has written to Peking, to ascertain whether or not the duties shall be remitted, in return for their kindness to the wrecked mariners. The officers forming the escort are six in number, and two of them, we hear, are no new travelers, having sailed, in his Cochinchinese majesty's vessels, to Calcutta, the straits of Malacca, and Manila:—yet they are mere stammerers except in their own language.

The commercial business of junks trading between Cochinchina or Siam and Canton is conducted by two of the hong-merchants, in annual rotation. It is this year the turn of the two junior hongs, established only last year, to conduct this trade; the governor has therefore ordered the two senior merchants to assist them in attending to the wants of the Cochinchinese visitors.

INSURRECTION IN SZECHUEN.—There has of late been some insubordination on the part of the foreign tribe called *Tsing-ke*, attached to this province: which has occasioned a large expenditure of treasure on the part of the imperial government. Nayen-paou, (a brother of the disgraced statesman Nayenching, lately deceased,) is Mantchou general of the province, and has at present direction of the war. The Chinese commander-in-chief Kwei-han, a general of 30 year's standing, has died in consequence of cold taken during a successful campaign in which he was engaged against the insurgents. His majesty confers posthumous titles on him accordingly, and also commands particular attentions to be paid to the members of his surviving family.

THE WEATHER, during several days near the close of this month, has been *unusually hot*. On the 25th the thermometer stood at 93°; it rose to 95° the next day; and on Saturday the 27th, it stood for five hours at 96°. During those three days, a scorching wind blew almost incessantly from the *north and west*. To-day, (July 31st,) as on the two preceding days, rain *has fallen in plentiful showers*; and the thermometer stands at 85°.

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DESCRIPTION OF THE CITY OF CANTON.

ON native maps the name of this city is written, Kwangtung sǎngching, that is, "the capital of the province of Kwangtung:" but when speaking of the city, the natives usually call it *sǎngching*, "the provincial city," or "the capital of the province." The city is built on the north bank of the *Choo keäng* or Pearl river; it stands inland about sixty miles from the "great sea." From Hoo-mun, (the Bogue, or Bocca Tigris,) which the Chinese consider as the mouth of this river and the entrance to their inner waters, the merchantman, pursuing the best track, sails a few points to the west of north until she arrives near the "First bar;" thence her course is almost due west to the anchorage at Whampoa. From this place, after quitting your ship, you continue on without changing your course, and leaving the city close on your right, you soon reach the foreign factories. These are situated a short distance from the southwest corner of the city walls, in latitude 23 degrees 7 minutes 10 seconds north, and in longitude 113 degrees 14 minutes 30 seconds east of Greenwich, and about 3 degrees and 30 minutes west of Peking.—Of these factories some account will be given in the sequel.

The scenery around the city in the adjacent country is rich and diversified, but does not present anything bold or grand. On the north and northeast of the city, the country is hilly and mountainous. In every other direction a wide prospect opens before you. The rivers and canals, which are very numerous, abound with fish, and are covered with a great variety of boats, which are continually passing to and from the neighboring towns and villages. Southward from the city, as far as the eye can see, the waters cover a considerable portion, perhaps one third part, of the whole surface. Rice fields and gardens occupy the low lands, with only here and there a few little hills and small groves of trees rising up to diversify the otherwise unbroken surface. The city itself—including all, both within and without the walls,—is not of very great extent; and though very populous, derives its chief importance from its extensive domestic and foreign trade.

The city of Canton is one of the oldest cities in this part of the empire, and since its foundations were first laid, has undergone numerous changes. It is not easy, and perhaps not possible, to determine its original site and name, or to ascertain the time in which it was first built. But although it is not important to decide either of these questions, it may be interesting to the reader to have a brief account of what the Chinese themselves narrate, respecting one of their largest and most populous and wealthy cities.

More than 4000 years ago, according to the Chinese classics, the celebrated YAOU commanded one of his ministers to repair to *Nan-keaou*,—which was also called Ming too, "the splendid capital," and govern it and the surrounding country. Nankeaou then included the site of the present city of Canton, and belonged to the southern regions of *Yang, which* last formed one of the twelve states

into which the whole world (China) was shortly after divided. These 'southern regions' seem to have been very extensive, and were subsequently known by different names, as Keaouche, Keaouchow, Lingnan, Kwangchow, Nanhae, Nanyuĕ, Pihyuĕ, Yuĕ, and *Yuĕtung*. This latter name is often used in classical writings and official documents, at the present time, to designate the province of Canton.

During the time of the *Shang* dynasty, which fell 1123 B. C., the inhabitants of these southern regions first began to pay tribute to the emperors of China.—Soon after the next, the *Chow* dynasty, took the throne, the empire was extended; many improvements were introduced; the people began to engage in agriculture; and when the "son of heaven received tribute from the four quarters of the earth," some of the tribes of Keaouchow (which then included Canton,) "brought crabs and frogs, others brought snakes and crickets." These southern tribes were often very troublesome to the rulers of China.—About 630 B. C., Ching Wangyun, a virtuous and benevolent man, became master of the country of Tsoo, and sent tribute to the emperor, who directed him to subdue his disorderly neighbors on the south, that they might not disturb the tranquillity of the Middle Kingdom. Tsoo was then a powerful state, and the tribes of the south soon submitted.

The historians of Canton are able to trace the origin of their city to the time of Nan-wang, one of the last emperors of the Chow dynasty, who reigned 2000 years ago. The city, which was then called Nan-woo ching—"the martial city of the south," was surrounded by nothing more than a kind of stockade conposed of bamboo and mud; and perhaps was not very much unlike some of the modern "strongholds" of the Malays. It was at first of narrow dimensions, but was afterwards enlarged, and seems to have been more than once

removed from one place to another; and at different times, like the country itself, it has been called by different names, which it received either from its situation or from some passing occurrence. One of its earliest names, and one which is still used in books, was *Yang ching*, "the city of Rams." This designation was obtained from the following occurrence, *viz*:—Five genii, clothed with garments of five different colors, and riding on rams of five different colors, met at the capital; each of the rams bore in his mouth a stalk of grain having six ears, and presented them to the people of the district, to whom the genii thus speak:—

Yuen tsze kwan kwae, yung woo kwang ke:
May famine and dearth never visit your markets.

Having uttered these words, they immediately disappeared, and the rams were changed into stone. —From this same occurrence, the city is also called "the city of Genii," and "the city of Grain;" and one of their temples is named "the temple of the Five Genii." This temple stands near one of the gates of the city which is called "the gate of the Five Genii;" and in it the five stone rams are to be seen to this day.—There are many other legends interwoven with the history of the city, but we need not stop here to narrate them.

During the reign of the famous Tsin Chewang, about two centuries and a half before the Christian era, the people of the south rose in open rebellion, and the emperor sent thither 500,000 men to subdue them. These soldiers were divided into five armies, one of which was stationed at *Pwanyu*. For three full years these soldiers neither relaxed their discipline, nor put off their armor. At length however, provisions failed; the people become desperate, and made a furious onset against their invaders; the imperial troops were routed; their commander slain, and the blood flowed several tens *of le*, or Chinese miles.—But these rebellious tribes

shortly after submitted to the founder of the *Han* dynasty, two centuries before our era. In the time of Woo-te, Nan-yuĕ included nine of the thirty-six *keun*, or principalities, into which Ch'ua was then divided; and the city of Canton was called Nanhae keun, "the principality of Nanhae;" and *Pwanyu* was a distinct heën.

In the reigh of Keën-gan, A. D. 210, we first meet with *Kwangchow*, which was then the name of an extensive territory, and is now the name of the department which includes the city of Canton. During the two next centuries the changes and divisions were very frequent, and too numerous to be mentioned. In the time of T'eën-keën,—or Woo-te, "the martial monarch"—whose reign closed A. D. 543, the people of Canton sent a piece of *fine cloth* as tribute to the emperor; but that hardy warrior was so displeased with its luxurious softness that he rejected it, and issued a mandate forbidding the manufacture of any more cloth of so fine a quality. During the reign of the same emperor, Kwangchow was divided; and a part of it was called Kweichow, which is now Kweilin, the capital of the province of *Kwangse*. In this division the Chinese find the origin of the names of the two *Kwang* provinces, namely, *Kwangtung săng*, or "the wide eastern province;" and *Kwangse săng*, "the wide western province."—It should be observed here, that this province was not actually called Kwangtung săng until a subsequent period. We first meet with the name Kwangtung in the reign of Shaouting of the Sung dynasty, about 1150. Dnring the reign of the next emperor, and so until the close of the dynasty, it was called Kwangtung *loo;* under the Yuen dynasty it, was called Kwangtung *taou;* and received its present name, Kwangtung *săng* in the reign of Hungwoo, the first emperor of the Ming dynasty. It was at the same time also (about A. D. 1368) that Kwangchow, the principal district of the

province, was first called a *foo;* previously it had been usually called Kwangchow *loo.*

For three or four centuries previous to this time, considerable intercourse was maintained between the inhabitants of India and the people of Canton. But it was not until about A. D. 700, and in the time of the *Tang* dynasty, that a regular market for foreign commerce was opened at Canton, and an imperial commissioner appointed to receive the "fixed duties" in behalf of the government. "Extraordinary commodities and curious manufactures began to be introduced;" and in 705 the famous pass was cut by Chang Kewling, through the Meiling chain in order to facilitate intercourse between Canton and the more northern parts of the empire. Multitudes of trading vessels now flocked to Canton; but in 795, either because the extortions were insupportable, or from some failure in affording proper inducement to the merchants, they all deserted the place, and repaired to Cochinchina. Near the close of the next century, the Cochinchinese came by land, and made war on Canton; provisions became scarce, and large vessels were built to bring grain from the province of Fuhkeën.

After the fall of the Tang dynasty, A. D. 906, there arose, reigned and fell, all within the period of about fifty-three years, five dynasties. To the first of these the people of Canton sent tribute of gold, silver, ivory, and various other valuable commodities, to the amount of five millions of taels. In consequence of this, the emperor created Lew-yen, the principal person concerned in sending the tribute, king of Canton, under the title of *nan-hae wang*, "king of the southern sea." The court of Canton is represented, at this time, as having been cruel and extravagant in the extreme;—"criminals were boiled, and roasted, and flayed, and thrown on spikes, and were forced to fight with tigers and elephants." The horrid tale of these awful cruelties *shocked the* founder of the *Sung* dynasty, who in the

fourteenth year of his reign, A. D. 964, declared it to be his duty to rescue from evil the people of this region. A prodigy was now seen in the heavens, "all the stars flowed to the north;" and in the ensuing year the people obtained peace and tranquillity.

The first emperors of the Snng dynasty appear to have studied much the welfare of Canton, whose inhabitants then lived in a very barbarous state. Witches and wizards were prohibited; sorcery was interdicted; and the temples, which had been built for the practice of superstitious rites, were thrown down by order of government. The people were forbidden also "*to kill men to sacrifice to demons;*" and to relieve the sufferers from the noxious diseases which were prevalent, dispensaries of medicines were established. Useless and extravagant articles of apparel were discountenanced; and pearls and ornaments of gold for headdresses were disallowed. government likewise forbade expeditions against Cochinchina, reprobating the idea of distressing the people from a mere covetous desire of gaining useless territory. In 1067, during the reign of the fifth emperor of this dynasty, the city of Canton was inclosed by a wall, at an expense of 50,000 taels. This wall was about two English miles in circumference, and was built for a defence against the people of Cochinchina, who had frequently invaded and plundered Canton.

The founders of the *Yuen* dynasty, who became masters of the throne in 1279, rushed in upon the south of China like bloodhounds. Towns and villages were laid in ruins, and such multitudes of the people were slain, that "the blood flowed in sounding torrents." For a time the foreign commerce of Canton was interrupted; but when peace and tranquillity were restored, commerce began again to revive. In 1300, an "abundance of vessels came to Canton;" and not long afterwards the ports of the provinces of Chekeäng and Fuhkeën were also opened for the reception of foreign ships.

Fernão Peres de Andrade seems to have been the pioneer in European commerce to China by the cape of Good Hope. He reached Canton in 1517—during the peaceful and most prosperous times of the *Ming* dynasty. Spanish, Dutch, and English adventurers, soon followed the Portuguese. And the ports of Canton, Macao, and Teën-pih in this province; those of Ningpo and Chusan in Chekeäng; and that of Amoy in Fuhkeën, became large marts for European commerce.

We pass now to the time when the present Tartar family gained possession of the throne of China. In the third year of Shunche, A. D. 1647, the inhabitants of the city and province of Canton "had rest and tranquillity;" and the divisions and government continued as they had been during the time of the preceding reign. But this quiet state of affairs was not long to be enjoyed. Yungleih, endeavoring to revive the authority of the Ming family, raised the standard of rebellion; imperial armies, composed partly of Tartar and partly of Chinese soldiers, were dispatched from Peking; and the provinces of Fuhkeën, Kwangse, and Kwangtung soon submitted—excepting only the city of Canton, which resolved to try the fortune of war. The place was well prepared for defence, and the people for obstinate resistance. The river on the south, and the ditches on the east and west of the city, rendered it accessible to the enemy only on the north; for the Tartars "had neither boats nor skill to manage them, but the city had both the one and the other," and a free navigation of the river southward to the sea. The garrison of the city too was strengthened by great numbers who fled hither for safety. For more than eleven months the Tartars continued to make frequent assaults, and were as often repulsed and driven back with great slaughter. The final capture of the city is described by Martin Martini, a jesuit who was at that time in *the south of China*, in the following words:—

"This courage [of the people of Canton] made the Tartars fall upon a resolution of beating down the walls of the city with their great cannon, which had such an effect, that they took it on the 24th of November, 1650; and because it was remarked that they gave to a prefect of the city the same office he had before, it was suspected that it was delivered by treason. The next day they began to plunder the city; and the sackage continued till the 5th of December, in which they spared neither man, woman, nor child; but all whoever came in their way were cruelly put to the sword; nor was there heard any other speech, but ***kill, kill these barbarous rebels.*** Yet they spared some artificers to conserve the necessary arts, as also some strong and lusty men, such as they saw able to carry away the pillage of the city. But finally, December 6th, came out an edict, which forbade all further vexation, after they had killed a hundred thousand ***men,*** besides those that perished several ways during the siege."

Native writers, while they differ very little from the above accounts, add other particulars, some of which we subjoin. The imperial troops were commanded by Shang-ko-he and Kang-ke-woo, two Tartar officers of high rank, who had orders first to subdue, and then to remain and govern the southern provinces. Of the rebels, Too Yung-ho was the commander-in chief, who, as soon as he saw that the Tartars were victorious, deserted his men and fled by sea to Hainan. The second in command was Fan Ching-gan, the traitorous prefect, who by plotting with the enemy enabled them to enter the city. According to a manuscript account, the whole number of slain, during the siege and the plundering of the city, was 700,000;—"every house was left desolate." The Tartars, after they had finished this work of death, took up their quarters in the old city, where they still live, and civil officers were appointed to reside in the new city. It is said, that in the old city only one house,

built before the sacking of the city, is standing at the present time. The destruction of property, as well as of life, was very great. All prospect of escaping with their treasures being cut off, many of the people dug holes in the ground and there deposited their money in earthen jars; these are sometimes found by persons when sinking wells, or breaking up the old foundations of houses and temples.

From these ruins the city has gradually risen; and up to the present period, has increased in population, wealth, and influence. Bands of pirates and robbers, especially during those periods of misrule which generally attended a change of dynasty, have frequently harrassed the people and embarrassed their commerce. Even to the present time, lawless rovers prowl in the neighborhood of the city, and often carry off property, and sometimes human victims; but they are too few and timid to hazard any open attack on the inhabitants. Foreigners have suffered very little from the depredations of these freebooters, and are even much more secure than the natives themselves.

Without further remarks relative to the history of this city, we now proceed to take a survey of it in its present condition. In every age of the world, and in every country, large cities have exerted a powerful, controlling influence on the moral, political and commercial destinies of nations. This perhaps is true in its fullest extent in old and populous countries. The ancient cities of western Asia and of Egypt, and the metropolis of the Roman empire, did very much to promote civilization, and the cultivation of arts, sciences and literature. In modern Europe the influence of "*these worlds in miniature*" is very clearly seen. Take for example the cities of northern Italy. "In spite of their bloody contests with each other, and the vices to *which these* gave rise, they must be considered as

having lighted the torch of modern civilization." Elsewere, and in numerous instances, the same position is illustrated. Cities—comparatively speaking—rose rapidly; "and wealth, industry, knowledge and equal laws spread from them through Europe." In India the influence of large towns and cities is noticeable. In China it is more difficult for us to estimate accurately the kind and extent of power which they possess and exert. That it is very great, there can be no doubt. But whether Canton is on the whole exerting a salutary or an injurious influence on the Chinese empire, can best be determined after we have surveyed its extent, and the various institutions, resources, occupations, and character of its inhabitants.

That part of the city, which is surrounded by a wall, is built nearly in the form of a square, and is divided by a wall running from east to west, into two parts. The northern, which is much the largest part, is called the *old city;* the southern part is called the *new city.* According to some foreign, as well as native books, the northern part was once "composed, as it were, of *three* different towns, separated by very fine high walls, but so conjoined, that the same gate served to go out from the one and enter the other." These divisions ceased long ago to exist. The new city was built at a much later period than the old. The entire circuit of the wall which now includes both divisions of the city, is variously estimated by the Chinese. At a quick step we have walked the whole distance in little less than two hours, and think it cannot exceed *six* English miles. On the south side the wall runs nearly due east and west, parallel to the river, and distant from it perhaps fifteen or twenty rods. On the north, where the city "rests on the brow of the hill," the wall takes a serpentine course; and its base at the highest point on the hill is perhaps 200 or 300 feet above the surface of the river.

The walls are composed partly of stone and partly of bricks: the former is chiefly coarse sandstone, and forms the foundation and the lower part of the walls and the arches of the gates; the latter are small and of a soft texture. In several places, particularly along the east side of the city, the elements have made such inroads on the walls as to afford satisfactory evidence, that before the prowess of a modern foe they would present but a feeble resistance. They rise nearly perpendicularly, and vary in height from twenty-five to thirty-five or forty feet. In thickness they are twenty or twenty-five feet. They are the highest and the most substantial on the north side, evidently so built because in that direction hostile bands would be the most likely to make an attack. A line of battlements, with embrasures at intervals of a few feet, are raised on the top of the wall round the whole city; these the Chinese call *ching-jin*, literally, *city men;* and in the rear of them there is a broad pathway. There are two "wings," or short walls, one at the southeast, and the other at the southwest corner of the city, which stretch out from the main walls; these were designed to block up the narrow space between the walls and the ditches of the city. Through each of these, there is a gate in every respect similar to those of the city.

The *gates* of the city are sixteen in number; four of these lead through the wall which separates the old from the new city; so that there are onty *twelve* outer gates. Commencing on the north and passing round to the west, south, and east, the following are the names of these twelve gates, *viz:*—

1. *Ching-pih mun:*—this is the principal gate on the north; before it is a small semicircular space surrounded by a wall similar to that of the city; it forms the entrance for government officers and the bearers of public dispatches when arriving from *Peking by land*: officers not unfrequently come to

Canton in boats, in which case they usually make their entrance at one of the southern gates.

2. ***Ching-se mun:***—this is the only gate on the west which leads into the *old* city; for a Chinese city this gate is very broad and high—perhaps fifteen feet wide and twelve high.

3. ***Ta-ping mun:***—this is the only entrance into the new city on the west; it is similar to the other western gate, but not so large.

4. ***Chuh-lan mun:***—this is a small gate, and the first one you find after passing round the south-west corner of the city; it is the nearest gate to the foreign factories.

5. ***Yew-lan mun:***—this is near the Chuh-lan gate, and like it seems designed chiefly for the conveyance of heavy merchandise into the city.

6. ***Tsing-hae mun:***—this perhaps was intended to be the water gate, as both its situation and name seem to indicate.

7. ***Woo-seën mun:***—is "the gate of the five genii," and has nothing remarkable except its name.

8. ***Yung-tsing mun:***—there is nothing around this "gate of eternal purity" that can indicate such a name, but very much to suggest an opposite one; it is moreover the gate which leads to the field of blood—the royal execution ground.

9. ***Seaou-nan mun:***—this "small southern gate" is the sixth and last on the south of the city.

10. ***Yung-gan mun:***—this "gate of eternal rest" leads into the new city on the east, and corresponds in every respect with the Ta-ping gate on the west.

11. ***Ching-tung mun:***—this is the only gate on the east which leads into the *old* city, and it corresponds with the Ching-se mun on the west, to which it stands directly opposite.

12. ***Seaou-pih mun:***—this "little northern gate" forms a convenient entrance for bringing in water and provisions, and also building materials, to supply the northern part of the city.—Having now gone round the city we pass to the inner gates.

13. *Kwei-tih mun*:—reckoning from the west, this is the first gate in the wall which separates the old from the new city.

14. *Tae-nan mun*:—"the great southern gate," is the second.

15. *Wan-ming mun* is the third: and

16. *Ting-hae mun* is the fourth, and last gate. Of these sixteen gates, the 1st, 2d, 3d, 4th, 5th, 6th, 7th, and 13th, as we have numbered them above, belong to the Nanhae, and the other eight belong to the Pwanyu district. A few soldiers are stationed at each of the gates, to watch them by day, and to close and guard them by night. They are shut at an early hour in the evening and opened at dawn of day. Except on special occasions no one is allowed to pass in or out during the night-watches;—but a small fee will usually open the way, yet always exposes the keepers to punishment.

We must now extend our description so as to include the *suburbs*;—the streets and buildings of which differ very little, if at all, from those within the walls. On the west they spread out nearly in the form of an isosceles right-angled triangle, opening to the northwest, having the river on the south, and the western wall of the city, for its two equal sides. On the south they occupy the whole space between the wall and the river. On the east they are much less extensive than on the west. There are no buildings on the north except a few small huts near the principal gate. Taken collectively, the suburbs are scarcely less extensive or less populous than the city within the walls.

The *streets* of Canton are numerous,—we have before us a catalogue containing the names of more than six hundred, among which we find the "dragon street;" the "flying dragon street;" the "martial dragon street;" the "flower street;" "the golden *streets*;" the "golden flower street;" and among

many more of a similar kind, we meet with a few which we should not care to translate. There are several long streets, but most of them are short and crooked; they vary in width from two to sixteen feet, but generally they are about six or eight feet wide, and they are everywhere flagged with large stones,—chiefly granite. The motley crowd that often throngs these streets is very great indeed. At a busy hour of the day, the stout, half naked, vociferating porters, carrying every description of merchandise, and the nimble sedan bearers, in noise and bustle make up for the deficiency of carts and carriages; these together with the numerous travelers, various kinds of retailers, pedlers, beggars, &c., present before the spectator a scene which we shall not attempt to describe.

Not a few of the visitors, and not a little of the merchandise, brought together here, are conveyed into the city by means of canals, or *ditches*. There are several of these; one of the largest of them extends along the whole length of the wall on the east of the city, and another one on the west side. Between these two, and communicating with them, there is a third canal which runs along near the wall on the north side of the new city, so that boats can enter on the west, pass through the city, and out at the eastern side; and vice versâ. There are other canals in the eastern and western suburbs; and one in the southern. Into these larger channels a great number of smaller ones flow: these the Chinese call the "veins of the city." There are also several reservoirs; but none of them are of great extent. Much of the water for the use of the inhabitants is supplied from the river and canals; wells are frequent; rain water is employed also; and for tea, &c., fine wholesome water is plentifully furnished from several springs, which break out on the north of the city, both within and without the walls.—There are several bridges, some built of stone, thrown over these canals.

A map of the city and suburbs of Canton.

IN the absence of an accurate map of Canton, the accompanying one, executed by a native hand—we dare not say *artist*,—will afford a tolerable idea of the general plan and outline of the city. It is a facsimile of one of the best native maps, except only in the lettering, in which the Chinese character has been wholly omitted, and a few Roman letters, for convenience in reference, placed in their stead.

a a. These letters mark the situation of the *Choo keäng*, or Pearl river. A small fort, called the *French folly*, stands in the river a short distance from the southeast corner of the city; another fort, called the *Dutch folly*, stands further up the river: a little higher up are ledges of rocks, which at low water are seen above the surface. Beyond the foreign factories westward, several small canals branch off into the suburbs; but for a mile or two the river itself is nearly straight.

b. This letter points out on the map the situation of the *foreign factories* on the north bank of the river.

c. This letter marks the locality of the Mohammedan mosque, in the old city near the western gate; it stands erect, and not inclined as represented on the map.

d. A native pagoda. This stands north of the mosque, or Mohammedan pagoda, as it has often been called.

e. A lofty and conspicuous building called the five-storied pagoda; it stands on the north side of the city.

f. The governor's house; it stands in the new city not far from the Yew-lan gate.

g. The fooyuen's house, which stands near the centre of the old city.

h. House of the tseängkeun or Tartar general; this is also in the old city, and not far from the two pagodas.

i. The house of the *hoppo;* it is situated on the south side of the new city, a few rods east of the Tsing-hae gate.

k. House of the heŏ-yuen, or literary chancellor of Canton; it is in the south part of the old city.

l. House of the pooching sze, or treasurer of the provincial revenue, near the centre of the old city.

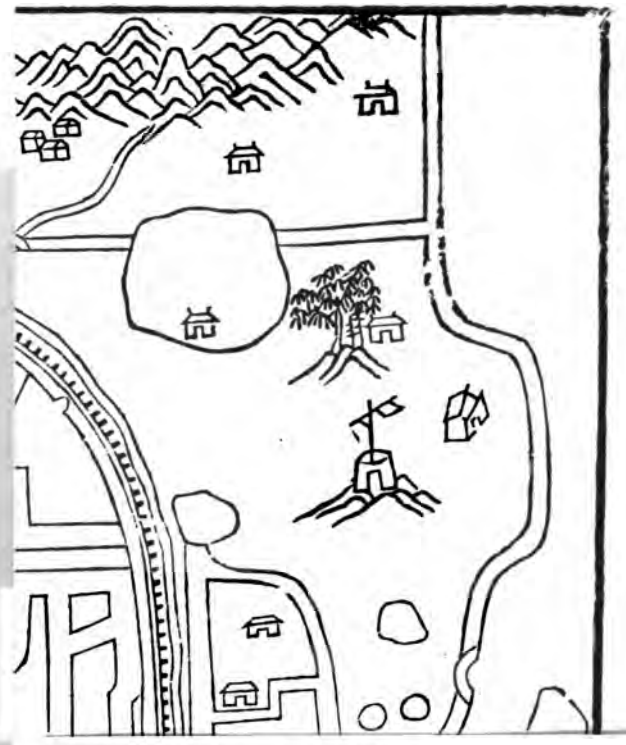
m. House of the ganchă sze, or criminal judge of the province, near the house of the literary chancellor.

n. The house of the yen-yun sze, or superintendent of the salt department; it stands near the Kwei-tih gate.

o. Kung-yuen; a hall for the reception of literary candidates at the regular examinations; it stands near the southeast corner of the old city.

p. Yuh-ying-ting; a foundling hospital, on the east of the city, about half a mile from the walls.

q. Teën-tsze ma-taou: the execution ground: without the southern gates, near the river.



MISCELLANIES.

THE HUMANITY OF WOMANKIND.—Travelers among savages and semi-civilized nations have very frequently recorded their great obligations to the humane feelings of kind-hearted women, in relieving their distresses, and softening the hearts of their persecutors. There are some instances no doubt in history of the contrary case, in which proud, bigoted women have been cruel: but these are the exception, not the rule. A native correspondent has brought to our notice a case to illustrate the first of these remarks. We quote it as given in the Chinese language.

The woman seized by the police runners of ———, was born in Malacca, and married to an emigrant from Ta-poo district in Chaouchow. She bore to him five children, sons and daughters. The eldest daughter was sixteen, and the eldest boy, eight or nine. The husband's family name was *Hwang*, and his name *Shing*. At Malacca, he acted as a carpenter, and kept a shop for the sale of wooden utensils. Afterwards he went to Singapore, where he accumulated a little money, and opened a shop for piece-goods and other miscellaneous articles. But latterly trade becoming dull, his thoughts turned towards home, where his aged mother was still living. Besides, at Singapore the *San-hŏ-hwuy* is numerous, and he was frequently assailed by insult and violence from the members of that fraternity, who demanded loans of money and extorted credit. He therefore sold off the things in his shop, and had two thousand dollars or more remaining.

Ta-poo, his native district, is a place of industry and economy, where cottages and plats of ground

can be bought. The women are acquainted with agriculture, weaving, and cutting wood for fuel. A boy of only five or six years of age is able to take care of a buffalo, and a girl of five or six years of age can spin. Without spinning and weaving, not a creature "sits and eats," that is, sits still doing nothing but consuming food. All work. Three years' husbandry will leave one year's overplus, as a provision against famine or drought. And with the overplus they sometimes trade a little in the neighboring villages to gain a little money for marriages, and for times of sickness and funerals. In that neighborhood somewhat of the custom of the ancients prevails. One or two thousand dollars can buy an estate on which a person may have a comfortable residence. I should like to live in such a place and grow old there; spending half my time in husbandry, and half in reading books; where also I might diffuse the knowledge of the true God, and not spend life in vain.

To this place Hwang wished to return, but he was seized by the police, with his wife and children, and all were subjected to torture as if they had been robbers or thieves. And there were people who told the magistrate that Hwang had twenty or thirty thousand dollars' worth of property; and wished him to extort two or three thousand in order to liberate him and his family. If he would not disgorge, he was to be sent through the district courts to the provincial city, with crimes alleged against him. Hwang was not rich, and he dreaded the expense of the several courts, as well as being finally criminated. But God appeared to protect him, contrary to the machinations of his enemies.

The wife of the magistrate, and her aged mother, hearing that there was a foreign woman in the court, desired to see her. The officers immediately brought her to the inner hall to see the lady. The prisoner prostrated herself and knocked head. *Compassion* arose in the lady's heart. The pris-

oner's children, both boys and girls, were brought in sobbing and crying. This increased the sympathy. The lady asked the prisoner why, being born in a foreign land, she had consented to come back with her husband. She replied; "Unhappily I was born in a distant country and became the wife of a stranger. But I could not part with my husband and children. I felt compelled to follow him home." The lady then exerted all her influence with the magistrate, and argued thus:—"This woman's husband being poor went to distant regions in search of work. He now brings back his wife and children to nourish an aged mother. They are good people. You must not distress them. If you now take their money, and the many courts they have to pass before they get home do the same, they will be ruined. If you send them to Canton under criminal charges, alas! for their poor old mother, who is standing at her door and looking with expectation for their arrival! You must arrange matters well for them."

The magistrate now felt for them, and said, that a wife's following her husband was perfectly reasonable. He forthwith liberated them, furnished them provisions in abundance, and gave them a pass, affirming that the wife was born on the coast, and not in a foreign land—a lie, by the way, intended to defend them against all coasting cruizers, &c., till they reached their home, that no one might dare to extort money from them.

We think it no profanation to remind our biblical readers of *Pilate's wife*, who when he was set down on the judgment seat, sent unto him saying, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him."

CHINESE CHIT-CHAT.—We are no great talkers with the natives, nor are we mere spectators; our

department is rather that of readers. But what we read is not always addressed to us, and we cannot therefore call the information, which we sometimes get from our reading, *correspondence*. We have occasion to see papers official, general, and confidential—as to names. From these we collect our *chit-chat*, by which we mean the current rumors and opinions of the day, which happen to come to our knowledge. We think that a nation's true character is, in many particulars, better ascertained from the incidental occurrences and opinions, than from more labored and inquisitorial research,—because an "*inquisitionist*" always forces a *respondent* into a cautious and assumed character, for the sake of self-defence.

The late inundation and its destructive consequences are still talked of and written about. One poor man, when the waters rose, was in the city of Canton, and his family in the country. He hired a boat and hastened home; but he found the place where his cottage had stood, and all the surrounding neighborhood one vast sheet of water; and as he concluded that his wife and children were "entombed in the stomachs of fishes," he gave vent to bitter cries and imprecations, and forthwith essayed to drown himself; but was prevented by others.

Being now left solitary in the world, he resolved to have his head shaved and become a priest of Budha. Some derided him, and others pitied him. He mentioned his design to one who had acquired some knowledge of the Christian religion. This person spoke to him of the providence of Almighty God, by whom judgment and calamities are sent down upon mankind, sometimes to punish the wicked, and sometimes to alarm and awaken the righteous. He dissuaded the poor man from the idea of abandoning the world; and exhorted him rather to remain in it, to fear God, do good, and prepare for a future state. Adding, that on this occasion

hundreds and thousands have suffered as well as you; how absurd were they all to become priests! The native friend who thus talked to him, felt a wish to refer him to the Bible, for he thought the man well-disposed, but he was afraid before a stranger to acknowledge his reception of that book, lest he should on account of Christianity involve himself in trouble. The poor man seemed to assent to the advice, but remained silent.

CHARITABLE INSTITUTIONS.—Of this description of institutions in Canton, there is one for the aged, friendless poor, and another for foundling infants; yet strange to say, instead of being supported by native contributions, every "barbarian ship" which enters the port pays about nine hundred dollars towards their support, without even the pleasure of ever having been informed that the money extorted, is professedly thus appropriated. We came to this knowledge incidentally, by the perusal of a letter from a native, who was discussing the merits of "rice ships" as they are called, that is, those foreign ships which import rice. Exclusive of what is called the "measurement charge," and the "present," foreign ships pay three other sums which amount to upwards of thirteen hundred dollars. Nine hundred of these go to the above mentioned institutions,—an arrangement which has been sanctioned by the emperor, and no such arrangement can be altered by the local government without an appeal to his majesty. Four hundred and odd go to the custom-house soldiers and people to pay for their food, &c.

The local government of Canton, in lately diminishing the charges on the rice ships, did not take the trouble of applying to the emperor, and therefore cut off those allowances of the custom-house which are not sanctioned by imperial decree. But the custom-house people *pay* for their situations, and they murmur loudly because of the injustice of

diminishing their allowances. To revenge themselves they have examined old laws about searching linguist's boats, &c., and have revived them in order to give annoyance, and obtain, if they can, a restoration of their allowances, or an equivalent from somebody, for permission to let business go on its usual free and unembarrassed manner!

IDOLATRY—*the last stage in the course of declension from God—the means of knowing right and wrong without the Bible—the means of learning the true God as enjoyed without the Scriptures—the divine feelings towards idolatry—its uniform tendency to degenerate—its state in China—effect on personal character—no hope in it of remedy.*

FOR two thousand years after the creation, we do not find that men offered worship to any other than their Maker. It is granted that they greatly failed to render him the homage which is his due, and they most grievously sinned against him in other ways also; but if they rendered obedience to any God, it was to the true and living God. Whoever sinned, sinned from the force of temptation, not from the influence of principle; for all the worship and obedience in the world, hitherto was rendered to the Creator,—no device having been yet framed to excuse the withholding of homage from him. But this state of the world was succeeded by a further advance in wickedness; and is marked by the origin of various systems of *idolatry*.

Idolatry may be defined in general terms, *rendering religious homage to something else than the true God.* This climax of stupidity and impiety goes to legalize transgression against Jehovah, by keeping his claims out of mind; it dignifies the worship of anything which man may deify, by the name of religion, and thus sanctifies sin as an offering to the Holy One. That this has been the actual result, the melancholy history of idolatry in the world for three or four thousand years, abundantly testifies. If the Jews be not an exception, what nation has not first sinned against the known and true God, next forgotten him and made other gods, and lastly, broken his laws to render homage to them that by nature are no gods? To disregard the will of the Creator is the first step in this downward course: to disregard that will and justify that disregard by substituting the will of another god, is a further step; but to adopt such idolatry as *demands* the violation of the divine will, thus making transgression against Jehovah a merit with false gods,—this seems to be the lowest stage of infatuation and depravity. This completes the delusion, and sanctifies, sin, cruelty, or lust. Yet in every idolatrous nation which

we know or have ever known, this has been the end of the course; for in all of them, the impiety and frequent inhumanity of parts of their religious system, is notorious. Yet what is especially worthy of remark, the public sentiment of those countries has been so debased by these very idolatries, as to tolerate the excesses.

Though these facts are acknowledged and deplored by the friends of God and man, yet it is often considered the misfortune rather that the fault of the present race of idolaters. It is said that their fathers having never given them the true religion, and God having never given them the Bible, it is very difficult to see how they can be *blamed* for the worship of false gods, though they are pitiable. This difficulty which is often expressed, if we mistake not, is oftener felt than expressed. Though we cannot compare the guilt of the pagan who has never seen the revelation of God, with his who rejects or disregards that revelation, yet neither can we at all believe that *any man* is left so destitute of the means of knowing his Maker as to be excusable for disobeying him, and becoming an idolater. The question may be fairly stated thus: *where God will hold every rational man, with or without the Bible, accountable to himself.* But as no man can be held accountable to know God, without at least *some* means of knowing him, so no man can be accountable *further* than he has the capacity and means of knowing him and his will. The question therefore turns on a previous point, whether the condition of men is such in this world, that it is *necessary* to be idolaters. This we consider a fair statement of the case, and such as every idolater may be called to meet in the day of judgment.

In every nation, Jewish, Christian, or heathen, the man who feareth God and worketh righteousness, is accepted of him. Here are presented the two grand principles of all true religion —reverence of God and righteousness towards men. The same are expressed in other words by our Saviour; "love to God and love to our neighbor;" and are declared to be the sum of the law and the prophets. Now if any man is able in any degree to gain the knowledge of these essentials of religion, he is bound to practice them in his life. But if he cannot attain even to these, he cannot be accountable to God for the exercise of any true religion whatever, as it cannot exist without these. This life therefore could not be in any sense a season of *probation*, nor could the present actions of men be any ground of judgment hereafter, because while living, they could neither have known their Lord nor his laws.

But in truth, these elements of religion, are interwoven into our very being. We see especially two avenues of moral perception which God has constituted in our nature, and which may be termed *reason* and *conscience*. These resemble in their offices, the two senses sight and feeling; one brings information of the external and the remote, the other of the more intimate

and internal. Before it is perverted by indulgence in sin, the human mind is a most glorious device of the Almighty; and in nothing more so than in its complete adaptation to benevolence like its benevolent Creator. For example; there is no man living perhaps who has not found by the sad experience of remorse, that in doing wrong he was doing violence to the best and noblest part of his nature. So there are few, who have not after doing a benevolent deed, felt that inexpressible satisfaction of heart, which plainly told that they had, for that time, acted as they were designed to act. A single experiment of the right and the wrong is enough to convince beyond all dispute, which course is agreeable to his nature. Nor is this decisive mode of reasoning unknown to any nation; for the sayings and experience of all men have recorded, that well-doing tends to make the actor happy, and evil doing, unhappy. This native feeling which makes man a law unto himself, is overcome only by perseverance in trampling upon it; it is obliterated never. So well has the gracious and almighty Ruler of men guarded against their violating the rule, which requires them "to do to others as they would be done unto." So palpable is the rule to all, that it is discovered without argument, by the mere sense of feeling. No rational man can pass this eternal barrier of the law of love without being deeply and often reminded of it; therefore every man who does pass it, is fully accountable for the transgression. But it is not till he has long passed this barrier, and habitually violated his sense of right and wrong, *that he becomes incapable of seeing God in all his works* in this world. So well is one fundamental principle of religion involved in the very nature of men.

No less remarkably adapted is the constitution of men, to recognize the *first* principle of religion, love to God; for we are sure, that a grateful heart, guided by an honest purpose, cannot pass through this world, radically ignorant of its Maker. Nor are we alone in this opinion, but it is plainly said, "the knowledge of God is manifest unto them. For that which is invisible in God, as his eternal power and Godhead, is clearly seen, being understood by the things which are made; so that their ignorance is without excuse." This divine testimony is abundantly confirmed by the history of men. What less than this does the two thousand years' monotheism of the world, while yet no Bible was given, prove? The knowledge of a supreme Deity which is yet scarcely eradicated entirely from the pagan systems, proves that such knowledge is not beyond human attainment. But most of all the notorious fact, that there have been men in almost all nations, who have discovered it, if it had been lost, believed it, and taught it, proves that God has not left himself without witness in the world. Two of the chief barriers against idolatry which must be passed before a man can forget his Maker, are the natural

dictate of reason "that the workman is known by his works." These two simple principles, which are natural and known to all men, are sufficient to lead an honest and inquiring mind to know and love the great Benefactor of mankind.

Give man the capacity of enjoyment, the power of observing and reasoning, place him in the midst of this world, and then see what a plenitude of means he possesses of knowing its Maker. For, every sense which is given him, can find employment only on the things with which the world is furnished. Every object of sight, of hearing, of feeling, of tasting, and of smelling, is either an original product from its Creator, or evidently some modification only of that product. If he walks, he walks on a globe which no man made. If he breathes, he breathes an invisible and boundless atmosphere, which itself makes the idea of an invisible Power, no novelty to him. If he sees, it is only in light which is immensely diffused, and which has no visible Creator. If he speaks, hears, or thinks, he uses and he knows that he uses only such powers as were *given* him,—and given him by no unwise or unkind being. Tell us now how an honest mind, we will not say can, but how can he not learn the first principle of religion—love to God? Say not that these thoughts are obvious enough to a person enlightened by revelation to contemplate a perfect God, but are wholly beyond the reach of a mind not previously directed to seek them. The history of many men who have had no Bible disproves the objection; and had others been as earnest to know their duty and honor their Maker, as to honor themselves and live in pleasure, we cannot say that they would have lived in the worship of idols.

But it is proved also that rational, immortal man may walk amidst these scenes which are all alive with divinity, and yet learn little or nothing truly of his blessed Maker. Yet to have arrived at that stage of stupidity, he must have violated and blunted the divinely implanted principles of right and obligation in his nature. For this is evident; that if man enjoys life with its attendant blessings, without gratitude to *any* giver, he violates his natural principles of gratitude, and for that, he and not his Maker is accountable. But if he feels grateful to some being, and yet invests that being with an impure or imperfect character, he violates the principle of right reason by thinking differently of the divine being from what his works exhibit him. Lastly, if he clothes the invisible power which he adores, with those beneficent and mighty attributes, which he sees must have been exercised both within and all around himself, he will then have in his mind the true and perfect God, in his essential character. If now he clings to that God in grateful obedience, he will be *acting* the first principle of true religion, and the great command of God. Say not this is impossible; that the blindness of men forbids it; their immersion in gross and sensual pleasures unfits them honestly to seek

for their duty; for that, their Maker cannot be responsible. Had half the ingenuity and perseverance been exerted in seeking the true God, which has been spent in weaving and defending fine-spun systems of error, Jehovah would not now be a stranger in his own world. We cannot pursue the topic further, but will propose this question; whether the favored christian who faithfully clings to his Savior, and so maintains a holy life in the world as to be saved at last, is saved without as much honest effort on his part, as would have delivered an idolater from his delusions? For if *any man lives a penitent and godly life*, who can say that the grace of Christ is unable to reach him, though while he lived he never heard the only name by which we can be saved?

We have insisted thus on the capacity of all men to learn and practice these elements of true religion, for two reasons; because some persons seem to regard idolatry and its accompaniments rather as the harmless vagaries of children, than as the accountable acts of men, made in the image of God and made for immortality;—hence they do nothing to banish it from the world. Others who would gladly instruct and bless the world with christianity, feel bound by their sentiments to condemn idolatry, yet secretly feeling that it is rather a misfortune than a fault, they are not fully awake to supply the wants of others as they would be, if they believed that their degraded condition was self-caused. But to avoid all chance of mistake in our reasonings, we will look at the decisive expression of the feelings of the divine Being towards idolatry. That this is not regarded by the Almighty as a trivial or venial fault, but with the very deepest displeasure, is known to the readers of the sacred Scriptures. From the first mention of idolatry more than three thousand years ago, one condemnatory voice is uttered against it, from the time of Moses till the days of the Redeemer on earth. One feeling is uniformly expressed of it, in whatever nation practiced, but more intense, as would be expected, against the Israelites. Of them it is, that such language as the following was used. "And they set them up images and groves in every high hill and under every green tree, and there they burned incense in all the high places, and wrought wicked things to provoke the Lord to anger; and they worshipped all the host of heaven, and served Baal, and caused their sons and their daughters to pass through the fire, and used divinations and enchantments. Therefore Jehovah was *very angry* with Israel, and removed them out of his sight." But of foreign idolaters the Lord said to the Israelites, "ye shall utterly destroy all the places wherein the nations which ye shall possess, served their gods. For every abomination to the Lord which *he hateth*, have they done to their gods; for even their sons and their daughters have they burned in the fire to their gods." Still from age to age, from nation to nation, and from continent to continent, men

have wandered away from God, and have loved to wander. What emphasis does this fact give to the following reproachful language. "God looked down from heaven upon the children of men to see if there were any that did understand, that did seek after God: every one of them is gone back; they are together become filthy: there is none that doeth good, no not one." Similar language to this, but more severe is found also amidst the grace and peace which the New Testament sheds on the world. There, stands out most prominent an inspired description of heathenism as beheld from the purer and higher dispensation of Christianity, which will remain to be pondered by wondering men, long after the vices there enumerated shall have been banished from the world. We refer to the first chapter of Romans. In the gospel of Christ it is, that we meet the repeated, solemn and affecting asseveration, "idolaters *shall not* inherit the kingdom of God."

Having thus reviewed the causes of idolatry, and the feelings of the Almighty towards it in all ages, we turn to the inquiry, whether judging from its course in the world, there remains any reasonable hope that *the nations will be enlightened and blessed by it.* On this point, a truth most obvious to every observer is, that in every nation where idolatry has once been established, the worship has become more gross and outrageous than at its commencement; public morals have degenerated, and the divine authority has been prostituted to impure or political purposes. For in the infancy of those errors, while the minds of men gradually fell away from the living God, there still remained much of truth in their doctrines, and much comparative purity of morals and of noble sentiments. Hence it is, that amid the ruins which the completion of these systems has brought on later ages, we find all nations agree in turning backward to the past, as to a purer age, sighing over departed piety and virtue. In no nation perhaps is this trait so conspicuous as in China; for hope, and thought, and mind itself, are here set towards the past. Traces of the comparative elevation of the earlier religions, may be found in the systems of Pythagoras, of Menu, and in the Shoo King, the oldest religious book of the Chinese. But those simpler views and those better days soon passed away from the nations, along with the knowledge and love of the perfect God.

Respecting the religion of the Grecians, the historian Gillie says; "it would require a volume to illustrate the salutary effects of this venerable superstition. The nature, characters, and occupations of their gods were suggested by the lively feelings of an ardent mind. They were supposed subject to the blind passions which govern mortals. They delighted in the steam of sacrifices, which equally gratified their senses and flattered their vanity." But even his admiration could not extend beyond the heroic age. "The dangerous power of oracles, the

abused privilege of asylums, the abominable ceremonies of the Bacchanalia, and the horrid practice of human sacrifices, circumstances which cover with deserved infamy the latter periods of paganism, were unknown to the good sense and purity of the heroic age. In most of the Greek colonies of Asia, temples were erected to the earthly Venus, where courtezans were honored as priestesses of that condescending divinity. Corinth first imported this innovation from the *east;* and after the repulse of Xerxes, the magistrates of that republic ascribed the preservation of their country to the powerful intercession of these votaries of Venus. Their portraits were painted at the public expense." Thus the honor due to the Lord of hosts, was given by the enlightened Greeks, to *prostitutes,*—sanctifying sin and honoring pollution! Still this praise is due to the Greeks, that they exhibited the gods under no other than the human form, though often degraded almost to a beast. Far more abominable were the representations of the gods among the Egyptians; and likewise those now existing in India, where the form of giants, brutes, and monsters, are given to the gods. In India, the boasted sublimity and simplicity of their religion have come to sanction the notorious cruelty and pollution of their existing idolatry.

In China, owing chiefly, as we think, the literary and political regulations, there is perhaps less that is disgusting and inhuman in their worship than in any other idolatrous nation which has ever existed. Gross idolatry was introduced here later than in any other nation; it has never swayed the government by means of a religious establishment; it has not had the learning and wealth of the nation to maintain it at public expense. The gross idolatries have not had their full swing here, they have not had their perfect work, not having generally prevailed till modern times. Yet with all these impediments, here are already developed the prominent evils invariably attendant on all heathenism. In this age of the world, in some provinces of China if not in all, the murder of infants is still practiced, and without any actual punishment from the laws. Yet so open is this practice that we have it from an eye-witness, who, a few months since upon the coast, saw the victims of this custom. The condition of females also here is essentially the same as it has ever been in pagan countries under the operation of the brute maxim, that "might gives right." Their consignment to ignorance, to perpetual seclusion from society, and to the almost complete control of the other sex, is as strongly marked in the Chinese policy as in any other. This single custom operates effectually to the degradation, and dismembering from society of a hundred millions of persons in China. Another heathen privilege is enjoyed here, though unhappily it has passed to nations which esteem themselves very far from all paganism.—We mean the right of religious persecution. This is the *claim of a government* to prescribe the object and the forms of

religious worship, and to enforce that prescription by pains and penalties. Certainly if the will of the Supreme were felt to be the supreme rule to all, no mere man would dare to encroach on that prerogative. All those Christian governments which have endeavored by punishments to enforce religious observances, have attempted, contrary to their Lord's will, to make his kingdom *of this world.* But in these enforcements, they only adopted the very principle of the heathen governments to which they succeeded, and by which they were surrounded. Thus the Romish church, after it became dominant in Rome, *adopted the persecuting sentiment of the heathen government before it.* This is indeed no excuse whatever, yet it shows us whence the persecuting sentiment originated.

The Christian rule that "we ought to obey God rather than men," deprives every human government of supremacy over the human conscience, and it is the only religion on earth which forbids such domination. It is this which has driven persecution from the only countries where it is not now practiced. There never was an idolatrous nation which did not claim the right to persecute of course, and actually use it when convenient. In China, the command of the son of God, and the command of the "son of heaven," are contrary the one to the other,—"teach all nations"—"teach not my nation."

The Supreme Being has not been, for thousands of years, the object of prayer or of any worship with the *people* of China. The patriarchal model of government seems to have devolved the duty of public homage to this Being, entirely upon the emperor; hence the people who were released from that worship, released themselves also from the duty of learning him and of daily communion with him. In process of time, when this Supreme Being came to be regarded as the pervading energy of nature, even this stated act of national homage ceased to be much else than the formal adoration of a metaphysical principle. Thus shorn of personality and affections, this being ceased to be, if it had even been, regarded as the living One, suited to attract and return the warmest and dearest affections of the human heart. Hence the formal and artificial character of the national worship. But the religious wants of men demanded something more palpable than the worship of abstract principles. It is not wonderful therefore that the introduction of a foreign idolatry was welcomed in China by those who had still any *heart.* Nor is it surprising that by this means, God should be less thought of than before, so that the prevailing idolatry engrosses all the religious affections which yet remained. They know and they acknowledge that the objects of their worship are not *God,* that He forms no object of their prayer, of their joy, or of the communion of their heart.

The most striking effect of this religious system in China is on the *personal character* of the people. Nowhere in the world

is there exhibited so settled and so extensive an apathy on divine subjects as here. You approach a Chinese and introduce the subject of love to God, for he never begins such a topic. Speak of him as our benefactor, our friend and ruler. Do you find that his heart is ready to meet you with pleasure on this common ground? Is he delighted to dwell on it as a familiar spot, where his best affections love to linger, where his heart is at home? No, you have not waked the chord of feeling within him. Follow him, as far as we may, when the cares and the business of the day are past, to the quiet of home and the enjoyments of friendship. Does his mind naturally turn to the solaces of religion with his assembled family? Does he converse with his friends of the power and the kindness of God? We ask not for the social meeting for religious conversation and prayer, as in some other countries; but what evidence appears that religion is his delight, and the thought of God the dearest of all thoughts to his heart? The formal burning of a little gilt paper each evening, is small proof that the remembrance of the Maker is cherished by the soul which was made in his own image.

The repulsiveness of the Chinese character towards foreigners, has long been matter of history. If this narrow and selfish feeling were shown towards foreigners only, we might ascribe it as some do, to the influence of their officers and laws. But the same or nearly the same want of interest in the welfare of their own countryman, rather proves it to be a national trait, fostered by national sentiment. Occupying a most fertile soil and salutary climate, they have cut off the free interchange of kind offices with their fellow-creatures, dissociated themselves from the family of men, placing themselves alike beyond the sympathies of others, and beyond commiseration in the common calamities of man. They broke the divinely established order by which God styles himself the Father of all nations—all nations whom he made of one blood. They ask no aid of others, they offer no aid to them, they neither inquire for their welfare or existence. It may be said of them as of the dead:—

> They have no share in all that's done
> Beneath the circuit of the sun.

This violent disruption of the natural brotherhood of men, seems very unlike the warm-hearted benevolence of the good man, who seeks not to separate his interests from others, but rather to identify his happiness with the enlightening of the world.

Where then is the remedy for these old and multiplied miseries? It is acknowledged as well by Chinese as others, that for 3000 years there has been a growing corruption in doctrines *morals, and not only* continued but accelerating. The *degeneracy of these* later ages prevents the hope of

reform. The thing is scarcely if at all attempted, and the modern sages, it is believed would hardly desire it, if it were practicable.

We look in vain to their policy; we have no expectations from their old classical books. These books and that policy have seen their best days; they have had long and unlimited sway more than any similar system, and yet they have brought the nation to its present state. There is not vitality and power enough in them to restore man to happiness. No man expects help from them to reform and bless the nation. The religious apathy is too deep, and the national evils too extended to admit the hope of their removal by any human system of restoration.

Look over the world, and see whether any remedy is provided adequate to the miseries of weak and sinful men. What aid will you call? Learning and philosophy have come, but they have become atheists, and need help themselves. Idolatry has come, and brought more gods but no more aid. The Koran has come, but without the sword which must water with blood the soil where Islamism is to flourish. Most deeply are we persuaded that the remedy for the wants and the sins of men in China, is the same as for us and for all the world, Jesus Christ who came into the world to save sinners. This faithful saying is worthy of all acceptation; for we see no other sure hope for China or any other nation than in Him who brought life and immortality to light by the gospel. Every delight which we daily receive from this heavenly source, makes us more desirous to see them receiving the same. Very far is our feeling from exultation over the weakness and darkness of our fellow-men, while we are thus examining their religious systems. Far is it from pride, as though we were naturally a more deserving and elevated race, No, we owe and we feel that if benevolent men had not brought to our fathers the gospel which had been given to them, we should now be living under religious delusions equally unprofitable with the Chinese, but more, yet, more barbarous. Raised to happiness and intelligence by this means, we wish to extend the blessing to all the unhappy children of men. But oppressed by the weight of ancient customs, ground down by the extortions and caprice of their rulers, living often in fear, in poverty, and want, the Chinese needs the consolations of the gospel to cheer him in this life. And when the fears of death come upon him, the prospect of annihilation, or of a return again to life and suffering, are a poor substitute for the solid hopes of pardon through the Savior.

The expectations which we cherish of the religion of Christ, and all for which we aim, are these. We hope it will bring back all nations to the love of one and the same God; so that every man will find in his fellow-man a common ground of friendship, and a common bond of union. By means of it also, the Bible will

become the standard of right and wrong in the whole earth; and all men living by the same rules, and studying these same "memoirs of the Almighty," will find the causes of mutual dissension dying away, and a common and kindly interest pervading all the members of the great family of mankind. By this also, all men will learn their equal obligation, and feel gratitude alike to the same Savior, by whom they are redeemed unto God. Nor do we regard these great results as at all visionary or doubtful; for this remedy is sufficient for all, and the truth of the Bible itself is staked upon such an event,—"all the ends of the world shall remember and turn unto Jehovah, and all the kindreds of the nations shall worship before him."

PROPHECY.*—"*We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, till the day dawn and the day-star arise in your hearts.*" Peter's second epistle, i. 19.

IF any one thing more than another is recommendable to a missionary, who has to overcome obstacles insurmountable to human strength, it is a close attention to the divine prophecies. We are not advised to be carried away by our own visionary projects, which we may have cherished, and which have sometimes brought the study of sacred literature into great disrepute; but we are to "take heed to the *sure word of prophecy* as unto a light that shineth in a dark place." To be illumined by this divine light when all around is darkness; to remain unshaken under all disappointments; to do the work of love after many, *many* years of vain labor, while the scoffer is laughing and the infidel is sneering; these are effects which our attention to the sure word of prophecy ought to produce. When our friends at home have lost their interest in our adopted country, when the seed has long been sown on stony ground, then it is our duty to recall their thoughts to the more sure word of prophecy.

Perhaps few missions in the world have been so discouraging as the Chinese. Year after year has elapsed without crowning the efforts which have been expended, with a corresponding success. The greater part of the laborers have sunk into the grave; others have left the service, and others returned home. Few natives have felt the saving power of the gospel. Christian books have been scattered far and wide, without producing (to mortal eyes) an adequate effect. And now after all the labor and toil, we have not yet pentrated into this vast empire; our stations are either on the borders, or far away in the Indian Archipelago, and the present laborers are reduced to small numbers. The same antinational system which at first counteracted our efforts, is still in full force. The laws against

* From a Correspondent.

popery have not yet been revoked; the precious gospel, this divine gift, remains unknown to the nation; and a more formidable barrier than any other—Chinese apathy towards everything which does not strike the senses, is as deep as ever.

This is not the language of despair. Unbelievers may ask; where is the day of the Lord's coming? And we humbly answer; "It is not for you to know the times or seasons which the Father has put in his own power." Hitherto it has been the day of small things but our labors have not been quite in vain. There are converts, schools, preachers; and there is a door opened to the Chinese empire. Let us not treat the small things, which God has hitherto done, with contempt, lest we perish together with an unbelieving world. But let us at the same time acknowledge, that as laborers we have never resisted unto blood. That noble purpose "spend, and be spent," —that ardent desire to live and to die for the cause of God, has not taken entire possession of our whole selves. We do not indeed wish to see the names of "hundreds subscribed with their own blood," pledging themselves to enter the lists of combatants; we want something superior and more essential, an unreserved surrender to the Savior under the deep conviction of his omnipotent love. This will teach and prompt us to persevere to the last in our endeavors to promote the salvation of our fellow-sinners. This is the great requisite in the Lord's servants. Bring also arts, sciences, and the goods of this world, into this holy cause, without boasting of your sacrifices, and you are welcome.

To rush heedlessly into dangers, or to put the world at defiance, will rather injure the cause than promote it;—there is a more excellent way. When the doors of "the celestial empire" are thrown open, boldly to enter the list of missionaries, to gain the hearts of the people by kindness and long-suffering, to promote their temporal and eternal welfare by every measure in your power, without being known or registered in public journals, neglected and forgotten by friends if possible;—after all to be treated with contempt both by the Chinese government and common people,—this is the true way of establishing the gospel in this remote part of the world. Let us not deride the supposition that China may very soon be open for missionary enterprises.

Amongst the numerous promises in Scriptures, there is one which bears directly upon China, and it is well to dwell a little upon the subject. In the twelfth verse of the 48th chapter of Isaiah, God says; Behold these shall come from far; and lo, these from the north and the west, and these from the land of *Sinim*." Great philologists are agreed, that Sinim was the name under which eastern Asia or China was known to the inhabitants of western Asia. Both the Arabs, Syrians, Malays, and Siamese, to this day, call it Tsin, Chin, or Shin; and

even a narrow-minded man might well doubt, whether the Hebrews, who knew the existence of Hindostan, (Esther i. 1.) under the name of Hodu, and of Scythia under the name of Magog, could be entirely ignorant of the largest and oldest of empires. Sinim is the Hebrew plural of Sin. Or should we think that whilst petty nations come into remembrance before the Lord, the millions of China should never be mentioned? All are numbered before him, they are the creatures which his hand has made, and for whom the Savior bled and died.

Whatever may be the impenetrable designs of Providence, that up to these latter days, this great nation remains destitute of the gospel, we cannot fathom them. It is not for us to know the times or the seasons which the Father hath put in his own power, but we ought to believe that his unalterable word will be fulfilled. If nevertheless, sullen despair occupies our hearts, and we begin to exclaim, "the Lord has forsaken this country; the Lord has forgotten this empire;"—O let us remember the divine assurance; "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me." Though this was primarily addressed to Zion, yet it is applicable to all nations, who are made of one blood, and who have one Father; and it follows immediately after the promise uttered in behalf of China. Therefore we ought to go forth in the strength of this gracious promise, and plead with the Lord, and wrestle for a blessing upon this nation. Has he not said; "It is a light thing, that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the gentiles, that thou mayest be my salvation to the end of the earth?"—Or do we think, that our Savior is not the King of the whole earth, and that China is not given to him for a possession? He does intercede for this numerous, though long neglected people, while seated at the right hand of the Father, as a true high priest, who compassionates all the nations of the earth.

At the present crisis, which is big with great events, and when the march of intellect is rapid as the eagle's flight, we may look for great things. The wall of national separation is pulled down by a more powerful hand than human.—If the decree is passed in heaven, that China shall be saved,—what will the imperial edicts and prohibitions avail? There may be a hard struggle, for it is to be the last; but the bulwarks of Satan will not withstand the shock, nor his armies prove victorious. God will reign and subject China to his sceptre. If we then could ascend on high, we would join in the anthem; "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord has comforted his people, and will have *mercy on his* afflicted." But whilst we are living here below,

let us "lift up our eyes round about and behold; all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth."

Whilst we remember these promises, and believe and labor to the last, with wisdom granted from above, we shall be successful. Has not the Lord said, "I will make all my mountains a way, and my high-ways shall be exalted?" Only be strong in our God, and he will remove the appalling obstacles.

Let us therefore strain every nerve to accomplish the object. We have to do with a nation half-civilized, which has schools and a national literature. The press can be made a mighty engine to batter down the wall of national separation. Our productions, if well written, will take the attention of the Chinese public at large, which is not prejudiced either against strangers or Christianity. Let us at the same time not be prejudiced against them; but give arts and sciences as wide a range as it is in our power to do; for these are the handmaids of the gospel. Above all, let us show, that we are truly interested in the spiritual welfare of those whom we consider our parishioners, though they do not acknowledge us as their pastors. There is much misery in China, and we may alleviate a great deal by proper measures. Whilst we neglect not the wise and the learned of this world among them, and who invariably stand high in their own esteem, let us condescend to the poor, the illiterate, and the wretched, who constitute the majority of the nation. This advice is now very easily given, but not so easily followed. But so long as we set before us a crucified Savior, who expired on the cross to save us wretched sinners, we may follow his footsteps who went about doing good. This will be a powerful way of preaching the gospel to the heathen, and of silencing all gainsayers. This way of exhibiting, together with the propagation of the glorious doctrines of the Redeemer, a correspondent practice, is humbly submitted to the fellow-laborers of the writer, who at the same time acknowledges his own deficiencies in word and deed.

It is to be expected that the Missionary, Tract, and Bible societies will second the efforts of uninfluential individuals, though already burdened with their own multifarious operations. And is there no literary society, either in Europe or America, which has anything to spare for the Chinese? We hope not to plead in vain.—Let us conclude with the prayer; "Awake, awake, put on strength, O arm of the Lord. Awake, as in the ancient days, as in the generations of old. Art thou not it, that hast cut Rahab, and wounded the dragon?" Yea, may it be so. Amen and Amen.

MILITARY REWARDS.—It is the custom in China, as in many other countries, to reward those who have distinguished themselves in battle, with promotion. And those who fall in battle

under peculiar circumstances, are rewarded by honors decreed to their posterity. Late Peking gazettes furnish a detailed account both of those who behaved well and ill, on the occasion of the Formosan insurgents taking the town of Kea-e. One imperial officer headed a party of his soldiers in running away, and seeking shelter among the mountains, where he still continues not captured. Another, having associated with himself a few faithful adherents, in order to prevent the powder magazine from falling into the enemies' hands, blew it up about themselves. But the explosion not destroying their lives, they rushed sword in hand upon the rebels, and slew several of them before they were overpowered. The wives, children, and servants of these warriors also continued faithful to death, though some of them were most cruelly treated by the rebels. Two of the women continued to rail at the insurgents till their noses were cut off, and their tongues cut out. The sons of the leader of this little band are to receive a nominal office, to be hereditary to all generations without end!

CHINESE EMIGRANTS.—We have seen several statements from Chinese, who have been in the straits of Malacca, respecting the situation of emigrants at some of those settlements. They complain most bitterly of the oppressive old Dutch system of "farming" the revenue to any vagabond who will bid highest. The authority thus conferred on gamesters and opium-smokers, they consider detestable; and the cupidity of government, mean and degrading. But the farmers of provisions, such as pork and the like, are also great oppressors. They league with native police-men and enter people's houses, insulting their women, and sometimes robbing the inhabitants under the pretext of searching them. They have been known to take a small quantity of a prohibited article into a house, and pretending to have found it there, then prosecute the inmates in order to obtain the penalty. The industrious and well disposed Chinese are thus oppressed by governmental people, and also by secret associations of the idle and vicious among their fellow countrymen. Those who get rich also commit great atrocities, which through the influence of money never come to light. Such a man has lately returned to China. He first hired Chinese assassins to murder his partner in trade, and then hired Malays to murder the assassins.

It is painful to read the story of such cruelties suffered by the Chinese emigrants. Often, no doubt, this class of persons is such as "leave their country for their *country's good*," but often it is otherwise. Compelled by oppression or pinching poverty to emigrate, they find too few friends in their wanderings. Cast off also entirely from any protection by their own government, they are left at the mercy of any foreign oppressors where they may reside; with the prospect of being plundered again, on their return home, by their countrymen.

LITERARY NOTICES.

Researches of the Rev. E. SMITH ***and the Rev.*** H. G. O. DWIGHT ***in Armenia: including a journey through Asia Minor, into Georgia and Persia, with a visit to the Nestorian and Chaldean Christians of Oormiah and Salmas.*** 2 Vols. Boston: 1833.

DURING the last fifteen years, a large extent of territory around the Mediterranean, including Greece, Asia Minor, Syria, Egypt, and the African coast has been surveyed by Protestant missionaries. The religious and moral condition of the Coptic, Maronite, and Greek communities have been, by these investigations, brought before the benevolent societies in Europe and America; and while many spontaneous efforts have been made to revive the "*oriental churches*," a desire has been excited to learn more accurately the condition of other sects residing farther east—such as the Armenians, Georgians, Nestorians, and Chaldeans. With the special view of ascertaining by personal observation the present state and character of these classes of people, especially of the *Armenians*, Messrs. Smith and Dwight were instructed by the "American Board of Commissioners for Foreign Missions," to undertake the journey described in the volumes before us.

These gentlemen left Malta on the 17th March 1830; touched at Smyrna, and reached the capital of the Turkish empire on the 19th of April. On the 31st of May, after having gained some knowledge of the Armenians residing in Constantinople, they set set their faces eastward. At Tokat they visited the tomb of *Martyn;* then took a view of Erzroom, which was once a thoroughfare for the commerce between Europe and the East; thence turning northward they entered the Russian possessions, and passed up to Tiflis, which occupies the right bank of the Koor. Tiflis has the appearance of a busy and populous city, and its streets present a crowded and lively scene—in which the Russian soldier and the stately Turk, the Armenian with turbaned head, and the Georgian priest, the dark Lesgy with his short sword, the Persian known by his flowing robes, the half-clad Mingrelian, and the Circassian driving his spirited horses, all act their parts. Lying at nearly equal distances from the Black and Caspian seas, Tiflis may erelong become again, as it was in the days of Justinian, the thoroughfare for the overland commerce of Asia. A sad harbinger from Christian America had gone before the missionary travelers. "In the first caravanserai we

entered, the day after reaching Tiflis," say they "we stumbled upon a hogshead of New England rum!"

On the 5th of August, they seated themselves in a large covered baggage-wagon drawn by four horses abreast after the Russian fashion, and left Tiflis. As they went down the valley of the Koor, they met that dreadful scourge—the *cholera* on its march to Europe. One week's journey from Tiflis brought them in sight of Shoosha, but not until they had passed through scenes of personal sufferings, which they "would rather forget than describe." A crooked route from Shoosha to Tebriz, led them along the banks of the Aras; where, as they travelled from Nakhchevan up to Erivan and back again, they gazed upon Mount Ararat, which is known to the natives by the name of *Masis* in Armenian, and *Aghur-dagh* (heavy mountain) in Turkish. "At all seasons of the year, it is covered far below its summit with snow and ice, which occasionally form avalanches, that are precipitated down its sides with the sound of an earthquake, and which, with the steepness of its declivities, have allowed none of the posterity of Noah to ascend it." From several points of view the appearance of that Mount, once "the stepping stone between the old world and the new," was very majestic. At Ziveh-dudengeh, one fine autumnal morning in November, when they arose at the earliest dawn, "the summit of Ararat was whitened with the broad light of day, while *the obscurity of night* still darkened its base; the first rays of the sun soon crowned it with gold; and then gradually descending, spread over it to its base a robe of similar brilliancy."

They reached Tebriz on the 18th of December. Abbas Mirza, the prince royal of Persia, into whose hands the shah has resigned the management of his foreign relations, has his seat at Tebriz. His religious views are liberal, and his practice tolerant; but with his liberality he is also immoral, indulging in drinking and other dissipation. Abbas has been nominated by the shah to be his successor on the throne of Persia.

Tebriz, now the capital of one of the most populous and productive of all the provinces of Persia, has a population of about 60,000, and also an extensive trade, the whole of which is in the hands of the natives. "The costly goods of Kashmeer and the East are brought by its merchants from the region of the Indus, and exchanged in the bazars of Constantinople for the manufactures of Europe. While some of the productions sent to India by the British East India Company for the Persian market, find their way hither from the ports of the Persian gulf, and the productions of Arabia are brought from Bagdad."

The first trait in the character of a Persian, that strikes a traveler coming from Turkey, is his civility. "The Turkish gentleman receives you standing, coolly puts his hand upon his breast for a salutation, asks you to sit as if the invitation in any form was an act of condescension, and a few common-

place questions, with long intervals of silence filled up by pipes and coffee, complete the ceremonies of your reception. The Persian not only honors you by rising, but, putting you at once into the position of his lord, and assuming the attitude of your slave, he forces you into his own seat, if it happen to be the most honorable." The Persian differs also from the Turk, in his readiness to admit European innovations. Chairs and tables are used in the houses of some of the rich at Tebriz; several beautiful porcelain tea-sets, of the latest English fashion, were eagerly bought up when our travelers were there; and many shops in the bazaar were stocked with a variety of European table furniture.

During the whole of their sojourn at Tebriz, Messrs. Smith and Dwight enjoyed the kind offices of several English gentlemen. Wearied with their journey, and sick as one of them was, the attention of Drs. M'Neill and Cormick, major Willock, captain Campbell, and others, made an impression on their minds, which they hope never to forget. The last named gentleman, then acting envoy, treated them with a hospitality, that could hardly have been exceeded had they been his own brothers. He readily facilitated their proceedings in everything that depended upon his official capacity; and, what they esteemed not the least of his attentions, "he opened his house for religious services on the Sabbath, and took pains to procure a full attendance."—At their departure from Tebriz, captain Campbell and major Willock supplied them with recommendatory letters to the chief officers and khans of Ooromiah, and other places.

A journey of a few days now brought the travellers to Dilman; and after spending a few days among the Chaldeans and Nestorians on the west shore of the lake of Ooromiah, they turned their steps to the north-west, passed through Erzroom to Trebizond; embarked on board an Illyrian ship bearing the Austrian flag; sailed down the Black sea; and reached Constantinople, having been absent "just a year and four days," and traveled by land more than twenty-four hundred miles.

We have perused the *Researches* with much interest and pleasure. The travelers seem to have been intent on collecting valuable information of every description. The geography, manners, and customs of the countries which they visited, as well as the intellectual, moral and religious condition of the people, were objects, which constantly occupied their attention. In the Turkish, Russian, and Persian dominions, they found the people ignorant, without the means of education, and accustomed to all the immoralities and crimes which usually follow in the train of ignorance. A numerous priesthood, with but a few honorable exceptions, they found scarcely less ignorant, and often more vicious, than the people.—The whole region over which they traveled has for a long time past been desolated and depopulated by wars; and agriculture and commerce have been interrupted.

An introductory article to the "Researches," contains a brief *History of Armenia*. It is an inland country, and extends about four hundred and thirty miles in longitude, and about three hundred in latitude; it has its western boundary not far from six hundred miles east of Constantinople. The noble Euphrates, the Tigris, the rapid, furious Aras (Araxes), and other rivers, have their sources in Armenia. In its most flourishing period, the country was divided into fifteen provinces. "In the centre of them all was the province of Ararad (Ararat), distinguished for its extent and fertility, and which, from its having been almost invariably the residence of the Armenian court, is uniformly mentioned in the Bible, instead of Armenia itself." The Armenians are known at the present day, as a scattered race; they are found "not only in almost every part of Turkey and Persia, but in India, as well as in Russia, Poland, and many other parts of Europe." They are great travelers, and almost every important fair or mart, from Leipsic and London to Bombay and Calcutta, is visited by them. The whole number of Armenians has been estimated to be 10,000,000.

While at Tiflis, our travelers made many inquiries concerning the Georgians; they are at present a small nation, supposed not to exceed 600,000 souls; are divided into three classes, namely, *free commoners*, *nobles*, and *vassals*. They are of the Greek faith, and in their religion differ very little from the *Russians*, whose emperor is now their liege lord.—During their early history, the Georgians were frequently molested by the Khazars, the Persians, and the Greeks. In A. D. 538, while groaning under the dominion of Kai-khosrov of Persia, "the Georgians saw with astonishment a company of *Chinese*, headed by one of the royal family of that distant empire, burst through the gates of Dariel, and come to their aid. They were received with joy, their arms were victorious, and the prince was presented with the fortress of Orpet (called also Samshvilde and Orbisi), on the Khram, which gave name to his family. His descendants, the Orpelians, afterwards distinguished themselves both in Georgian and Armenian history, and now, at Tiflis and elsewhere, they hold their rank among the Georgian nobility, and boast of higher heraldic honors than any of the crowned heads of Europe."

With the *Cossacks* they had much to do in the course of their journey, and their opinion of them continued to the last to improve. The first Cossack they met, (it was on the morning they entered Erzroom amidst a dense fog,) is thus decribed.—"In a clear atmosphere, large as he really was, and mounted upon a tall and stately horse, with a spear at least twelve feet long projecting on one side, a rifle slung upon his back on the other, a heavy sword by his side, and a brace of pistols in his girdle, he would have appeared sufficiently formidable; but magnified by the mist to a gigantic size, he seemed almost like Mars himself." The

Georgians speak the same language, and profess the same religion as the Russians; but they are a distinct nation, with their own peculiar institutions and rights. They pay no taxes to the autocrat, and in their territories on the Don, no Russian holds an office or exercises authority. Yet the emperor claims from them a military service, which obliges every man to alternate three years at home and three years in the field, "and in fact converts the whole nation of more than 200,000 individuals into a standing army."

The *present Chaldean* Christians are of recent origin. Most of them live in the province of Ooromiah, and are but few in number. They are papal Syrians. Their bishop, Mar Yohanna, was educated at Rome; and his priest had been twelve years in the college of the Propaganda.

The *Nestorians* are somewhat more numerous than the Chaldeans. Once their community was very large. As early as A. D. 498, "they assumed the attitude of the dominant Christian sect in Persia." They have had churches in Mesopotamia, Arabia, Syria, Hindostan, Transoxiana, Mongolia, "and, if we may credit [and why may we not?] a monument subsequently discovered by papal priests, Nestorian missionaries planted churches in the heart of northern China."—However much these churches may have been protected and fostered by Prester John, Genghis and his descendants, they were destined to a speedy overthrow. The fell Timur, like a besom of destruction, swept Christianity from Transoxiana, exterminated or effectually concealed it in Mongolia, and persecuted unto death multitudes of the Nestorians of Persia.

We are glad to learn that a missionary has already been appointed to labor among the Nestorians of Ooromiah. How he will be received by them, experiment alone can fully determine. "Their extreme liberality towards other sects, their ideas of open communion, and their entire rejection of auricular confession, are considerations which have produced in our minds," the travelers remark, "a firm conviction, that a mission to the Nestorians would meet with far fewer obstacles, than among any other of the old churches. The week that we passed among them was the most intensely interesting of our lives."

Messrs. Smith and Dwight had frequent opportunity while on their journey, to witness the operations and enjoy the society of German missionaries. From them they derived much valuable information concerning the Armenians, moslems, and others. —At Shoosha they were in the latitude of Bukharia, and distant from it only about sixteen degrees, and less than twenty-five degrees from the Chinese frontiers.—The recent visit of Lieut. A. Burnes and Dr. Gerard to Bukharia we intend to notice at another time.—We view with lively interest the advances of enterprising Christian missionaries and other intelligent travelers into central Asia. Darkness and confusion have long reigned over those plains; but the day will come, perhaps very soon, when light will break forth

and order be established. Once, more freedom of intercourse was enjoyed; it will be so again; and a highway will be opened, by which the traveler, leaving the capital of Japan, passing through the gates of Peking, and then touching at Cashgar, Bukharia and Teheran, may without molestation speedily reach Constantinople, Vienna, Berlin, Paris, or London.

The Indo-chinese Gleaner: containing miscellaneous communications on the literature, history, philosophy, mythology, &c., of the Indo-chinese nations, drawn chiefly from the native languages. Malacca; printed at the Anglo-chinese Press.

The first number of this *Quarterly* periodical was published in May 1817, under the editorship of the late indefatigable Dr. Milne, and was continued until April 1822. The need of such a medium of communication was very early felt by those who had undertaken to make themselves and others familiarly acquainted with the character and wants of the people of eastern Asia. Indeed, one of the first, though minor objects contemplated by Dr. Milne and his colleague and predecessor, in establishing the Anglo-chinese college, was the publication of a periodical in the English language. The *Gleaner* was commenced and continued "under many disadvantages;" still every number was replete with valuable original matter, such as could not fail to be interesting to the philosopher, to the historian, and especially *to the Christian philanthropist.* Had the Indo-chinese Gleaner been continued to this day, with its wonted ability and spirit, it would have contained a most valuable collection of information; even as it is, we know of no one work that will compare with it, on most subjects relative to China. We frequently avail ourselves of its aid.—For Dr. Milne's opinion of the value of such periodicals, we must refer our readers to 'A sketch of the life of Milne,' which appeared in our first volume. See page 321. In the opinion there expressed we fully concur.

A monthly periodical *in the Chinese language.*—The first number of this work was published in Canton on the 1st instant. An edition of 600 copies was immediately disposed of; but was not sufficient to supply subscribers that had already been obtained; and a second edition of 300 copies has been struck off. Few of the natives, we understand, have as yet become subscribers to the work; many copies of it, however, have fallen into their hands; and, so far as we can learn from personal inquiry and common report, they generally entertain a favorable opinion of it. If it can be continued, as we trust it will be, we have no doubt that the number of subscribers and readers will soon be very much increased. What opposition it may have to contend with, remains to be seen. We shall anxiously watch the progress of this new periodical as it goes forth, in its elegant costume, to seek new acquaintances and to inform them of what has been and is now existing and transpiring *beyond* the

limits of the celestial empire; and we shall endeavor faithfully to report its successes, and (if it shall be so) its reverses. Let it go richly stored with useful knowledge and science — the handmaids of true religion — and we bid it God speed.—We subjoin the original *Prospectus.*

WHILE civilization is making rapid progress over ignorance and error in almost all other portions of the globe,—even the bigoted Hindoos having commenced the publication of several periodicals in their own languages,—the Chinese alone remain stationary, as they have been for ages past. Notwithstanding our long intercourse with them, they still profess to be first among the nations of the earth, and regard all others as "barbarians." This empty conceit has greatly affected the interests of the foreign residents at Canton, and their intercourse with the Chinese.

The monthly periodical which is now offered for the patronage of the foreign community of Canton and Macao, is published with a view to counteract these high and exclusive notions, by making the Chinese acquainted with our arts, sciences, and principles. It will not treat of politics, nor tend to exasperate their minds by harsh language upon any subject. There is a more excellent way to show that we are not indeed "barbarian;" and the Editor prefers the method of exhibiting facts, to convince the Chinese that they have still very much to learn. Aware also, of the relation in which foreigners stand to the native authorities, the Editor has endeavored to conciliate their friendship, and hopes ultimately to prove successful.

As all the members of the foreign community here have a common interest in the successful prosecution of such a work, the Editor hopes to find among them a sufficient number of subscribers to defray the expenses;—the more so, as the Chinese themselves must, at least for some months, be incapable of appreciating a publication of this nature; and consequently little support can be immediately looked for from them.

The subscription will be for six months, being at least one dollar per month, for which sum seven copies will be delivered. The numbers will be issued regularly:—each number will contain upwards of twenty pages, and will be embellished by maps and plates, illustrative of geographical and astronomical subjects, &c. Should the work meet with the support and approbation of the community, it will be considerably extended by much additional matter.

CHARLES GUTZLAFF.

Canton, June 23d, 1833.

RELIGIOUS INTELLIGENCE.

JAVA.—A gentleman who has resided in Java has put into our hands the following brief notices of that island and its inhabitants.

"Java is without doubt, the most delightful island of the Indian Archipelago. Its fertility and situation render it a possession of very great value. But notwithstanding these advantages, it is deeply to be regretted, that the natives are so fettered by the iron laws of Mohammedanism as to retard or stop every attempt which may be made to improve their condition.

"The enlightened policy of Sir Stamford Raffles broke through all difficulties, and provided instruction both for the nobility and common people. Those times are gone by; and the natives are again subject to the hadjees, who are their only teach-

ers and virtual rulers. Nothing can be so pernicious as to allow these idle pilgrims to suck up the marrow of the nation, and imbue the people with strong hatred against a Christian government. At the same time it is clear, that no governmental laws can control their authority and influence over the minds of those who believe in the doctrines of the Koran; for most tenaciously will they adhere to the dogmas of their false teachers, unless in their youth they receive better instruction. *That* would render the attempts of the hadjees entirely futile. While they remain in their ignorance, they will most surely continue to be the followers of the false prophet, and cling to their superstitious and wicked practices. Some provision for their education, therefore, ought to be made by the civil authorities; and if this is neglected, these deluded men will be forced, as heretofore, to abide in darkness under the control of the hadjees.

"Though the prejudices of the Javanese against a liberal education may be very great, they surely are not greater than those of the Hindoos and moslems of Hindostan. But experience has proved that the prejudices of these latter can be overcome; and they be made willing, nay anxious to have schools established among themselves, under the superintendence of European teachers, with the New Testament for a school-book.

"Ought we therefore to despair in regard to the Javanese? Have not the first efforts which have been made among them *been* attended with most beneficial *consequences?* Will the natives revolt as soon as they are taught to love their neighbors as themselves, and also to revere every human power as the ordinance of God? Does the history of nations teach us that education makes the people ungovernable and unsubmissive? Or, do the records of modern missions afford a single instance where Christian instruction has caused men to be rebellious?

"The middle ages of ignorance are passing away; and with them the inquisitorial laws which inthrall the human spirit. Pure religion, arts and sciences are spreading rapidly, and no power of darkness can stop their march. While we are so highly benefited by Christianity, are we not bound in duty to impart a knowledge of it to our fellowmen, over whom the Almighty has appointed us rulers? To act according to such a principle is characteristic of every wise administration; we hope it will be fully adopted in Java."

MISSIONARIES *among the Chinese.*—By a letter dated Sourabaya, July 6th 1833, we learn that the *Rev. Herman Rottger*, one of the five Dutch missionaries who were appointed to the Moluccas, has resolved on entering the Chinese mission.—After speaking of Mr. Gutzlaff's voyages up the coast, Mr. R. adds; —"I also am on fire to enter the combat against the empire of darkness, where the prince of this world holds his seat in China. And I desire and hope that my fire may not cool from the length of time which will elapse before I reach the celestial empire."

By another letter from the Straits, we learn that the *Rev. John Evans* has recently arrived at Singapore from England, to join one of the stations of the London Missionary Society's missions among the Chinese.

The time has come, we cannot doubt it, when the disciples of the Lord Jesus feel a new interest in China. A few, we hope many, of the churches of Christ in England, on the continent of Europe, and in America are beginning to understand that it *is their* duty to send the glorious gospel of salvation to all their fellow-creatures; and it is cheering to know that a constantly increasing number "are living, laboring, praying, and appropriating time, substance, and influence, with their eye steadily upon *the speedy conversion of the whole world to God.* Whatever field, whatever department, of Christian effort claims their attention—whether domestic or foreign missions, the education of ministers, the multiplication of Bibles or tracts, the improvement of morals or education, the advancement of science, or whatever it may be—the object of pursuit is the same; it is, THE SPEEDY CONVERSION OF THE WHOLE WORLD."

The command of Christ, a perishing world, the prosperity of Zion, and the glory of her King, call for a rapid increase of the number of missionaries to the heathen.—One society has resolved to send beyond the Ganges into southeastern Asia *sixteen* missionaries, during the current year.

JOURNAL OF OCCURRENCES.

MOURNING *for the empress.*—The provincial and local officers of this province went into mourning for the *empress* on the 16th instant. But the common people do not mourn.

INSURRECTION IN COCHINCHINA. The governor of Saigon and the southern provinces of Cochinchina died at the close of last year. He was, we believe, the very same officer who was governor (or viceroy) of those provinces in 1822, when Mr. Crawfurd visited Cochinchina as agent for the governor-general of India. His duties were both of a civil and military nature. Under his command, in his military capacity, was an officer of considerable rank, who had incurred the displeasure of most of the superior officers and princes of the court, by his disregard of, and want of subservience to, them. After the death of his commander and patron, therefore, he was immediately disgraced, and on false charges, imprisoned and condemned to death. His wives

and children also were condemned to become slaves to the higher officers. To avoid this ignominy, he formed a plan for destroying both himself and them. The people, both natives and Chinese, with whom he was very popular, received information of this, and went in a large body to his prison to dissuade him from his purpose, intending to take his defence upon themselves. Being denied admittance by the jailors, they became riotous, and a party of the police was sent to disperse them. They beat back the police, and finding that they had gone too far to recede, attacked the officers before the military could assemble, killed the major part, released their favorite, placed him at their head, and sent for aid to Siam.

The above is from a Chinese, who left Cochinchina to get out of harm's way: it is dated at the city of Saigon, July 5th, 1833.

THE PEKING GAZETTES for many months past, exclusive of the recorded degradations and new appointments, the demise of some old officers, friends of the emperor, and of his wife the empress, have been filled chiefly with details of murders and famine, robberies, rapes, and unnatural crimes. Generals of the army, the supreme courts and cabinet ministers assembled with the privy council and nobles, are appointed to try and report cases to the emperor, which are much more fit for a justice of the peace, or the police officers of a great capital, than for the sovereign of a mighty empire.

A short time since, in Peking *the head of a youth* was dragged from the river by a hungry dog. He who first reported the fact was suspected of being concerned in the murder. But a series of examinations produced such contradictory statements, that it appeared more likely that two, than that one person had committed the murder. A priest and a resident in a temple of Budha were finally accused of having attempted to abuse the body of a boy, and, eventually through rage and vexation, of cutting off his head.—By latest accounts the body of the boy had not been found

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SUICIDE.—We have seen a letter from a native who lives about twenty miles westward of Canton. In the neighborhood of his village, a young bride returned from the house of her husband,(according to established custom,) to visit her own family and acquaintances. She had a sister and some other unmarried young friends, (but probably betrothed,) to whom she gave so shocking an account of the unhappy condition of a woman when married to a bad man,—alledging that it was better to die than go to the house of a bad husband,—that in consequence of the conversation and their own apprehensions, four of the young ignorant creatures determined to commit suicide. This they effected by tying their hands together and throwing themselves into an adjoining river. An alarm was soon given and they were taken from the water, but not until in all of them life was extinct.

BOHEA HILLS.—According to authentic accounts received from

the Bohea hills—the hills where the *bohea tea* grows,—in the province of Fuhkeën, the rains there were heavy and continuous for the space of a whole month; in consequence of which, the mountain torrents swelled, bridges and planks were swept away, the roads were broken up, and the paths rendered impassable. The teas already prepared were washed away or saturated with water, and the leaves of those which were not yet plucked remained to perish on the plant.

Locusts.—From the province of Hookwang down to Kwangse, a species of locust has descended upon the country, hundreds of millions in number. This species is called *kwang-chung*, and vulgarly *po-chung* or "*winnowing machines.*" Before them, nature appeared as the garden of Eden; behind them, it was a desolate wilderness.

Fires.—Early in this month, a fire broke out in *Hankow*,—which is one of the largest towns in the province of Hoopih. The houses of the town are built chiefly of wood. They contained a large amount of merchandise. The fire continued for *seven* successive days.

On the morning of the 25th inst. at about 4 o'clock, houses were on fire in the west suburb of Canton, about half a mile distant from the foreign factories. The fire-engines were immediately in motion, and the fire soon extinguished. Only three houses were partly consumed.—Had it not been for their engines, and the improvements which the Chinese have derived from foreigners, this last fire might have been as destructive as that at Hankow, which it is said, nearly equalled that of Canton in 1823.

Inundations—Near the close of the last month, the waters which had deluged several districts west of this city, had considerably abated; but subsequent rains caused them to overflow again, and threaten destruction to the latter harvest. The prospect still continues not very pleasing.

On the eastern borders of this province also, near Fuhkeën, the inundation has been very destructive. *Thirty-six villages* in the district of *Ta-poo* were buried beneath the waters; and hundreds of human carcasses floated on their surface.—*Puh haou she keae!* exclaimed our informant as he related the above particulars.*

In consequence of these long continued rains and inundations, governor *Loo* went in person to the temples of wind and fire, to solicit more of the power of these elements to diminish or stop the fall of water.

Famine.—Scarcity and famine, says another individual, (and the Gazettes confirm it,) have prevailed, more or less, in all the provinces. And, says a native observer, from the commencement of the present reign, there has not occurred one felicitous year! We leave the reflections to our readers.

* "Puh haou she keae" may be freely rendered by the old Latin phrase—O tempora, O mores!

DISTRIBUTION OF FOOD.—At Peking, of late, large quantities of food have been distributed to the people. At first rice congee was given; but as many did not bring vessels in which to carry it home, rice was substituted for it. We find from a report in the gazettes, that during ten days, 461,129 mouths of great and small, males and females, were thus supplied with food.

CAPITAL PUNISHMENTS.—At Koten, in Tartary, as it appears by the Peking gazettes, twenty-one persons, accused of an attempt to excite rebellion, and of murdering two Mohammedan begs, were in January last, fastened to a cross and cut to pieces. They wished to force the begs to assist them and proposed to take the city of Koten; but the Mohammedans held fast their allegiance, and in words railed at and abused the rebels, till they died. His majesty expresses great regret at the fate of the begs, praises their constancy, and orders posthumous honors.

YUEN YUEN.—Of this officer we have more than once had occasion to speak in our previous numbers. Having just reached his seventieth year, he has left his government in Yunnan, and is now at Peking,—"*laying his head in the mire*," (to use his own language) in gratitude for the presents of imperial scrolls, silks, &c., which his majesty has condescended to confer on him. Governor Yuen, on the disgrace of governor Le, succeeded to the office of sixth cabinet minister; and it is rumored that he will now be kept at court, instead of returning to his government. We give the following brief account of him from Chinese authorities:—Yuen Yuen is a more literary and talented man than almost any other statesman in China. He took his second literary degree, that of keu-jin, at the early age of 18; and he was soon after employed by the most sacred Duke (the hereditary descendant of Confucius), as a private tutor. From this situation, he proceeded to take office; and in after life he married the duke's daughter, a highly talented woman; one of his daughters also evinced her literary powers, by publishing some poetic pieces, during the period of her father's holding office at Canton.—Yuen Yuen, at the grand examinations, attained the chief name on the list of the Hanlin or doctors. A few years afterwards he became governor, an office which he held for many years in Canton, from whence he was removed to Yunnan. Though a very literary man,—and a great patron of scholars, he is not considered a good governor. It was by his suggestion, and under his superintendence, that the copious statistical ac[illegible] of Canton province called Kwangtung Tung Che was published,—a work which is as far inferior, in a geographical point of view to the works of western writers, as it is superior to the great majority of Chinese statistical compilations.

EXECUTIONS.—On the 4th of August, twenty-three men were beheaded by the authority of the local government of Canton, without reference to theemperor. The alledged crime was piracy. It is truly shocking to hear of men being cut off by tens and scores, by the hands of the executioner; and without exciting among the people the least horror or commiseration.

RAIN STORMS.—The heat at Canton is generally as oppressive during the month of August as in July. This year it has not been so: frequent rains have rendered the weather, especially during the last half of the month, unusually cool. The waters of the late inundation continued to decrease up to the night of the 25th, when we were visited by a storm from the east, with abundance of rain. The storm subsided on the two following days; but rose again on the evening of the 28th; and this morning, (the *30th inst., at* 11 o'clock,) it continues with but little, if any abatement. *The fall of rain has been* excessive; and the tide, driven by a strong easterly *wind, has risen far* above its usual mark.

THE

CHINESE REPOSITORY.

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DESCRIPTION OF THE CITY OF CANTON.

(Continued from page 160.)

NECESSITY, which has always guided infant nations in their first efforts towords improvement, seems everywhere to have adapted her lessons to the circumstances of those who were to be instructed. Prompted by her suggestions, the ancient Egyptians and Greeks went on rapidly from one improvement to another; and, taking advantage of those advances, the nations of the west are at this moment moving forward with unexampled celerity and majesty, attracting universal attention, and conferring substantial good on all the families of the earth. It has been far otherwise with this nation. So far as Necessity urged them, the Chinese went on quickly; but seldom have they ventured or desired to step beyond the limits which circumscribed the efforts of their remote ancestors; and they have been equally slow and unwilling to adopt or imitate the usages and improvements of "distant foreigners." This is a prominent characteristic of the Chinese, and one too in which they glory. Hence, without having much claim to originality, they are exceedingly unlike the nations of the west. In giving a description of this people, therefore, or of anything

that belongs to them, we are not to estimate either it or them by the criterion of European taste and usage. *Non disputandum de gustibus.* With the Chinese, the left takes precedence of the right, as the place of honor; and white instead of black is the appropriate badge of mourning. From the peculiar structure of their compass, perhaps, which they call *che nan chuy*, "a chariot pointing towards the south," they do not number the cardinal points in our order, but always mention the south before the north, as in the following prosaic verse:—

Yuĕ nan pih, yuĕ se tung:
South and north, west and east.

And for north-west, &c., they say west-north, west-south. Without attempting to account for this contrariety, it is obvious to remark that the fact itself ought to be kept in mind, while surveying the various works, occupations, institutions, and habits of the Chinese.

It is generally supposed that the remote ancestors of this nation, in their migration eastward, dwelt in *tents:* their circumstances would require such habitations: and when they became stationary, their wants would prompt them to seek some more substantial covering from the heat and the storm. But the tent was the only model before them; and that they imitated it, their houses and temples and pagodas, built at the present day, afford abundant proof. The roof, concave on the upper side, aad the veranda, with its slender columns, show most distinctly the original features of the tent. In fact the whole fabric of ordinary buildings is light and slender, retaining the outline of primeval simplicity. Those therefore who seek here for grand and stately edifices, built after the Grecian and Gothic models, wall seek in vain. Barrow, after having visited the imperial palaces, and traveled from north to south, through the whole breadth of the empire, affirmed that all the buildings of the Chinese are "without *elegance or convenience* of design, and without any

settled proportion, mean in their appearance, and clumsy in their workmanship." Macartney was much better pleased with their architecture; though it is "totally unlike any other, and irreconcileable to our rules," yet "it is perfectly consistent with its own, and upon the whole, it often produces a most pleasing effect; as we sometimes see a person, without a single good feature in his face, have, nevertheless, a very agreeable countenance."

In the buildings of Canton, we have doubtless as great a variety of structure and style, and as fair specimens of Chinese taste and art as can be found in the whole empire. A large part of the city and suburbs is built on low ground or flats. Special care, therefore, is requisite in order to secure for houses and temples a solid basis. Near the river, and in all the most loose or muddy situations, houses are raised on wooden piles, which make the foundation as secure as brick or stone, and perhaps even more so. In some cases the piles rise above the surface of the ground, and then the buildings, constructed of wood, rest directly on them; but in other instances the piles reach only within a few feet of the surface, and the remaining part of the foundation is made of mud, brick, or stone. When this is done, the walls of the houses are usually carried up and completed with the same material. Not a few of the houses are entirely baseless, or have only a slender foundation of mud, of which also their walls are composed; and hence in severe rain-storms and overflowings of the river, such as have recently happened, many of the walls are prostrated.

Bricks are in most general use for the walls of houses; perhaps three fifths of the whole city are built of this material: of the remaining part, a very large portion is constructed of mud; most of the Tartars in the old city are said to inhabit houses of this description. Stone and wood are not very extensively *used for* the walls of houses; the first is

frequently employed about gateways and for door-posts; and the second for columns, beams, and rafters. Many of the floors of houses and temples are formed of indurated mud; marble flags are sometimes used for the same purpose, and often tiles. These latter, when made very thin, are used for roofs; they are laid on the rafters "in rows alternately concave and convex, and forming ridges and furrows, luted by a cement of clay." Windows are small, and rarely supplied with glass; paper, mica, or shell, or some other similar translucent substance taking its place. Very little iron is employed in building houses.

All these materials for building are procurable here at moderate prices, and in great abundance. Wood, usually a species of the fir, is floated down the rivers, and brought to the city in large rafts. Bricks are made in the neighborhood of Canton, and are brought hither in boats, and sold at various prices from three to eight dollars a thousand. These bricks are chiefly of a leaden blue color, or of a pale brown; a few are red; these various tints are occasioned by the different modes of drying and burning them: the red bricks are the only ones that are thoroughly burnt; the leaden blue, are those which have been exposed to the action of the fire only for a short time; while those that have experienced no other heat than that of the sun, are pale brown. Excellent stone for building is found in the hill-country on the north of the province, and also in several of the islands south of the city. The stone is chiefly granite and sand-stone; of each there are several varieties.

Such is the general style, and such the usual material of the buildings of Canton. In passing through the streets of the city, the spectator is struck with the difference which he finds in its various buildings,—though this diversity does by no *means fully* exhibit the relative condition and circumstances of the people. A few only are rich; and

the external appearance of their houses does not at all exceed in elegance those of the middling class. Many are very poor; and the aspect of their habitations exhibits abundant evidence of their abject state. The poorest people are to be found in the extreme part of the suburbs, along the banks of the canals, and in the northern part of the old city; their houses are mere mud hovels—low, narrow, dark, uncleanly, and without any division of apartments. A whole family of six, eight, or ten, and sometimes twice that number of individuals, is crowded into one of these dreary abodes. It is surprising that people can live, and enjoy health, and even long life, in such circumstances. To pass through the streets or lanes of such a neighborhood, is sufficient to reconcile a person to any ordinary condition of life. Neither intelligence nor industry could ever be confined in such miserable cells.

In habitations a little more spacious and cleanly than these, perhaps one third part of the population of Canton have their abodes. These stand close on the streets, and have usually but a single entrance, which is closed by a bamboo screen suspended from the top of the door; within these houses there are no superfluous apartments; a single room allotted to each branch of the family, serves for a dormitory, while a third, which completes the number into which the whole inclosure is divided, is used by all the household as a common eating room. Chinese houses usually open towards the south; but in these, as also in the poorer kind, this favorite position is disregarded. Houses of this description are rented at four or five dollars a month.

Another class of dwellings inhabited by a more wealthy but less numerous part of the community, are the residences of those in easy circumstances, who enjoy plenty, without any of the accompaniments of luxury. These houses, together with the plot of ground on which they stand, are surrounded by

wall twelve or fourteen feet high, that rises and fronts close on the street, so as completely to conceal all the buildings from the traveler as he passes by. Indeed, the prospect as you go along the narrow streets, which are lined with this description of houses, is very cheerless. But if allowed to enter some of these dwellings, more pleasing scenes will open before you, different enough however from the home of you childhood. You would enter the outer inclosure through a large folding door into an open court, thence you would be conducted by a servant to the visitor's hall,—which is usually a small apartment furnished with chairs, sofas, tea-stands, &c. Here your host would meet you, and perhaps introduce to you the younger members of his family. These halls are open on one side; and the others are commonly ornamented with carved work, or hung with various scrolls, presenting in large and elegant characters the moral maxims of their sages, or perhaps exhibiting rude landscapes, or paintings of birds and flowers. The remaining part of the inclosure is occupied with the domestic apartments, a garden, and perhaps also a small school-room.

The houses of a few of the most opulent in Canton are in no respect inferior, except it may be in the space they occupy, to the imperial palaces. The family residences of some of those merchants who are licensed by government to trade with foreigners, furnish good specimens of this kind of buildings. The seat of the late *Consequa*, which is now half in ruins, was once superb; that of the present senior hong merchant is on a scale of great magnificence; "it is a villa, or rather palace, divided into suites of apartments, which are highly and tastefully decorated."—The houses of the officers of government, and also the numerous temples of the city, need not be particularized in this place;—suffice it to remark, that they are usually more spacious than private dwelling-houses, and that at present most of *them are in very* ordinary condition.

Very few of the houses or temples of Canton have more than one story, the halls of which are usually of the whole height of the fabric, without any concealment of the beams or rafters of the roof. Terraces are often built above the roofs; and when surrounded by a breast-work, afford in the cool of the day a pleasant and secure retreat, where people can ascend to enjoy a purer air, to secure a wider prospect, or to witness any event that transpires in the neighborhood. These terraces are not, perhaps, very unlike the *flat roofs* of other orientals. In some other points also there is a coincidence between the houses of the Chinese and those which are noticed in sacred literature.

Referring to these latter, professor Jahn, in his Biblical Archæology, says:—'the gates not only of houses, but of cities, were customarily adorned with an inscription, which was to be extracted from the law of Moses; a practice in which may be found the origin of the *modern* Mezuzaw, or piece of parchment inscribed with sacred texts, and fastened to the door-posts. The gates were always shut, and one of the servants acted the part of a porter. The space immediately inside the gate is called the porch, is square, and on one side of it is erected a seat for the accommodation of those strangers, who are not to be admitted into the interior of the house. From the porch we are introduced, through a second door into a court, which is commonly paved with marble, and surrounded on all sides, sometimes, however, only on *one*, with a peristyle or covered walk, over which, if the house have more than one story, there is a gallery of the same dimensions, supported by columns and protected by a balustrade. In this court, large companies are received, at nuptials, &c. On such occasions, a large veil of thick cloth is extended by ropes over the whole court to exclude the heat of the sun. The back part of the house is allotted to the women, and is called in Arabic, the harem, and in Hebrew

by way of eminence, *the palace*. Behind the harem there is a garden, into which the women enjoy the pleasure of looking from their apartments. In the smaller houses the females occupy the upper story. This is the place assigned them also by Homer in the Iliad and Odyssey.'

Now, in the buildings of the Chinese, the various inscriptions seen on their door-posts; the porter at the outer gate, and the porch and court within; the peristyle with its columns, and perhaps a gallery above, and the palace, *kin-te* or "forbidden ground," with its garden, all have a striking resemblance to those in the above description. The inner apartments of the emperor are in like manner called, by way of eminence, *kungteën*, or "the palace."

We pass now to notice the *government* of Canton. Here, as everywhere else throughout the wide dominions of the Mantchou Chinese, all power emanates from the one man, who, enthroned on the 'dragon's seat,' is honored as the vicegerent of 'high heaven.' Hence, the present line of monarchs have not been satisfied with the dignity of sovereigns, but have laid claim to the character of sages. "The sovereign of men," say they, "is heaven's son; nobles and statesmen are the sovereign's children; and the people are the children of nobles and statesmen. The sovereign should serve heaven as a father; never forgetting to cherish reverential thoughts, but exerting himself to illustrate his virtue, and looking upwards receive from heaven the vast patrimony which it confers; thus the emperor will daily increase in felicity and glory. Nobles and ministers of state, should serve their sovereign as a father; never forgetting to cherish reverential thoughts; not harboring covetous and sordid desires; not engaging in wicked and clandestine plots, but faithfully and justly exerting themselves; thus their noble rank will ever be preserved. The people should never forget to

cherish reverential thoughts towards the nobles and ministers of state; to obey and keep the laws; not to excite secret or open sedition; not to engage in insurrection or rebellion;—then no great calamity will befall their persons."

In accordance with these views, a spacious hall, called *wan-show kung*, is dedicated to the emperor in the capital of every province of the empire. The walls and all the appurtenances of these halls are *yellow*, which is the imperial color. In Canton, the wan-show kung stands near the southeast corner of the new city, within the walls. It is used solely for the honor of the emperor and his family; and annually, three days before and three days after the imperial birthdays, all the officers of government, both civil and military, together with the principal inhabitants of the city, assemble in it, and there pay him adoration. The same solemnities are required on these occasions, as would be were he present. No seats are allowed in the sacred place; and every one that goes thither takes with him a cushion, upon which he sits cross-legged on the ground. So much is done for *absent* majesty.

The principal of those officers who hold authority in the city, we will mention here in their order.

1. *Tsungtuh:*—this officer is styled *Leäng Kwang tsungtuh*, or "the governor of the provinces of Kwangtung and Kwangse." He is clothed with high authority, and in many cases acts independently of all the other officers within the limits of his jurisdiction; usually however he acts in concert, and confers with those, who like himself, have been commissioned and sent hither from the capital. He cannot originate and carry into execution any new law or regulation without the sanction of the emperor; he is required to act according to precedents and existing statutes. In certain cases, pointed out by law, he, together with the *fooyuen*, can inflict immediate death. New regulations are frequently proposed to the emperor by the governor and his

council, and when these have received the imperial sanction, (which they almost always do,) they have the force of law. The governor is, *ex officio*, an honorary president of the supreme Tribunal of War at Peking; and occasionally, also, a member of the imperial cabinet.

His commands are most peremptory, and his authority is never to be slighted or resisted with impunity. His responsibility, too, is very great; he is held accountable to his majesty for the good management of all affairs in the two provinces—nay, almost for the prosperity of the people, and the fruitfulness of the seasons. Every calamity occasioned by fire, water, drought, earthquake, locusts, or by whatever means it may occur, he must faithfully report to the emperor and to the supreme tribunals, on penalty of being dismissed from office. Any real or supposed deficiency in his capacity or conduct, subjects him to the severest punishment. Witness the late governor *Le;* who, during the last year, for the "untoward affair" at Leënchow, was deprived of all rank and honors, put in chains, imprisoned, condemned, and sent into remote banishment. In case of fires breaking out in the provincial city, when more than ten houses are consumed, the governor is fined nine months' pay; if more than thirty houses are burnt, he forfeits one year's salary; if three hundred are burnt, he is degraded one degree.—Fires occurring in the suburbs do not subject him to the same punishment.

All the principal officers of Canton, and also a few of the most respectable private citizens, frequently wait on his excellency. These "calls" are visits of business or ceremony, according to circumstances; and more or less frequent, according to the disposition of the parties. On certain occasions, such as the arrival of a new governor, all the civil and military officers of both provinces are required to send to him "an accurate and perspicuous" *account of themselves*, their term of service, and

the condition of their respective districts. But "whoever of the superior or inferior officers, with their advisers, or the salt or hong-merchants, or any other persons, shall represent that he is intimate with me," said one of the late governors, "and in my confidence; or if persons shall write to each other to this effect, or shall suffer themselves to be thus deceived,—they shall all be arrested and brought to trial; and those who conceal such things shall be considered equally guilty with those who commit them."

All ultimate appeals in the two provinces are made to the governor. At the gate of his palace are placed six tablets, on which are written appropriate inscriptions for those who wish to appeal to his authority: the *first* is for those who have been wronged by covetous, corrupt, or sordid officers; the *second* is for those who have suffered by thieves and robbers; the *third*, for such as have been falsely accused; the *fourth*, for those who have been injured by swindlers and gamesters; the *fifth*, for such as have suffered by wicked persons of any description; and the *sixth* is for those who wish to give information concerning any secret schemes or machinations. On the 3d, and 8th, 13th and 18th, 23d and 28th days of each month, the people are allowed to take these tablets in their hands, and to enter one of the outer apartments of the palace, where they may in person present their complaints to his excellency. This mode of procedure is seldom adopted. To send or carry up a petition to his gate, is the most common method of seeking redress from the hands of the governor. When all these means fail, an appeal may be made to Peking.—This mode of appeal by entering the gates of the magistrate, is allowed also at the offices of the fooyuen and *anchă sze*.

The governor's house stands in the new city, near the Yew-lan gate; it is spacious, and belongs to government. His salary is 15,000 *taels* annually; and it is generally believed, that his other emoluments, during the same period of time, amount to more

than twelve times that sum,—although presents of every description to officers of government are disallowed. Loo Kwan, the present governor, is an aged man, and a native of one of the northern provinces. He seems to belong to that class of persons, who are fond of ease and pleasure, not very ambitious, but desirous that all under their authority should know their places, and perform their respective duties. He has about him a large number of persons, employed as advisers, secretaries, servants, &c. He has also attached to him a small number of troops, who serve for a body-guard, and at the same time constitute a part of the city police.

2. *Fooyuen*;—this officer, who is also called *seun-foo*, is usually styled by foreigners, 'lieut.-governor;' he is second in authority in this province, to which his jurisdiction is confined. The title of Choo, the present fooyuen, as it appears in governmental papers runs thus;—*an attendant officer of the Board of War; a member of the court of universal examiners; an imperial censor; patrolling soother of Canton; a guide of military affairs; and a controller of the taxes.*—Division of power, when it is to be entrusted to those who have been selected from the people, is the policy of the Mantchou family. The *fooyuen*, though second to the governor, is not under his control, and in certain cases acts independently of him. They often confer together, and in matters about which they cannot agree, they refer for a decision to Peking. He holds the *wang-ming*, 'king's order,' or death warrant, by virtue of which, criminals, in cases of great emergency, can be put to the sword without a reference to the emperor. His residence is in the old city, in a palace built in the reign of Shunche, by one of the Tartar generals who was sent hither to "pacify" the rebellious subjects of the south. Choo is a native of Keängsoo, and a thorough-bred son of Han,—stern, resolute, and even obstinate; rather careless about emoluments, a contemner of bribes, *a terror to bandits*, a hater of "divine vagabonds,"

respected by a few, and feared by all. In his person he is tall and well-formed; and his looks show that he has not "gone hither and thither" discharging the functions of public life without toil and anxiety. He rose from very humble circumstances, and has grown old in the service of his country; he has now no family but one son, and he is a sorrow to his father. Like the governor, he has a small body of soldiers under his command, but the number of persons kept in his immediate employ is few; and in his habits of living—we have his own word for it,—the patrolling soother is both economical and simple, and "an example to the people."

3. *Tseängkeun:*—this officer, usually denominated the Tartar general, is commandant of the Tartar troops of Canton, and is answerable for the defence of the city. In most cases he acts independently of the tsungtuh and fooyuen. The soldiers under his immediate command, except a small detachment stationed on the river, are quartered in the old city, where the general keeps his court and camp. He is always, we believe, a Mantchou, and not unfrequently a member of the imperial family. Subordinate to the tseängkeun, there are two *foo-too tung*, or lieutenant-generals; and a great number of inferior officers, who rank as majors, captains, lieutenants, &c., &c. His house, which was built by Tsingnan wang, is said to exhibit some of the finest specimens of architecture that can be found in the provincial city.

4. *Haekwan keëntuh:*—this functionary is known to foreigners, and is often addressed by them, as "*the Grand Hoppo of the Port of Canton.*" He is usually a member of the imperial household, and receives his appointment immediately from his majesty; as commissioner of customs, his jurisdiction is limited to the maritime commerce of Canton.—Some further particulars of this department of government will be given when we come to speak of the commerce of the city.

5. *Hŏyuen:*—this is the highest literary officer in the province; he is usually called the literary chancellor of Canton. His office is one of very great influence and respectability, inasmuch as literary rank, of which by imperial appointment he is a judge and dispenser, is necessary for preferment to all civil offices in the state. He has a general supervision of all the public schools and colleges, and literary examinations in the province. On some special occasions also, his authority extends to the military.

6. *Poochíng sze:*—this officer is the controller of the revenue of the province; and, under the fooyuen, directs the appointment and removal of all the subordinate officers of the local government. The principal officers under him are, a *king-leih* or secretary, a *chaou-mo* or keeper of the seal, and *koo ta-sze* or keeper of the treasury.

7. *Ganchă sze*, or anchă sze:—this officer is criminal judge of the province; and all the principal criminal cases which occur within its limits are brought before him for trial. Sometimes he sits in judgment alone; but in cases involving the life of the accused, he is usually assisted by the other chief officers of the province. At times, also, he holds a degree of civil power in conjunction with the poochíng sze. The government posts, likewise, are under his control. Among other offices attached to this department of the provincial government, there is a *sze-yŏ*, who has the general control of the provincial prisoners; his rank and duties are similar to those of the keeper of a state prison.

8. *Yenyun sze:*—this officer has the superintendence of the provincial salt department. Under him there are a *yun-tung* who attends to the transportation of salt from one place to another, a secretary, a treasurer, and several other minor officers. The salt trade is a government monopoly, the duties upon which form an important branch of the imperial revenue. The trade is limited to a small number of

licensed merchants, who are usually very rich, and are often called upon to make liberal grants for the support of the provincial government.

9. *Tuhleäng taou:*—all the public granaries of the province are under the direction of this officer; and their superintendents are subject to his control and inspection.—There are fourteen public granaries in and about the city of Canton. These are required to be kept filled, in order to furnish supplies for the people in times of scarcity.

10. *Kwangchow foo chefoo,* or magistrate of the department of Kwangchow foo. The title of this officer is often abridged, sometimes to Kwangchow foo, at others to chefoo. *Kwangchow* is simply the name of the foo. *Chefoo* means literally, "knower of the department (or foo)," and denotes that it is the office or duty of this magistrate to be fully acquainted with the portion of territory over which he is placed. This *foo,* or portion of territory to which we have given the name of *department,* has been otherwise translated "county." Either term is sufficient to denote, pretty nearly, what is the authority of an officer placed at the head of all the affairs of such a division of the province. There are numerous civil officers, stationed in various parts of the department, all of whom are under his immediate inspection. This officer has under his authority a *sze-yŏ,* whose duties, as superintendent of the prisoners of the department, are similar to those of the chief jailor of a county prison.

11. *Nanhae heën cheheën:*—this officer is subordinate to the chefoo; and is to the district of Nanhae, what the chefoo is to the department of Kwangchow. As *cheheën,* he is required to know all the affairs of the district.—The department of Kwangchow is divided into fourteen heën or districts; of which Nanhae and Pwanyu are two of the principal ones, and include the city of Canton.

12. *Pwanyu heën cheheën:*—the rank and duties of this magistrate are the same to the district of

Pwanyu, as the last named officer's are in the district of Nanhae. Their titles, like that of the chefoo, are commonly abridged: thus, when speaking of the Nanhae magistrate, the people usually say, *Nanhae heën;* and, when it is not necessary to mention the district, they say simply, *cheheën*,—designating by each of these two phrases, the magistrate of the district of Nanhae.

We have now mentioned and characterized, as far as our limits will admit and the nature of the subject requires, the principal of those officers who exercise authority in the city of Canton. The reader will doubtless find it difficult, as we have done, to determine the exact limits of their respective spheres, which, like the courses of the planets, often seem to intersect each other. At the first sight of so many bodies, all in motion within so narrow limits, we feel surprised that they do not immediately come into collision, destroy each other, and carry destruction through the whole empire. On closer inspection, however, we are able to discern some of the secret laws that govern this complicated system, preserve it in being, and keep it in motion. Two influences, the one military and the other literary, are perhaps the principal forces which regulate and control the measures of the Chinese government. Religion, which often has a gigantic power over governments, is here blended with civil and state ceremonies, and exerts but a feeble, and that usually a most baleful influence on the political destinies of the nation.

All the officers enumerated in the foregoing list, excepting the two cheheën, the chefoo, and the tseängkeun are, general officers,—their jurisdiction extending to all other parts of the province, as well as over the metropolis. There are likewise two other officers, commanders-in-chief of the land and naval forces, who, like the other members of the *provincial government*, act alone in certain cases;

and sometimes in concert with the other general officers. The government is despotic as well as military; and so constructed that those who form the provincial government shall, while they enjoy a degree of independence, serve as mutual checks; and, at the same time, each superior officer be held responsible for those who are subordinate and acountable to himself. Even in the location of these officers there has been a cautious reference to "division and balance of power." For example; the tsungtuh is stationed in the new city almost within a stones-throw of his majesty's most faithful "slave," the hoppo; the fooyuen and the tseängkeun are placed in similar position in reference to each other: and these two last are so located in the old city, that—should circumstances require, they could act against the two first in the new city.

The same principle is observable likewise, if we mistake not, in the disposition which is made of the troops. The whole land and naval force throughout the province has been estimated at (*nominally*) about 100,000 men; all of whom are, with fixed limitations, under the control of the governor; he has however the immediate and sole command of only 5000; and these are stationed at a distance from the city. On all ordinary occasions, except when he goes to a distance from Canton, he is escorted by a detachment from the *Kwangchow heě*, (the chief military officer of Kwangchow,) which, in the absence of his own troops, serves him for a body-guard, and constitutes at the same time a part of the police of the city. The fooyuen has only 2000 at his command; while the tseängkeun has 5000, which, in an extreme case, would enable him to be master of the city. The proper seat of the governor is at Shaouking foo, several miles west of this city; but on account of the superior advantages of Canton, he is allowed to reside here; he cannot however bring his troops hither, lest, in conjunction with the fooyuen, they should prove more than a match for the Tartar

general-commandant and his 5000 fighting men.—It should be remarked here, in passing, that no individual can hold an office in any province, department, or district of the empire, that includes the place of his nativity, or that extends within several hundred *le* of it.

The whole number of soldiers ordinarily quartered in the city does not probably exceed 7000. There are in the immediate vicinity of Canton a few small forts, and the city itself is intended to be a stronghold; but neither are in such a state that they could serve any very valuable purposes of defense. Even the late rain-storm carried away one of the gates of the city, and opened a wide breach in the walls. Most of the forts are dismantled and defenseless, and present nothing more formidable than the frightful paintings of tiger's heads on the wooden lids which block up their port-holes. The two *Follies*, which are situated in the river opposite to the city, are very fair specimens of the forts about Canton. There are likwise for the defense of the city, what have been called cavalry and artillery; but of these we have heard little, and seen nothing. Of the Tartar troops, there are 200 *chosen men;* who, on state occasions, appear well clad and warlike. But generally the soldiers are badly equipped and poorly disciplined. All their armor and accoutrements, consisting of shields and helmets, bows and arrows, spears and javelins, short swords and matchlocks, seem ill fitted either for defense or attack. The heavy losses sustained by the troops of Canton, during the late highland war at Leënchow, fully confirm these remarks; as do also recent imperial edicts, in which the soldiery are accused of idleness and lazy habits, and of "indulging in all the softness of civilians."

The police of the city is, on the whole, vigilant and efficient. Besides those who act in the capacity of constables, thief takers, and so forth, and constitute *the regular police*, there are many neighborhoods, *as well as private individuals*, which make arrange-

ments for a constant nocturnal watch. During the night, almost all the streets of the city are shut up by strong gates at each end; near one of which there is usually a guard-house. The night-watches are distinguished by bells, or some similar instruments kept by the watchmen. In the winter months, when there is great danger from fire as well as thieves, watch-towers are built on bamboo poles, high above the roofs of the houses;—thus constituting a double watch. When thieves are discovered, or when a fire breaks out in any part of the city, the alarm, by means of the watchmen, spreads quickly from one extremity of the city to the other. When riotous assemblies collect in the streets, they are, in most cases, speedily dissolved by a vigorous application of the bamboo or whip. Many, doubtless, "shove by justice," and to the day of their death go unpunished; yet the number who are arrested and brought to trial, annually, is very great. Justice is often administered in the most summary manner. Not unfrequently, in minor cases, the man receives the punishment and again goes free, the same hour in which he commits the crime.

The forms of trial are simple. These is no jury, no pleading. The criminal kneels before the magistrate, who hears the witnesses and passes sentence; he is then remanded to prison or sent to the place of execution. Seldom is he acquitted. When witnesses are wanting, he is sometimes tortured until he gives in evidence against himself. There are four jails in Canton; which together contain several hundred prisoners.—The jail is called *te-yŏ*, HELL, or literally, 'earth's prison.' All capital offenders suffer just without the southern gates, near the river. Hundreds die there annually. When brought to the fatal spot, they kneel with their faces towards the emperor's court, and bending forward in the attitude of submission and thanksgiving, suddenly expire beneath the bloody sword of the executioner.

[*To be continued.*]

MISCELLANIES.

THE LATE EMPRESS.—The first notice in the Peking gazettes of her late majesty's death is dated the 4th moon 29th day (16th* of June, 1833). It is in the usual form of an imperial mandate, commencing thus: "His majesty's commands have been respectfully received. This day at 4 o'clock P. M. the empress' demise and departure took place." The emperor then goes over her history—stating when he received his father's commands to marry her, (*viz.* the 13th year of Keäking,) and his sacred mother's instructions to constitute her empress, or *the principal person in the middle harem*, (*viz.* the 25th year of Keäking,)—and that for twenty-six years in which she had been married to his majesty, her tenderness, filial piety, and obedience had been always manifested. This, says the emperor, is universally known to all in the harem, and in the imperial household. But now, attacked by an inveterate dysentery, she has at last taken the "long departure," and I have lost my domestic helper—an occurrence that causes pain which I cannot bear to express. He then ordered his brother, the king *Meënhae*, with the comptroller of the imperial household, *Hengăn*, and two others, one a member of the imperial Board of Rites, and another of the Board of Works, to superintend the funeral obsequies.

Eight days after this, on the 7th of the 5th moon, another paper appeared in the gazette, praising her majesty, whose name was *Tungkeä*, for her great virtues ever since she had been consort to HEAVEN (i. e. the emperor), and during the *thirteen* years that she had held the relative situation of EARTH,

* *In a former number,* (see page 142) *trusting to an extract from the Gazette, we stated erroneously that her death occurred on the 10th of June.*

to imperial heaven. This document concludes with an order to the Hanlin college, to deliberate and suggest a posthumous title for her majesty.

Twelve days after this, on the 19th of the 5th moon, and again on the 23d of the same moon, other state documents appeared on the subject of the national mourning. The four persons above named, differed in opinion from his imperial majesty on the subjects—how long the people's heads were to remain unshaven; and how long they were to desist from marriage, feasts, and music, &c. The reasonings on each side are given at great length, with classical and imperial authorities from the time of ancient Yaou, four thouasnd years ago, up to the reign of Keäking.

The king and his colleagues considered the period appointed for the people to remain unshaven, and to desist entirely from festivity, as too short, and that they ought to mourn for the empress as for a mother—not shaving for a hundred days.—The emperor referred the case to the premier minister and duke Changling, and to the other ministhers, to search for precedents; and their report confirmed the emperor in his own decision, to require both the soldiers and people to cease from shaving their heads for one month, and from feasts and music for a hundred days. He then turned round with anger upon his brother and Hengăn, who had gone lamenting and crying to him at Yuen-ming yuen gardens, wanting him to alter the order he had previously given. He says he was half disposed to punish them for the crime of "*great disrespect*," which would cost them their lives, and bids them think now they would like that. However, in mercy to them, he will only hand them over to a severe court of inquiry,—a punishment slight in comparison with what they deserve. Take this order, adds the emperor, and promulgate it universally, outside and inside—or, at home and abroad Respect this.

A latter edict expels Meënhae and Hengăn from the imperial presence, and condemns the former to the loss of ten years' salary,—or of half his salary during twenty years, in order that he may have the other half to live upon. The latter of these princes, is the man who was lately imperial commissioner to suppress the highland rebellion; and who having a sister in the harem had more power than the ministers of state. Such is the delectable condition of society under an absolute despotism. To-day in the highest favor, and to-morrow for "disrespect," in the condition of a criminal;—and soon, like his late excellency, governor Le, to become as a dead man out of mind.

Remarks *on Budhism; together with brief notices of the island of Poo-to, and of the numerous priests who inhabit it.* By Philosinensis.

Budhism has lately attracted the notice of several eminent scholars in Europe. Anxious to discover a rational system of idolatry, they have supplied its moral deficiencies from their own stores of knowledge, and then represented the whole as the religion most commendable and rational, in the absence of Christianity. The writer of these remarks has not the slightest wish to engage in a contest with those gaints in speculative knowledge; he wishes merely to present what he has himself witnessed, having never previously studied the demonology of the Budhists. In order however to satisfy his readers, he can state, that he has since pored over many a book abounding in barbarisms from the Pali language; that he has perused numerous Chinese works on the subject; and if, after all, he confesses that the greater part of the Budhistic books contain nothing but absolute absurdities and reveries, unintelligible to the most learned of its votaries, he only coincides in opinion with the more intelligent of the sect. He admits at the same time, that it is the least degrading of the idolatrous systems when compared with other pagan abominations; he allows, that we see it in China in the least objectionable form in which it exists; yet still he detects everywhere its principle of atheism, and of gross idolatry.

Having spent about six years among Budhists in various countries, I can assure those European scholars, that many of the supposed tenets of Budhism, which they have drawn from *books in* the libraries of universities, are as little acknowledged *by the followers of* Budha, as are the doctrines of Christianity.

They scarcely address themselves to the understanding, but are content with repeating the prayers delivered to them in the Pali, to them an unintelligible language; and they pay their worship to an indefinite number of images, according to the traditions of their ancestors. In China, where the peculiarity of the language precludes its being written with alphabetic accuracy, the Pali degenerates into a complete jargon, by adapting the sounds to the pronunciation of the Chinese characters. I have tried in vain to decypher the hard words, which in the Chinese language have none of the inflections that are so prominent a feature in the Pali language; I have inquired of the priests, but they never could give any satisfactory answer, and at length I have relinquished the hope of ever gaining a thorough knowledge of their tenets. As the advocate of evangelical principles, I ardently desire that Christianity may very soon triumph over this preposterous superstition.

What is Budhism in China at the present moment? It is very evident that its introduction into this extensive country was not antecedent to the Christian era. In the year 65 A. D. the emperor Mingte invited the first priests of Budha to China. A dream, informing him that the "holy one" was born in the west, is assigned by the Chinese historians as the cause of the embassy sent to India, to bring hither some disciples of the new-born sage. In the classic odes there was found a passage, which in indefinite terms spoke of some such event; this was immediately quoted as corroborative of the infallible imperial opinion, that the period had now arrived. Those priests, therefore, natives perhaps of Ceylon, were received with open arms by the court, and found an ample field in which they might propagate their absurd doctrines.

The ancient Chinese retained some knowledge of a Supreme Being, which had been delivered to them by tradition. Yet the worship which they paid to the visible heavens and to the earth, to rivers, hills, and above all to the *dragon*, and the gods of the lands, was open idolatry. Subsequently, when Confucius rose as the renovator of his age he studiously avoided explaining himself upon the number or nature of the gods, and only inculcated the necessity of reverencing those whom the ancients had worshiped. He defined the rites of their service with the greatest minuteness. His only wish was, to promote the social happiness of his countrymen, independently of the influence which religion exercises upon a nation. His great aim was the introduction of order and decorum into all the relative duties of life: and to the strict observance of external ceremonies, he reduced the whole of religion. This deficiency in his system was very strongly felt by his cotemporaries. Laoutsze, therefore, the mystic philosopher of China, stepped forward to supply the wants of the multitude by his abstruse speculations. According to him, all nature is filled with demons and genii, who constantly influence the fate of man. He increased the

number of idol gods to an enormous amount, and attempted to define with scholastic precision their nature and offices. Yet his demonology wanted perspicuity, and contained too many palpable absurdities to be generally received. Though some emperors have declared themselves votaries of Taouism, they could never introduce a general belief in doctrines which nobody understood.

China wanted therefore a popular creed, which every man might understand; and the Budhists supplied this desideratum. Accommodating their system to all the existing superstitions, they opened the door to every sort of converts, who might retain as many of their old prejudices as they chose. They were by no means rigorous in enforcing the obligations of men to morality: to expiate sins, offerings to the idols and to the priests were sufficient. A temple, built in honor of any idol, and richly endowed, would suffice to blot out every stain of guilt, and serve as a portal to the blessed mansions of Budha. When death, that hideous spectre, approached, they promised to every one of their votaries speedy promotion in the scale of the metempsychosis, till he should be absorbed in Narupan or Nirvana,—nonentity. With these prospects the poor deluded victim left the world. To facilitate his release from purgatory, they said mass, and supplied the wants of the hungry departed spirit by rich offerings of food, of which the spirit enjoyed only the odor, whilst they devoured the substance. As Confucius had raised the veneration towards ancestors into idolatrous worship, they were ready to perform the office of priests before the tablets of the dead. Thus they ingratiated themselves with the credulous multitude, who were too happy to avail themselves of their cheap services.

But notwithstanding their accommodating creed, the Chinese government at times have disapproved of it. As the sanctity of marriage has been acknowledged in China from time immemorial, and almost every person at years of maturity has been obliged to enter that state, the celibacy of the priesthood of Budha was considered a very dangerous custom. Budha regarded contemplation and exemption from worldly cares, as the nearest approach to bliss; therefore his followers in imitation of their master, passed and inculcated lives of indolence, and practised begging, as the proper means of maintaining themselves. This was diametrically opposed to the political institutions of China, where even the emperor does not disdain to plough.

If such a system prevailed, the immense population of the empire must be reduced to starvation; for it is only by the utmost exertion that they can subsist. These serious faults in the foreign creed gave its enemies occasion to devise means for its extirpation. It was proscribed as a dangerous heresy, and a cruel persecution followed in consequence; but it had *taken too* deep root to be easily eradicated. Then again some *emperor would think* more favorably of its demoralizing tendency,

and even embrace it himself. Yet the natural consequence of its tenets was, that it could never become a religion of the state, and that the priests were never able to exercise any permanent influence over the populace. Besides, the Chinese are too rational to believe implicitly all the absurd Budhistic fables, nor can they generally persuade themselves that those numerous images are gods. When we add to this, their national apathy towards everything concerning religion, from their being entirely engrossed with the things of this life, we can easily account for the dis-esteem in which they hold Budhism. Nor ought we to wonder, that they worship at one time the divinities which they despise at another; for ancient custom bids them follow the track of their ancestors, without inquiry or doubt concerning its reasonableness, even when they cannot but ridicule its absurdities.

The priests of Budha are a very despised class, sprung chiefly from the lowest of the people. Their morals are notoriously bad, and pinching poverty has made them servile and cringing. They wander abroad in search of some trifling gift, and often encounter many a harsh refusal. Those temples which are well endowed by their founders, are overcrowded with priests, so that only a few among the higher of them can be rich. Neither learning nor skill are found among them, and with a few individual exceptions, they are a very stupid class. Budha, however, seems to have intimated that stupidity brings the votary nearer to the blissful state of apathy, and therefore a knowledge of his institutions is considered the only requisite to form an accomplished priest. They have no schools or seminaries for the instruction of those who belong to their sect. They seldom strive to obtain literary honors; they are even excluded from the list of candidates as long as they remain priests. Few among them are serious in the practice of their own religion; they are strict in their devotions, appear sullen and misanthropic, and live a very secluded life. But religious abstraction and deep contemplation, with utter oblivion of existence, appear to be out of vogue. I have been in the *chentang*, or halls of contemplation, and have found them the haunts of every vice. How can it be otherwise, if the mind is unoccupied, and the hands not employed with any good work? The nuns are less numerous than the priests, and more industrious.

It is a general observation that almost all the temples of Budha are in a state of dilapidation. The contributions of devotees are inadequate to meet the expenses of repairs. These temples are very numerous, so much so that there is scarcely a small village which has not to boast of one; and few romantic and beautiful spots can be found free from these seats of idolatry.

The similarity of the rites of this superstition to those of papacy are striking; every one who visits their monasteries

can at once discover the resemblance. That they should count their prayers by means of a rosary, and chant masses both for the living and the dead, should live in a state of celibacy, and shave their hair, fast, &c., might perhaps be accounted for by a mere coincidence of errors into which men are prone to fall; but their divine adoration of *teënhow*—"the queen of heaven," (called also, *shingmoo* 'the holy mother,') must be a tenet engrafted upon Budhism from foreign traditions. We are unable to fix the exact period of the adoption of this deity. There is a legend of a modern date, among the people of Fuhkeën, which tells us that she was a virgin of that province, who in a dream saw her kindred in danger of being wrecked, and boldly rescued them; but this affords no satisfactory solution. Neither is the queen of heaven among the deities which the Siamese Budhists worship, though they possess the whole orthodox code of demons. It is very likely, that some degenerate Nestorian Christians amalgamated with their faith and ceremonies the prevailing errors of China, and persuaded the priests of Budha to adopt many of their rites. Though the Siamese and Cambojan priesthoods resemble the papal clergy in some points, they do not exhibit so striking a similarity as the Chinese. Moreover the Budhists of China have received among the objects of their veneration all the sages which have been canonized by the emperor or by public credulity. In one instance, I saw a marble bust of *Napoleon*, which they had put in a temple, and before which they burned incense; hence it would not be extraordinary, if they had also adopted among their gods so conspicuous an object of worship as the virgin, who was adored by so many millions of Christians.

The present dynasty seems to have declared itself clearly in favor of the great Dalai-lama of Tibet. As the Mongols on the northern frontier are much devoted to the rites of Shamanism, and adore this visible deity, it was perhaps with a view to conciliate their goodwill, and keep those wild hordes in subjection that this preference was manifested. The religion of these barbarians being only a modification of Budhism, we should expect that the Chinese government would equally extend its benevolence to the Budhists in China.—But such does not appear to be the fact; they are tolerated, but receive no stated support from the government.* The emperor may extend his individual charity to some temples, but this is not governmental patronage. The high officers of state may occasionally favor the sect, but they will never openly avow it; for this would be derogatory to their fame, and expose them

* We are not quite sure that our correspondent is correct in this assertion. The point deserves further attention; and we shall feel much obliged *to any of our correspondents*, who will furnish us with such evidence and *facts as shall put the* question at rest.

to the ridicule of their colleagues. Yet under all these disadvantages, a numerous priesthood can find subsistence. The temples are crowded to excess with devotees on certain festivals, and the exclamation, "*O-me-to Fuh*," is familiar to the ear of every one.

I have thus given a sketch of Budhism, and fully agree with the Chinese philosophers, that it destroys the constitution of human society, by enjoining celibacy as the nearest to perfection, and the only perfect state, and by commanding its disciples to adandon their relations and friends, without fulfilling their duties as citizens, parents, and children. We are also aware that this unnatural law is the source of vice and of abominable crime; but at the same time we must allow, that Budhism does not sanction shocking rites or Bacchanalian orgies, like the other idolatrous systems of Asia. Nor have we to complain of indecency in its representations of idol gods; they may be hideous, but they are never repulsive to the feelings of modesty. The temples are open to all, and even serve occasionaly for theatres, gambling-houses, and taverns.

The Chinese Budhists are surely a temporizing sect. Their abstinence from animal food is not very strict. They will seldom stand up in defence of their idols, nor appear much annoyed if they are treated with contempt. There is much toleration towards other sects, originating in indifference about the subject. With them all religions are equally safe, but their's is the best. They have no desire to make proselytes, for their number is already too great. Very far are they from spiritualizing their idolatrous system. True, they may talk of hungry demons, and of the spiritual presence of the idols in their statues; but this is all. To assert therefore that they adore one Supreme Being in the idolatrous representations of his attributes, is to state an opinion which never found a place in their thoughts, or in their canonical works. They are without God in the world, and estranged from the divine life, worshiping the works of their own hands, to the eternal disgrace of human reason.

When, O when, will the darkness which for so many centuries has enveloped China, be penetrated by the light of divine truth, and the only and true God be adored? We ought to weep at the delusiou of our fellow-creatures, who, endowed with reason, can prostitute it thus, and glory in their shame. None of their most popular philosophers could free his country from degrading superstition; no imperial edicts could banish it. The gospel alone can prove victorious over it, and subject the nation to the sway of divine truth. Whenever the Deliverer, Jesus Christ, shall stretch forth his almighty arm, and by the powerful influence of the Holy Spirit disenthrall their minds, China will be liberated form darkness and share the privileges of the children of God.

Budhism has its *sacred places*, to which pilgrims resort to offer sacrifices and perform their devotions. Two of these are remarkable; one is *Meichow*, an island on the coast of Fuhkeën, N. E. from Chinchew (Tseuenchow) bay; the other is the island *Poo-to*, which was mentioned [on page 53,] in a preceding number. Both these islands may be considered as the domains of priests, and exclusively devoted to idolatry. Both are picturesque, so as to set off to advantage their numerous temples, and to strike the pilgrim with solemn awe by the grandeur of nature.

Poo-to is the most romantic of the two, and the priests are also more numerous. Those solitary caves and craggy rocks on high, where human industry has excavated fanes and niches to fill them with images of Budha and of the goddess *Kwanyin*, attract the eye and bewilder the senses of the spectator. I have seen rough sailors, whose sensibility is not very remarkable, stand astonished and ask themselves, what strange faith and idolatry is this? When walking along the well-paved roads, we might observe a solitary temple, or rather hermitage, where the more fervent devotees of Budha chanted prayers, and performed their devotions before an ant-eaten image, or a dimly burning lamp. Even the sight of foreigners would not recall their consciousness; perpetually bowing and prostrating themselves on the ground, we could hear them exclaiming, O-me-to Fuh! O-me-to Fuh! A missal was open on the altar to assist in the repetition of prayers, in a language which they themselves did not understand. They seldom left their dismal habitations. One old mam had retired to the top of a very high hill, from whence he intended never to return, but to spend his days in adoring the phantom Budhă. When he first saw Europeans approaching him, he was amazed, and designed to honor us with prostrations, from which however he was timely relieved.

In the *tseën sze*, the front temple, which is near the landing-place, the attention is immediately drawn to some large inscriptions of recent date, which are hewn in rock. They record the piety of certain naval officers. On advancing further, a flight of steps leads to extensive buildings, which are surrounded with thick shrubbery and trees, to give to the whole the appearance of a labyrinth. Such it proves to be by its mazy walks and numerous apartments. A great number of fine young boys reside here, the greater part of whom have been bought by the priests. This temple is furnished especially for the reception of strangers. After they have performed their pilgrimage to the principal temples, they feast sumptuously, and at the close, are reminded of their duty to be generous in their benefactions.

On inquiry we were informed that the whole establishment was founded during the *Leäng* dynasty, to record the mercies of the gracious Kwanyin, who had herself visited these regions. A long catalogue of several thousand devotees gave evidence of the benevolent disposition of the present generation.

All the temples, both large and small are built in one uniform style. After passing the first two halls, where very ugly idols preside, we arrive at the dwellings of the priests. The next hall is adorned by Kwanyin and her attendants, and two others are dedicated to Budha and his numerous disciples. We perceived a great number of *blue beards* among them; but were unable to ascertain what these strange representations meant. In all these colossal statues, the Negro features were predominant. This corroborates the opinion that Budha sprung from some Ethiopic tribe; whether aborigines of Hindostan, or originally from Egypt, the cradle of monstrous absurdities, is uncertain.

Before our final departure from this island, the high priest made me a present of four little volumes, three of which contained a description of the island of Poo-to, and the fourth is entitled, "a Story of the Fragrant Hill."

The first volume opens with various edicts of the successive emperors of the Mantchou dynasty, beginning with Kanghe. They command to keep these temples in constant repair, in order to render their own names immortal, and to glorify Budha. The adulation presented to these earthly potentates for their "divine favor," is truly disgusting. After giving an account of the date of the records on which this work is based, which commenced during the Mongol dynasty, the progress of the buildings thenceforward is minutely described, and the imperial favor is constantly quoted as the only cause of their present splendor. We have also maps of the whole island, sketches of temples, and caverns of the most ludicrous description. The next chapter gives the inscriptions of the tablets which were erected near the temples, recounting and recording the gracious remembrances of three emperors, who all showed themselves benefactors to this glorious establishment. Then follows a minute description of all the caverns and fountains of the island, which, though exceedingly numerous, have each an appropriate name. The remainder of the volume is filled with accounts of the temples, their apartments and idols, and the means by which they have been erected, &c. A list of the most illustrious donors, among whom are queens and empresses, closes the first volume.

The first chapter of the second volume contains legends of the wonders which have been performed on the island, by the power of the idols, or by the personal interposition of Budha. From the introductory remarks we learn, that by being absorbed in one's own self, and the external senses being undisturbed, the most extraordinary effects are produced. Among the catalogue of events in which the actors are named, and the year and month specified, we read that in the year 1666, *red-haired men* (the Dutch) visited the island, remained about half a month, and carried away with them several idols of Budha and streamers; with these they proceeded to Japan, and by means of trade gained about 200,000

gold pieces. But on their return home, the ship caught fire without any cause, and all were drowned in the ocean! Many other instances of the avenging power of Budha are related; yet he is not merely a revenger of wrongs, but often also the remunerator of his votaries. But they are very little benefited by his show of liberality, enjoying only temporary advantages. Would any one however expect that the Chinese government, whose wisdom and justice has been everywhere extolled, could regard these stories, or place itself under the protection of Budha at Pooto? Yet we saw imperial edicts stuck up in the temple, wherein the priests were ordered to appeal to the supreme power of Budha, that he might grant a fertile spring and rich harvest.

Short biographical sketches of the most celebrated priests who have lived in the temple, come next in order. Their piety, consisting in leaving the world with all its toils and troubles, is duly commended. Many of them were remarkable for spending hour after hour in silent contemplation and apathy. There are also long lists of others, who have excelled in some particular branch of Budhism, and who are enumerated with the greatest care. The author then speaks of the habitations of the priests, and their means of subsistence. He shows plainly that the lands assigned to them by the paternal care of successive emperors and exempted from all duties, are unalienable property. These farms are situated on several of the surrounding island; *Lo-keä*, which is one of them, is almost wholly in their possession. Thus circumstanced, they have no reason to complain, though their brotherhood is very numerous. The produce which they grow on their lands is various; they give a long catalogue from the vegetable kingdom, and talk also of the wild animals which live within their jurisdiction. Though these are frequently annoying, yet the priests refrain from killing them;—a proof that they strictly adhere to the rules of Budha, which prohibit the taking away of life. Thus vermin and musquetoes ought to be spared, and instead of killing them, Budha teaches his disciples by example to nourish these troublesome insects.

There is a chapter under the head of "minutiæ," narrating various events, some of which nearly involved the temple in ruin. The "red-haired men" do not fail to be represented as the authors of every mischief; they are accused of having cut down the grove, taken away the sacred cows, demolished the images, torn up the books, and buried a large bell. Not content with these depredations, they also stole a golden Budha, silver platters; cornelian, corol, and other precious stones;—this was during Kanghe's reign. The times must since have changed amazingly, if this be true; for when we were there we did not see even a pice of silver, still less, any precious stones or gold. The whole seems to be a mere Budhistic story, invented to render *their red-haired visitors* odious in the eyes of the Chinese.

The presents given by every visitor to the temple, are considered as the perquisites of the priests, and seem to constitute a part of thir legal income. Imperial grants have given them the privilege of printing their own classics on the island. Several emperors, penetrated with gratitude towards the all-compassionating Budha, have been desirous to confirm them in these rights, by which means they might be enabled to propagate their doctrines extensively.—The second volume concludes with a public order commanding the rebuilding of two temples, which had been demolished during the times of anarchy.

The third volume is a collection of literary pieces relative to Budha, to the different temples, the priests, and to other things connected with their rites. They are chiefly written in the Pali-Chinese, and are therefore unintelligible to common readers. We find among them frequent rhapsodies, and thousands of words without any meaning attached or attachable to them. These pieces are copied out and engraved on stones, on the bells, or the tripods. There are also inscriptions in Sanscrit.

The "Story of the Fragrant Hill," is a Budhistic novel, and as a literary curiousity, not on account of its intrinsic value, deserves notice. The whole is written in intelligible, or even in low Chinese style, and seldom interspersed with Pali phrases. At the end of every chapter there are some verses which repeat the whole in measure. The readers are directed to prostrate themselves to the ground, and to repeat certain prayers, whenever they come to particular sentences, which relate to the wonderful interposition of Kwanyin.

The author tells us, that during the time of Tsungming, in the second year of his reign, in the eighth month, and on the fifteenth day of the month, Tsung-poo-ming, one of those contemplative Budhistic teachers who lived in Hindostan, was seated in a hall. An old priest came suddenly in before him and said; "why do you, Sir, sit here alone and practice religion, without soaring on high? Every just and true principle originates from above; how can you otherwise exercise universal benevolence? You ought to *act* for Budha, transforming and expanding, so that you may gradually and completely perform his actions. Thus you will rule the passions of the multitude, and requite the favor of Budha."

The teacher asked the priest, By what means can I influence mankind? He replied; "I see that the natives of this country are devoted to the idol Kwanyin; therefore give a short outline of her actions from beginning to end. Publish this to the world, thus aid devotion, and your happiness will be secure." After giving this advice, the priest went away and hid himself. Poo-ming, the contemplative teacher, thought on the affair, and composed this volume. When he had completed it, suddenly the goddess Kwanyin herself appeared on the clouds, like pale gold, holding in her hand a clean pitcher and a willow. After a long exhibition she disappeared. All those persons who saw her, looked

up with admiration; and those who subsequently heard it, increased in devotion, so that this story has spread throughout the whole empire as an everlasting admonition!

The author exhorts his readers to peruse this volume with the deepest reverence. He asserts that the power of the name of Kwanyin is so efficacious that every sufferer will be freed from misery as soon as he pronounces her name. Let him enter the fire and call upon her name, the fire will not burn him; let him go into deep water and invoke her name, the deeps will retire, and the water will become shallow.

During the time of Kea-ne Budha, there existed the kingdom of Hing-lin, governed by the emperor Poo-kea: that period was called Meaou-chwang. The empire then extended 180,000 le; his capital had twelve gates, and was 3000 le (about 1000 miles) in circumference; his spacious palace glittered with gold and precious stones; he received homage from 72 states, was adored by his subjects, but had no children. The empress, all beauty and grace, finally bore him two daughters. Anxious to present her husband with a son, she addressed herself to 'azure heaven.' Being transported in a dream to the blessed regions of Budha among the genii and saints, she there received the promise of giving birth to one of the genii, and accordingly brought forth a daughter, who received the name of Meaou-shen. Her family thus increased by a third daughter, the public rejoicings scarcely ceased before they were followed up by new celebration. Yet amidst all the hilarity of festivals, the emperor could not suppress his anxiety to have a male heir, and finally resolved to adopt a son by marrying his daughters to high officers. The eldest gave her hand to a civilian, the second to a military officer, but Meaou-shen, the heroine of the story, refused to marry at all. Her time was spent in devotion; she adored Budha, and was desirous to become a nun. All the threats and punishments from her parents were ineffectual to keep her away from a monastery. She there performed the most menial offices, and was greatly rewarded by the approbation of the idols. Neither ridicule nor violence could prevail upon her to forsake the monastic life; she bore everything with patience. When she stooped so far as to become a servant in the kitchen, birds and quadrupeds were sent by Budha to her assistance; and even the old dragon was dispatched to open the well for her to draw water.

These things were reported to the emperor, who indignant at the rehearsal of such idle tales, sent a detachment of soldiers to destroy the temple where his daughter resided. The soldiers set fire to it, the smoke rose, a trenendous noise was heard accompanied with the low sound of weeping and wailing. At once heaven rained down red water, the fire was extinguished, the smoke disappeared, and it was found that the temple was not injured in the least degree. When the emperor had heard this report, he brought his daughter home by force, introduced her again at court, and endeavored to initiate her into the pleasures

she even disfigured herself, that she might be allowed to live uninterrupted in retirement. Neither the intreaties of her mother, nor the insinuations of other ladies, nor even the threats of her father could prevail upon her to yield to their most urgent wishes of choosing a husband. The patience of her father was at last exhausted, and he ordered her to be executed. She bore the sentence with fortitude, for Budha sustained her. All nature mourned when she expired; even the beasts of the field and the fishes of the sea showed their grief, the sun and moon were darkened in heaven, the atmosphere was filled with mist, the sea overflowed, and all nations pitied the cruel lot of the princess. When her body was about to be exposed on the scaffold, a tiger rushed in, seized and carried away the corpse into a wood. Her soul, being transported to hades, took advantage of this excellent opportunity to promulgate Budhism, and instructed the demons in the doctrines of that creed.

Again she was restored to life, and borne home upon the back of a tiger to Heängshan, (the Fragrant Hill,) where she became a nun. Her father meanwhile, was afflicted with a most painful disease, which no physicians could relieve. When a priest offered his services and was accepted, he directed the emperor to go on a pilgrimage to Heängshan. There he arrived, met his daughter, a nun, and honored by all; he repented of his errors and became a staunch champion of Budhism.—Thus ends the Story of the Fragrant Hill.

Chinese Botany.—The vegetable kingdom, rich as it certainly is in this country, has never been an object of much attention among the Chinese. The wisest of earthly kings delighted frequently to contemplate the handyworks of his Maker. He spoke not only of beasts and creeping things, of fowl and of fishes: but of trees also, even from the lofy cedars of Lebanon to "the hyssop that springeth out of the wall." And, if tradition is true, the ancient sires of this nation were not inattentive to whatever grew up and bloomed around them. Nearly 2000 years before our era, *Shinnung*, "the Divine Husbandman," united with others, and by their personal efforts, (so many of the Chinese believe,) established a national academy, in which, among other branches of study, that of *botany* was to be pursued. But, (so the fact is,) the science is now almost wholly neglected. There are extant in Chinese a few works which treat of the subject. From these we hope occasionally to make translations.—Nor have foreigners pushed their botanical researches into the interior of this country. No Tournefort, or Thunberg, or Kæmpfer, has traversed these provinces. "Loureiro has written pretty fully on the vegetable productions of Cochinchina; and has also taken notice of some of the plants

which are to be found in the neighborhood of Canton and Macao." Osbeck did wonders during his short sojourn here in 1750–51. More recently a few individuals have directed their attention to the subject; but at present, it is wholly neglected.

John Reeves, esquire, who left China about two years ago, during his residence in this country, turned his attention to botany. He prepared an Index to the *Pun Tsaou*—(one of the best native botanical works which we have ever seen)—an extract from which has been published in Morrison's Dictionary, part III. In 1819, John Livingstone, esquire, also of the honorable Company's establishment, addressed a letter to the Horticultural Society of London, stating in a lucid manner the causes which have hitherto impeded the successful cultivation of Chinese botany, and the transmission of plants to Europe; and at the same time pointing out a practicable mode of prosecuting the subject in future. This letter was published in *the Indo-chinese Gleaner* for July, 1819. It may serve as an introduction to any remarks which we may have to make in future numbers, respecting Chinese botany.—Addressing the society, Mr. Livingstone thus writes:—

"The rich variety of objects of great botanical importance, which are very generally known to abound in China, has excited a corresponding desire among many to have them added to the stores of Europe; and no small degree of astonishment is frequently expressed by those botanists who are best acquainted with the subject, at the very slow progress which has been hitherto made towards its reasonable gratification. Many persons seem inclined to account for this fact, by supposing that those who enjoy opportunities of sending or bringing Chinese plants to Europe, are either ignorant of the great estimation in which they are held, or strangely unwilling to gratify the wishes of the lovers of botany.

"In this paper I propose to lay before the Horticultural Society, such observations as I have been able to make during the last twenty-five years. From these, I think it will appear, that much has been attempted, although, comparatively speaking, very little has been accomplished. I hope to show that it is to be fairly attributed to causes very different from those just mentioned. In doing this, I hope to be able to point out the most material defects, and to suggest something better for the future.

"At a short distance from Canton, situated on the side of a small creek, or branch of a river, are a number of small nursery gardens, well known by the name of *Fa te*, or Flower gardens. Each of these gardens contains nearly the same collection of plants, which is doubtless formed to meet the demand whether of foreigners or Chinese, who contract for those plants, for which they can depend on finding a ready market. They are for the most part ranged in flower-pots, and planted in the same kind of strong clay, which constitutes the soil of the garden. To

these gardens it has been customary for the captains and officers of the honorable Company's ships, to make frequent excursions while at Canton, for the purpose of making such purchases of plants as suited their particular views or convenience; and they have done this, in general with no sparing hand, notwithstanding the very general want of success which they have pretty uniformly experienced.

"About fifteen years ago, Mr. William Kerr was sent from the royal gardens at Kew, for the purpose of enriching that splendid collection with the stores of China. Infinite pains seemed to have been taken to supply him with the most judicious instructions. The cabins for the reception of the plants were planned with the greatest judgment. Every facility was secured for the transmission to Kew of all the plants which he wished to send. Yet if any one will take the trouble to compare the plants actually sent with those which arrived safe at the royal gardens, it will appear that Kerr was not more fortunate than private adventurers.

"Kerr came from England in the same ship with myself, and I was well acquainted with his worth. No mission could have been better filled; he was familiar with the best practice of modern gardening, and had acquired a most perfect acquaintance with the habits of plants. He also possessed a competent share of botanical knowledge, much natural shrewdness, and great bodily strength. Under the influence of a burning sun, I have seen him scale the highest hills in this part of China, whilst I have myself, though equally ardent in the pursuit, been obliged to seek a friendly shade, where Kerr would join me with the fruit of his labor. In three or four years he became greatly changed; desirous to procrastinate every labor—or rendered unable to prosecute his work, in consequence of some habits he had contracted, equally new and unfortunate to him.

"When Kerr was sent to China, it was not deemed necessary to cheer his labor by any encouragement, or even to secure to him the respect and consideration of the Chinese servants he had occasion to employ. His salary amounted to one hundred pounds a year only, a sum which in this part of China was not sufficient, after paying for washing, to keep up his stock of clothes so as to have anything to wash. Indeed, he assured me, had it not been for the kindness of the chief of the factory, he could not even have done so much. Mr. Roberts gave him a small house belonging to his garden, to live in, with liberty to keep in the garden all the plants he collected. But unfortunately he had to go for his meals to the Company's factory, situated at a considerable distance. This at first occupied much of his time, especially in hot weather. By degrees, habits of indulgence stole on him; so that instead of collecting plants, planting them in a proper soil, and taking care of them afterwards, he was desirous to procrastinate every labor; and not unfrequently from his habits, and from their natural consequences, falls, bruises, and sprains rendered him unable to do

anything for days and weeks. Under these circumstances he was obliged to depend almost entirely, for the plants which he wished to send home, on the nursery gardens at Canton. Hence his want of success.

"I have not the slightest doubt, that Kerr's destruction is solely attributable to the company he was obliged to keep. Had he been master of his time, I am persuaded it would have been well employed. Had he been properly encouraged, I am certain he would have deserved it most richly. I must, in justice add, that all the promises which had been held out to him were fulfilled.—He was promised a better salary at Colombo, where he was told a botanical garden was to be established. He left China about six years ago. His letters to me from Malacca and Calcutta were written with so much attention to his pursuits, that I had hopes he would be able to conquer his bad habits. I did not hear from him afterwards; and I think he died very soon after he reached Colombo.

"When so fortunate as to have the plants, which I have collected, sent home under the care of a friend, who was not only able to do them justice, but pleased with such an employment, I have experienced the most complete success. At times all have arrived in the Thames, in good order. I have afterwards suffered the mortification to learn that, before the formalities of office could be complied with, they have been all destroyed by rats, &c. At other times I have learned, that only a few of my plants had reached St. Helena in a sickly state; where, if sent on shore they are uniformly allowed to die for want of care. Again I have received information, that my "splendid collection had arrived all *dead;*" at another time; "only one plant alive, evidently for want," it was said, "of a little water,"—since from the appearance of the roots, &c., it was evident no pains had been spared on my part. My friend, Mr.——, informed me, that 90 plants out of 100 which he carried home from China three years ago, arrived in perfect health.

"From this rapid sketch, I think the following conclusions may be safely drawn.

"*First;* that no insuperable difficulties are necessarily in the way of conveying plants safely from China to England. But they must be, [*a.*] skillfully planted; [*b.*] provided with good water; [*c.*] carefully attended to during the passage till landed; and [*d.*] a speedy landing must be secured.

"*Secondly;* that the death of plants may in general be attributed to neglect; [*a.*] in not collecting them in proper time, to enable them to be firmly rooted in the soil in which they are to be transplanted; [*b.*] in not planting them in the soil in which they delight; [*c.*] in not arranging them in the cabin or cabins, according as they require,—1st, much and frequent watering,—2d, moderate watering,—or 3d, but little watering; [*d.*] by not shutting *the cabin* when the spray is flying over the ship; [*e.*] in not opening *the cabin in fine* weather; [*f.*] but above all, in not watering

them with *good water;* and [*g.*] in not taking care of them after their safe arrival in the river Thames.

"As it is not possible to procure plants from the Chinese nursery-men, fit for being sent to England, it becomes necessary to procure them at least six months earlier in order to plant them in their proper soil, and to bestow on them such attention as may be necessary to get them in good state.

"Nothing further, it appears to me, is wanting to insure every reasonable degree of success, but to secure them a hospitable reception in England. Being without the elements of a correct acalculation, I must content myself with the nearest approximation to truth which I am able to make. From my observation, I am persuaded more than *one thousand* plants have been sent from China, for *one* Chinese plant, which is now cultivated in England. The cost of plants purchased in China, including the freight, is on an average, one *tael* each, or three for one pound sterling; consequently each plant now in England, must have been introduced at the enormous expense of upwards of £330.

"If we regard this as a just criterion of the estimation in which plants have hitherto been held, I have fully succeeded in repelling the accusation stated in my first paragraph; and if the expenditure is so enormously disproportioned to the intrinsic value of the objects, it surely becomes a matter of importance to attempt some more economical method of gratifying the wishes of the public for Chinese plants.

"In submitting the following plan for the consideration of the Agricultural Society, I feel, I shall greatly need their indulgence. It is perhaps too bold and too new to give general satisfaction. I hope it deserves a trial, and I am pretty confident, it will answer infinitely better than anything which has hitherto been proposed.

"A gardener, with qualifications similar to those of Kerr, must be sent out with the means of establishing himself in a respectable house, and have a garden sufficiently commodious to nurse the plants which himself and the native gardeners, whom he will find it absolutely necessary to employ, shall collect. He will thus secure some respect and consideration in the eyes of his own people, the want of which was most severely felt by Kerr. The Society will be able to desive the best means of giving him such further encouragement as they may deem necessary; yet I am persuaded it will be proper to make it depend in some degree on his success; say, a small premium on every plant which shall be landed in good health.

"The captains of the honorable Company's ships, who may wish to engage to bring home plants, should be invited to apply to the Society in consequence of a very ample premium being held out to them for every living plant, which they shall deliver to the Society. Besides this, the necessary arrangements should be made with the honorable Company, and managing owners of the ship, to permit a sufficient quantity of tonnage

to be employed for supplying the plants with water, for which the Agricultural Society will order payment to be made. When application has been made, the Society will determine the number of plants which they wish to be sent by any particular ship, after which, the arrangement respecting the water may be made; and it seems to me, the Society might furnish a list of about half the plants which it may be desirable to send home, the remaining part may depend on the collector.

"For these purposes, ample funds would become requisite, with which no Society constituted for general purposes can be supposed provided. I therefore propose that the plants which shall be landed, be sold as they arrive. In this way, I am persuaded, ample funds would arise for every purpose, so long as Chinese plants are held in estimation. When they cease to be so, the Society can withhold their lists, and recall their gardener.

"This plan does not, I hope, in any degree interfere with that emulative exertion upon which, after all, we must chiefly depend for many of the productions of distant lands; nor with that honest love of fame which prefers distinction to every other kind of reward. Ample scope will still be left for their exertions; but surely when the point can be stated as a question purely of value, or the interchange of values, it is best to bring it a to business-like issue, which has been my aim.—Still leaving the Agricultural Society to bestow such honors as they may deem expedient.

"Could my views be somewhat allowed to extend, I would gladly connect with the proposed mission, a head,—a gentleman, who having no other engagements, might devote an undivided attention to the botany of China, the Philippine islands, Cochinchina, the Malay peninsula, and Malay islands."

CHINESE EMIGRANTS.—We have seen a statement of a native in writing, concerning this class of Chinese. It adds dark coloring to the picture given in our last. The purport of the paper is the following.

This season a number of emigrants were returning from the "Straits" in an European ship. They saw the Great Ladrone island, and their bosoms beat high with hope that erelong they would tread their native shores, meet their kindred—fathers, mothers, wives, children, sisters, and brothers; but a storm came on, and drove them out to sea; the masts were broken, and the spars killed a number of the high aspirants.

Those who lived to come on shore tell a sad tale of the state of Chinese society in the Archipelago. Secret societies have risen up in all the settlements. But they are all emanations of the *Triad Society*. They have secret signs and dark phrases—a circumstance that identifies them all with that odious fraternity. Of late, there has arisen a very large stock of this society, consisting of a great many men, extremely powerful and violent.

They have assumed the names of the *Hae-shan Hwuy*, "the Sea and land Society;" and the *E-hing Hwuy*, "the Righteous* rising Society." These two associations are scattered over all the settlements; and they all obey the orders and restrictions of the heads of their respective societies, whom they call "*the great brother.*" This stock is divided into four, eight, or twelve great stems, as the case may be, and from these stems there issue scores of branches. Every stem and every branch has its headman, who is designated senior brother.

"Emigrants from the hills of *Tung* (China), are called Sin-kih (new-comers—griffins). As soon as they arrive at any settlement, the brotherhood sends persons to invite them to join the confederacy. If they decline, they are forthwith persecuted. However, the two above-named societies often wrangle, and if you belong to the one and not to the other, you are equally persecuted.

"Chinese coming from Bengal with a few hundred dollars, or a few thousands, which they may have saved, are inveigled by these banditti to go to the hills and enjoy themselves in pleasure. When the strangers are brought to a solitary place, they are probably destroyed, and their property plundered. Thus half goes to the society, and the other goes to the captors. Thus it has often occurred, and the local magistrates have got some slight tidings of it, and have sent to seize the offenders. But, (says our native writer who has himself been many years in the Straits) the customs of the settlements are defective. They require witnesses before they *dare* convict of guilt. They *dare* not urge the question by torture; so that having one or two witnesses on one side, and a great multitude of sureties for the accused on the other side, they will never convict. But the new-comer is a solitary individual, and if his native townsmen feel for him and desire to redress his grievances, one person alone goes to the magistrate to lodge a complaint, and hundreds or thousands of the brotherhood will come forward to be surety for the accused. Often have the local magistrates been thus deceived and hoodwinked. And afterwards those Chinese who had indicated feeling in behalf of the stranger, have been forced to leave the settlement speedily to avoid the secret malice of the brotherhood."

Here we close our quotation, sincerely hoping the authorities in the Straits will be on the alert—not with the torture, as our Chinese friend suggests—but with something like martial law for these lawless persons, who make it dangerous to give evidence in the usual way. Of the truth of the above allegations we have no doubt. These brotherhoods do not seem to aim at taking the

* This word *e*, righteous, is used by rebels to denote ther setting up the standard of right against their unjust governors. *Hing* also, often signifies a rising of troops.—That the "Trial Society" is as far as China is concerned, combined for the destruction of the reigning monarchy has been fully proved by MS. documents belonging to them, which have been found in Macao.

external name of a government; but to avail themselves of the substance. They wish to be the "gentlemen regulators" for all poor Chinese; and to leave the gentlemen European governors and residents in quiet possession of their titles and salaries. For the amount of horrible crime which such "secret societies" may commit, we refer our readers to a paper in the Asiatic Journal for May 1833, on the Thugs of the Doaab." The Chinese Triad Society does not seem to equal them in cold-blooded murder; but they also now and then, carry off to the hills those who show them "*disrespect*," and there flog them to death.

PUBLIC CALAMITIES—*or national judgments.*—Those remarkable punishments which God inflicts upon people for their sins and transgressions, are in the Holy Scriptures called *judgments*. As in Isaiah xxxi. 8, 9. "In the way of thy *judgments*, O Lord, have we waited for thee;"...."for when thy *judgments* are in the earth, the inhabitants of the world will learn righteousness." Although the Chinese have no idea of Almighty God, distinct from and superior to the material universe; they still think, that the wickedness of mankind destroys the harmony of nature, and causes public calamities, such as the inhabitants of the province of Canton have this year experienced. They have two words for calamity or misery, namely *ho* and *tsae*. The first denotes those evils which are of a man's own making, or which men inflict on each other; the second indicates those calamities which are inflicted by heaven, the supreme power in nature.

We have seen a letter from a respectable old gentleman, describing the late awful storm and destructive inundation, which he designates *a truly great heaven-sent calamity*, which has not been equalled for the last hundred years. Another writer says, that in the midst of the gale and torrents of rain, whilst poor people's houses were falling, and crushing to death or maiming the inmates, the governor and fooyuen went forth to distribute cakes and direct the survivors to the city walls for refuge. They are reported to have looked up to heaven and cried and shed tears, while the governor addressed the officers, who accompanied him, to the following effect: "It is we, who hold the reins of government, and should be the fathers and mothers of the people, who have, by our misrule, detroyed the harmony of nature and induced this judgment; I cannot bear to see the distress of the people; I would that this calamity were inflicted on my own person, if it might prevent the people's being scattered abroad without house or home."

This report is confirmed by a public proclamation which the governor and fooyuen have issued, calling upon the rich to subscribe for the relief of the sufferers, in which they attribute *this* "extraordinary calamity" to the defects of themselves and *fellow officers*, who have failed to lead the people in the work

of renovation. "We have induced," say they, "this deadly calamity, and must take blame and reproof to ourselves."—This we fear is mere cant; but our object is to show the opinions of the heathen.

The use of the sedan disallowed to Chinese military officers, and to foreign residents.—His majesty has issued a long philippic against the idleness and lazy habits of military men, throughout the empire, who indulge in all the softness of civilians, instead of riding on horseback and inuring themselves to martial exercises. Similar orders have been issued before, but seemingly without effect. In the present document, the emperor is very earnest, and threatens to punish all who offend, as well as those governors and lieut.-governors who refrain from reporting the names of culprits. The elegant sedan, or "shoulder chariot," is disallowed in all possible cases:—but in passing precipitous mountains, or on dangerous paths, or through corn fields, or by circuitous water-courses, where the use of the horse is impracticable, a bamboo hurdle, carried on men's shoulders—may be used. This is the vehicle that governor Le permitted sick foreigners to use in passing from their boats into a hong. His majesty seems very intent on preserving some discipline in the army, and he again repeats the adage which governor *Loo* quoted from him lately: "The army may be a hundred years unemployed; but not one day without preparative exercise."

Under very different circumstances, and for a very different purpose, a proclamation has been issued at Macao, disallowing, with many threats, the native Chinese carrying sedans for "barbarian foreigners." This was done "because government had long since declared that *Chinese subjects should not be menial servants to foreigners.*" By this arbitrary act not only were the foreign community much incommoded, but not less than a hundred poor men were instantly thrown out of employ; and five hundred dollars per month taken from hundreds of half-starved women and children.

It has been said, that all nations agree in one thing, *viz.* "esteeming themselves and despising others." If this be true, as we fear it is, still there are degrees; and in proportion as a nation is ignorant and uncivilized, it rises above others in pride and contempt. The Chinese government cherishes the bad spirit on which we animadvert; and it is illustrated by the conduct of the magistrate at Macao.

Since governor Le's famous appeal to his imperial majesty to disallow ladies and guns being brought to the provincial city, and foreign barbarians sitting in sedan chairs, Chinese chair-bearers have, by the non-interference of the local magistrate, been freely used at Macao. And foreign residents there, during the hot weather of summer, have found them a great convenience. At that time, the Kwangchow foo expounded Le's new law as not extending to Macao. However Lo, who is still

a candidate for the lowest official degree, and mere acting *tso-tang* at Macao, happened to be abroad one day in his chair; and some foreign barbarian passed by him in the streets without setting down his chair on one side of the way, and waiting till the great man passed. His wrath was kindled at this, and he would have seized the poor sedan-bearers in the streets, had they not been too quick for him. He therefore went home in great rage; ordered his clerk to search the records, and bring forward the old order, that "*no Chinese should be menial servant to a foreigner*," and forthwith issued his prohibitory decree.

It is thus, as in many other instances, that governments legislate for the honor and glory of the few, not for the comfort or welfare of the many. Whenever the local government wishes to distress foreigners or bring them to submission, they extend the above proud principle to all domestics, except *a cook and a coolie*; and, as if in mockery, they order away the comprador, who is the only person authorized to buy provisions for the cook to employ his art upon. Of late years this has not been done, but the law and the precedent remain, and we have no doubt, will be had recourse to whenever occasion may require.—*Lo's* prohibition continued in force only a few days; and the chair-bearers are again employed as usual.

LITERARY NOTICES.

THE CHINESE MAGAZINE. The second number of this publication has made its appearance, and the Chinese seem to have obtained a better insight into its nature. They did not at first clearly understand what was meant by a monthly periodical. We have heard many express their qualified approbation of the work. Those few who have done otherwise are for the most part such as are either self-sufficient in their own knowledge, or proud of their own ignorance. We may venture to say that no natives of good sense and unprejudiced minds are against it. How far it will be supported by *the Chinese themselves*, remains to be seen. The nature of the work is, so far as we know, entirely new to the Chinese around us; a periodical for the diffusion of useful knowledge was, probably, never before published in "the celestial empire." Excepting the Peking Gazette and the provincial court circulars, which are mere governmental papers, there are no periodical publications of any description whatever in the land.

The late Dr. Milne, shortly after he took up his residence at Malacca, commenced a "periodical publication in the Chinese language," and continued it until his death in 1822. The first number of this work was

brought from the press on the 5th of August, 1815. Dr. Milne's observations on the Magazine are worthy of notice. He was a man who formed his plans with enlarged and liberal views, and executed them with great zeal and carefulness. He was a very nice observer of men, and enjoyed excellent opportunities for learning the character and habits of the Chinese; he understood their prejudices, and knew how to assail them; he saw their miseries, and toiled even unto death to relieve them.—In 1819, he gave the following account of the Magazine, which had then been four years in circulation.

"The first specimens were very imperfect, both as to composition and printing: but they were understood by persons who were in the habit of reading; and the editor hoped, that a fuller acquaintance with the language, would enable him to improve the style. It was originally intended, that this little publication should combine the diffusion of general knowledge, with that of religion and morals, and include such notices of the public events of the day, as should appear suited to awaken reflection and excite inquiry. To promote Christianity was to be its primary object; other things though they were to be treated in subordination to this, were not to be overlooked. Knowledge and science are the handmaids of religion, and may become the auxiliaries of virtue. To rouse the dormant powers of a people, whose mental energies are bound up by that dull and insipid monotony, which has drawn out its uniform line over them to the length of more than twenty hundred years,—will not be easy. Means of all justifiable kinds, laborers of every variety of talent, resources sufficient for the most expensive moral enterprises, and a long period of time, will be necessary to do this effectually. But a beginning must be made by some people and in some age of the world;—and after generations will improve on what the present race of men begin. It is better, therefore, to commence a good work with very feeble means and imperfect agents, than 'sigh to the wind,' and not attempt it at all.

"Thus, though that variety of subjects, intended to be published in the Chinese Monthly Magazine, could not all be brought in at first; yet that was not considered an argument of sufficient weight to postpone the work. The essays and papers hitherto published, have been chiefly of a religious and moral kind. A few essays on the most simple and obvious principles of astronomy, instructive anecdotes, historical extracts, occasional notices of great political events, &c., have at times given a little variety to its pages: *but there has been less of these than could have been wished.*

"To render the Magazine generally interesting, it would require a full half of the time and labor of a missionary—time and labor well bestowed too—and should unite the productions of various pens. The editor hopes, that he may in future have more leisure to attend to this branch of his work, and that the growing acquaintance of his brethren with the Chinese language, will enable them to furnish useful papers on a variety of subjects;

especially on those which have hitherto been but sparingly introduced. The size of the work has never yet exceeded that of a small tract, and it has been given away gratis. For about three years, five hundred copies were printed monthly, and circulated, by means of friends, correspondents, travelers, ships, &c., throughout all the Chinese settlements of the eastern Archipelago; also in Siam, Cochinchina, and part of China itself. At present, (1819,) a thousand copies are printed monthly. The demands and opportunities for circulation greatly increase, and it is likely that in three or four years *two thousand* copies will be an inadequate supply."

These remarks are sufficient to show, that those who have undertaken the *new periodical*, have abundant encouragement to persevere. With regard to the place of publication, support, execution, topics, &c., the present work enjoys great advantages over that of Dr. Milne.

Shing Meaou sze-teën too kaou; King, Mäng, shing tseih too foo.

Sacrificial Ritual of the Temple of Sages, with plates; to which are subjoined plates illustrative of the lives of the sages Confucius and Mencius.—1826. 13 vols.

This is an interesting production, both from the nature of its contents and the style in which it is printed; forming, in this latter respect, a good specimen of the art in China. A brief analysis of its contents will be the best description we can give of it.—*It is edited* by a private individual, not under governmental authority.

The 1st vol. opens with poetical eulogiums on Confucius and his "four most worthy" followers, *viz.* Yen tsze, Tsäng tsze, Tszesze tsze, and Mäng tsze (or Mencius),—composed by the emperors Kanghe and Keënlung, and printed with light re ink.—Then follow three prefaces by the editor's friends; in which the work is highly praised, and the research manifested in it greatly commended.

In the same volume are portraits of "the sage" Confucius, and of the "four equals," who are also called "the four most worthy,"—accompanied by brief accounts of their lives, deaths, and posthumous honors.

The second volume contains portraits and similar accounts of the "twelve intuitively wise," eleven of whom were personal disciples of Confucius. The twelfth is the celebrated commentator and philosopher Choo-he, commonly called Choo foo-tsze.

The eight following volumes contain portraits and brief accounts of 128 "former worthies and literati." These are arranged in two ranks to correspond with their tablets in the 'Temple of Sages,' to which this work is intended as a 'guide.' The worthies which occupy the eastern side of the temple take precedence, in order, of those opposite to them on the western side; thus,—the first on the eastern side takes the lead, then the first on the west, next the second on the east, followed by the second on the west, and so on. Of these 128 worthies and literati, a large proportion

were immediate disciples of Confucius; the others have arisen at various periods since his time; some as late as the last dynasty. Several have received their canonization (so to call it) as late as the reign of his present majesty.

The portraits present a great variety of truly Chinese countenances. They profess to be correct likenesses, obtained by much research;—and many, of whom correct likenesses could not be obtained, are without any.

The three concluding volumes form the appendix, being reprints of two old works,—the 'Traces' of the sages Confucius and Mencius;—the former, occupying the eleventh and twelfth volumes has been translated and published in French, with copper-plate engravings, under the title, "Vie de Confucius." The 'Traces' of Mencius occupy the thirteenth volume, and conclude the work.

RELIGIOUS INTELLIGENCE.

BURMAH.—We have before us in manuscript, a short paper concerning the geography, population, commerce, &c., of Burmah. It is from the pen of a gentleman who has resided in that country, and who has promised to furnish us with additional papers respecting the character of the Burmese, their education, manners, &c. All of these papers, we hope, in due time, to lay before our readers. There is, throughout all Christendom, an increasing demand for facts relative to the present condition of eastern Asia. That demand ought to be answered.

Among the different people, inhabiting Burmah, the *Karens* are particularly interesting; the *vis inertia* of Budhism does not prevent them from joyfully receiving the gospel. "During the year just closed," writes the Rev. Mr. Mason under date of February, 1833, "I baptized sixty-seven of the Karens; and now the whole number in our church is more than one hundred and seventy. I am endeavoring to bring these people to more settled habits,—believing as I do that although civilization does not precede Christianity, it necessarily follows it."

"JEWS IN TIBET.—The lost ten tribes of the Jews have been found in *Li Bucharia*:* some of them having attended the last Leipsic fair as shawl manufacturers. They speak in Tibet the Hindoo language, and are idolaters; but *believe in Messiah* and their restoration to Jerusalem. They are supposed to consist of ten millions; keep the Kipour; do not like white Jews; and call out, like the other tribes,

* This seems to be a typographical error; but why the names of Tibet and *Little* Bucharia are thus confounded, we are at a loss to determine.

Hear, O God of Israel, there is but one God. [*Qu.* Deut. vi. 4?] They are circumcised, and have a leader and elders."

This paragraph is from the *Anglo-Germanic Advertizer*, and found its way through England to Calcutta, where it appeared in the *Christian Observer* for June, 1833. It was sent to the editor of the Observer by a correspondent, who, after remarking on the paragraph itself and stating that it had been forwarded to Mr. Wolff, gives the following account of Jews in China.

"It has indeed been asserted, (and as if ascertained in a publication devoted to the Jews and their conversion,) that the old Chinese Jews have the Pentateuch, which is conformable to the Hebrew Bible of Plautin: but the Chinese copy has no vowel points. Perhaps this may be some proof of their high antiquity, or they may have rejected the points as introduced by Esdras after the captivity. They themselves say they began to dwell among the Chinese A. D. 73, three years before the destruction of Jerusalem; traveling through Khorassan and Samarcand: and their *li-pai se* or temple, is said to resemble that at Jerusalem. At that time they recorded seventy families, of the tribes of Benjamin, Levi, Judah, &c. Much information of these early Jewish settlers in China may be obtained from "*the Jewish Expositor*;" and it will be a curious subject of investigation to ascertain whether the German information will lead to any *real* discovery of that fact, which is positively asserted to have been *ascertained* at Leipsic."—The writer of these remarks refers, for authority, to the Jewish Expositor.

JOURNAL OF OCCURRENCES.

THE INUNDATION.

The late inundations,—by their frequent recurrence, their for many years unparalleled height, and their calamitous effects,—have become a subject of paramount importance here, especially among our native friends. In the conclusion of our last number, we noticed the heavy rains * and high rise of the tide, which had reached far above its usual mark, even on the 30th of August. On the 31st, and the following day, the rain abated a little, but recommenced on the 2d of September, and continued till the morning of the 3d, when it finally ceased. Meanwhile the tide continued to rise higher and higher. Numerous towns and villages were completely inundated; and *boats* plied, for several days, through almost every street in the city and suburbs of Canton.—Many native houses were thrown down by the force of the current—so violent that the city gates could not be closed for several nights,—while others were sapped to their foundations, and one after another gave way.

In the country above Canton, which has suffered the most, embankments both of stone and earth were broken down, and large portions of paddy fields were carried away by the rapid current. Where there were no

* During the month of August, there fell at Macao, 36 inches of rain. *The month* was there ushered in with very windy weather, and heavy *rains.*

embankments, the water, rising gradually on the paddy and then retiring, caused a far less degree of damage. But where the embankments stood, the heavy torrents of rain, falling on the fields and having no outlet, remained so long as to blight the grain completely; so that the largest portion of the neighboring country is rendered altogether unproductive for the remainder of the present year; and not only the paddy, but also the mulberry trees, have everywhere received extensive injury. A gentleman who shortly after traveled up the Inner Passage from Macao to Canton, which is for a great part of the way in the midst of rice fields and mulberry plantations, describes the country as almost completely devastated.

On the 5th and 6th of September, the tide was at the highest, being from 4 to 5 feet high * at the eastern gates of the city,—and not far below that height in many other places which are much beyond high water mark. On the night of the 5th, the weather being calm and serene, at intervals, when silence prevailed around, the low murmuring of the current as it rolled along, was distinctly audible in the foreign factories. This was well calculated to suggest most solemn reflection, when it was considered how many, who a few days before had been in the enjoyment of health and comfort, had now found a watery grave beneath those waves, —and how many more, though themselves escaped, had therein buried their little all.

On the 7th, the water began gradually to abate, but it did not return to its ordinary level till after the 16th, when the spring tides had passed over. For upwards of a week, during the continuance of the inundation, the current rushed past the city, with such rapidity, that all business with the shipping at Whampoa was entirely stopped, and even light gigs with European crews had the utmost difficulty in reaching the city. To describe all that has come to our knowledge respecting the effects of this awful visitation, would far exceed our limits. A few instances of suffering will perhaps tend to show in the best manner the nature, extent, and consequences of the calamity. But this can be done only very partially.—Many industrious families are now become public beggars. Many an individual is there now in Canton, who in one day was left a fatherless, childless, houseless, and moneyless widower. There are several instances, however, of not one escaping. One house of 15, and another of 30 individuals, were entirely swept away, together with all their effects. —A temple in which were deposited the remains of deceased individuals previous to burial, became a place of refuge for about 40 men and women; but while they were congratulating themselves on their personal escape, the temple walls fell in,—the waters passed over the ruins,—and their now lifeless bodies were mingled with the corpses thrown out of the shattered coffins. Many whose houses had become a prey to the devastating element sought refuge on the city walls,—when the walls crumbling beneath them, not a few sunk to rise no more. Such examples we might easily multiply. But we refrain. Surely, "when the Lord's judgments are abroad in the earth, the inhabitants of the world will learn righteousness." Alas! we fear they are too often and too soon forgotten.

The inundation has excited great attention on the part of the official authorities in Canton. Proclamations have been issued to encourage and to *require* subscriptions in aid of the sufferers. Demands have been made in the form of taxes upon cotton and tea merchants, upon the householders, and upon various other classes. At the same time, severe threats have been issued against any who may attempt to obtain money from the rich, by intimidation. The fooyuen, who has been most active in these matters, began himself by distributing upwards, it is said, of 20,000 dollars, among the poor and destitute. The government, has aided the sufferers by distribution of boiled rice, and by opposing restrictions on the importation of foreign rice which had been proposed by the hoppo.

But all these transactions are confined to the departments of Kwangchow and Shaouking. In Chaouchow foo, on the east of this province, the chief city of the department is

* So it is stated in the government accounts, but many of the popular accounts make it twice as high.

stated to have been almost destroyed by the inundation.—it is not long since we heard that upwards of a dozen villages in that department had been swallowed up by an earthquake.—But we have obtained neither official accounts nor private particulars of these occurrences.

We have seen a memorial from the governor and fooyuen to the emperor respecting the inundation; it states that the number of houses fallen in the city and suburbs is about 4000, exclusive of the houses of the Tartar troops, which come under the Tartar general's jurisdiction. Such official accounts are generally considered as under-rated. We have seen also a small publication advising the excavation of a canal to the eastward, in order to draw off some of the waters to the south, before they can reach Canton. We shall probably take further notice of this little tract in our next number,—not for any intrinsic worth that it possesses, but because we consider it a curiosity.

INSURRECTION IN COCHINCHINA.—We hear nothing new on this subject further than that the insurgents had been so far successful as to drive back the royal forces, in three successive attacks which the latter had made on Donnai. Several different arrivals confirm the truth of the accounts first received, though differing a little in particulars.

COCHINCHINESE ENVOY, or tribute bearer.—This being the period for the payment of the Cochinchinese triennial tribute, an officer has been sent from the court of Hué to that of Peking. The 30th of March was appointed by the emperor for his entry into the Chinese borders, to pass through Kwangse, Hookwang, and other provinces, up to Peking. On the 20th April, a report was forwarded to the emperor, concerning the letters, amount of tributary presents, and names of the officers and followers of the mission; and on the 19th of May, the mission entered Kweilin, the capital of Kwangse province. There they remained for several days, during which period they were entertained by the fooyuen of the province, who also gave them, in the name of the emperor, silk trowsers and other garments, because their "changes of raiment were insufficient."—On the 26th May, they proceeded by water towards Peking, where they would arrive in August or September, when they were to wait to be feasted by the emperor, on his birthday.—The mission consists of three officers, eight 'companions,' and an attendant.

The two Cochinchinese vessels now lying in the river, which brought back the Chinese war-junk wrecked on their coast, in February last, are permitted to sell the 'goods which they brought for ballast,' and to purchase return cargoes, free of duty.

From the documents, referring to these subjects, in the Peking gazettes, it appears that the name of the present king of Cochinchina is *Fuh-keaou*, and his family name Yuen. The family of Yuen has been in possession of the country since the 54th year of Keënlung, A. D. 1789. It was however expelled for some time, during the reign of Keäking, after which, the father of the present monarch, Yuen Fuhyang, re-established the dynasty, under its present name, *Yuĕnan*, in place of the old one of Annan or Anam. The Chinese government does not acknowledge the present king of Cochinchina by his kwŏ-haou, or national designation, Mingming.

POSTSCRIPT.—Of Mr. Gutzlaff, who reached Canton on the 28th inst, from a short voyage up the coast, we learn that the demand for books, among the natives, is very great indeed. Mr. G. was supplied with about *fifteen thousand* tracts of various kinds; these were in boxes which contained usually between 1000 and 2000 each. In more than one instance, when he went on shore and took with him a full box, he was surrounded by hundreds, who, before he could move from the place where he opened the box, bore off the whole of its contents. The desire to obtain the books was most amazing, and could not be satisfied. Mr. Gutzlaff was also supplied with ample stores of medicines, which were likewise in great demand.

It is rumored here this morning, (Sept. 30th,) that *locusts* have made *their appearance near this* city, in the district of Pwanyu.

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DESCRIPTION OF THE CITY OF CANTON.

(Continued from page 211.)

THE LITERARY institutions of China are the pillars that give stability to the government. Her military forces are utterly inadequate to hold together the numerous and extensive provinces and territories that constitute the wide dominions of the reigning dynasty. With great difficulty the Tartar troops overran the country—conquering province after province, and gradually extending their authority over the territories on the west of China Proper. But for a long period both the discipline and the energies of the Chinese soldiery have been on the wane: and at this moment the imperial hosts present nothing formidable but their numerical amount;—the recent insurrections at Leënchow and Formosa have afforded the most complete evidence of this imbecility. And not only in this part of the empire, but along the whole coast up to the Great wall on the north, and even beyond that in Mantchou Tartary, both the land and naval forces have become so exceedingly enervated and dissolute, that they exercise no salutary influence or control,—except it may be over a few who are equally debased with themselves. As police-men, in the capacity of lictors, thief-takers,

and executioners, they are not less detested than feared by the common people. They are in fact, for all purposes of defense, little better than *dead men*; nay, were they stricken from the catalogue of the living, we can scarcely doubt that the stability of the empire would remain unimpaired.

Many there are who look with astonishment at the magnitude of this empire, and believe it strong and immovable as the everlasting hills. But an examination of its history and present organization, would show them that it has been frequently rent and broken by rebel chieftains, ambitious statesmen, and haughty kings; and that its present greatness is chiefly attributable to its peculiar literary institutions. These, though they are the glory and strength of the nation, are, except for mere purposes of government, amazingly deficient; and it is their relative rather than their intrinsic value, that renders them worthy of special notice. Wealth and patronage have great influence here; they often control the acts of government, stay the course of justice, cover the guilty, and confer honors and emoluments on those who deserve them not. But as a general rule, *learning*, while it is an indispensable prerequisite for all those who aspire to places of trust and authority in the state, is sure to command respect, influence, and distinction. Thus, without the dreadful alternative of overthrowing the powers that be, a way is opened to the ambitious youth, by which he may reach the highest station in the empire, the throne only excepted. Usually the most distinguished statesmen are those who have risen to eminence by intellectual efforts; and they are at once the philosophers, the teachers, and rulers of the land. These distinctions they cannot maintain, however, without yielding implicit obedience to the will of the monarch, which is most absolute and uncontrolled. Let them honor and obey the power that is over them, and they stand—dependent indeed on the one hand, *but on the other*—in proud and envied distinction.

High rank in the state is the brightest glory to which this people aspire; and with them learning derives its chiefest value from the simple fact that it brings them within the reach of that dazzling prize.

Strict examinations, regulated by a fixed code of laws, have been instituted and designed solely to elicit from the body of the community the "*true talent*" of the people, with the ulterior intention of applying it to purposes of government. At these examinations, which are open to all except menial servants, lictors, play-actors, and priests, it is determined who shall rise to distinction and shed glory back on their ancestors and forward upon their posterity, and who shall live on in obscurity, and die and be forgotten. The competitors at the Olympic games never entered the arena before the assembled thousands of their countrymen, with deeper emotions, than that which agitates the bosoms of those who contest the palm at these literary combats. The days on which they are held and their results published in Canton, are the proudest which its inhabitants ever witness.—A brief notice of them may be interesting to the reader, and at the same time enable him to understand more fully the nature and object of the schools and colleges of the provincial city.

The highest literary examinations in the empire are triennial, and take place at Peking. Beside these stated, there are also other occasional examinations, which are granted by special favor of the emperor. Up to these contests, the most distinguished scholars go from all the provinces, and the privilege is not gained without long, patient, and successful endeavor. The examinations, at which it is determined who shall enjoy it, occur also triennially, and are held in the metropolis of each province. These examinations are of incomparable interest to great multitudes of the people in every department and district of the empire. High honors, rich emoluments,

and, in a word, everything that the young aspirant and his numerous kindred most esteem, are at stake. A long season of preparation has been endured; heavy expenses incurred; and now the decisive hour approaches.

Two examiners are chosen from the distinguished officers at Peking, under the immediate superintendence of the emperor. They must leave the capital within five days after they are chosen. They are allowed the use of the post-horses belonging to government. Upon those who come to Canton, six hundred taels are conferred to defray their expenses while on the road; two hundred of which are paid when they commence their journey from Peking; and the remainder, by the governor of the province, when they are about to return after the examination is completed. These are assisted by ten other examiners, who are selected from the local officers, over whom the *fooyuen* presides. Besides these there are many inferior officers, who are employed as inspectors, guards, &c. All these, together with the candidates, their attendants, &c., amounting to 10,000 and upwards, assemble at the *Kung-yuen*, a large and spacious building designed solely for these occasions. It contains numerous apartments, so that each candidate may be seated separate from his competitors. All of the seats are numbered. The apartments are low and narrow, and have only a single entrance, and no furniture except a chair and a narrow writing-desk.

The number of candidates who assemble in Canton is between seven and eight thousand. They are often attended by their friends, and continue here for several weeks, and sometimes for months; during which time the hum and bustle of the city is greatly increased, and every kind of mercantile business receives a new impulse. These candidates are always persons of some distinction, which they must have gained, either at previous examinations, or by the payment of large sums of money. They

are all called *sewtsae*,—a title not unlike that of master of arts; but they are divided into several classes, and those who have purchased their degree are often despised by the others, and are generally regarded with less respect than those who have gained it by their own merits. They meet now on equal terms, and their 'true ability' is to be determined by personal efforts, which are to be made during a given period and under given circumstances.

The candidates assemble on the 8th moon; but none are allowed to enter the examination except those who have been previously enrolled by the literary chancellor of the province. The age, features, place of residence, and lineage of each candidate must be given in the chancellor's list; and a copy of it lodged in the office of the fooyuen. They must all attend at the examinations in their native province; and those who give in a false account of their family and lineage, or place of nativity, shall be expelled and degraded;—for no candidate can be admitted at any place, without proving that his family has been resident there for three generations.

The examination continues for several days, and each student must undergo a series of trials. The first trial is on the 9th of the moon; the second, on the 12th; and the third, on the 15th. The candidates are required to enter their apartments, on the day preceding the examination, and are not allowed to leave them until the day after it is closed. Thus they must pass two nights in close and solitary confinement. On the first day of their examination *three* themes, which are selected from the *Four Books*, are proposed to them, and they are required to give the meaning and scope of each; and a *fourth* theme, on which they must compose a short *poem in rhyme*. On the second day, a theme is given them from each of the '*Five Classics*;' and on the third day, five questions, which shall refer to the history or political

economy of the country, are given them. The themes must be sententious, and have meaning which is refined and profound. They must not be such as have often been discussed. Those which are given out for poetry, must be grave and important. In the themes for essays on political economy, the chief topics must be concerning things of real importance, the principles of which are clear and evidently of a correct nature. "There is no occasion to search and inquire into devious and unimportant subjects." All questions concerning the character and learning of statesmen of the present dynasty, as well as all topics which relate to its policy, must be carefully avoided.

The paper on which the themes and essays are written is prepared with great care; and must be inspected at the office of the poo-ching-sze. It is a firm, thick paper; and the only kind that may be used. The price of it is fixed by authority. The number of characters, both in the themes and essays, is limited. The lines must be strait; and all the characters full and fair. At the close of every paper, containing elegant composition, verses, or answers to questions, it must be stated by the student how many characters have been blotted out or altered; if the number exceed one hundred, the writer is *tseĕ chuh*, 'pasted out:'—which means, that his name is pasted up at the gate of the hall, as having violated the rules of the examination, and he is forthwith excluded from that year's examination.—There are usually a hundred or more persons at every examination in Canton subject to this punishment, for breaking this or some other one of the regulations.

The candidates are not allowed "to get drunk and behave disorderly" during the examination. All intercourse of civility between the examiners and the friends and relations of the students must be discontinued; and there must be no interchange of letters, food, &c. On entering the outer gate of the *kung-yuen*, each candidate must write his name in

a register kept for that purpose; and if it is afterwards discovered that the name was erroneously written, then the officer superintending the register, shall be immediately arrested and delivered over to a court of inquiry; and if it shall be ascertained that the student has employed any person to compose his essays for him, or if he be found guilty of any other similar illegality, both he and his accomplices shall be tried and punished. Moreover, the student on entering the hall of examination must be searched; and if it be discovered that he has with him any pre-composed essay, or miniature copy of the classics, he shall be punished by wearing the wooden collar, degraded from the rank of sewtsae and for ever incapacitated to stand as a candidate for literary honors; and the father and tutor of the delinquent shall both be prosecuted and punished.

All the furniture and utensils, such as the writing-desks, ink-stands, &c., in the apartments where the students write their essays, must be searched; and also each and all of the managers, copyists, attendant officers, servants, porters, &c., &c. If in any manner a learned person, who is to decide on the papers, be admitted to the apartments of the students, dressed as a servant, he shall be punished, and the chief examiner delivered over to a court of inquiry. A watch, composed of military officers and soldiers, is maintained day and night both in the inner and outer courts of the hall; and if any of these men are guilty of conveying papers to the candidates, concealed with their food, or in any other way, they shall be punished.—There are many other regulations and precautions which have been adopted to prevent fraud; but we have given enough to show something both of the interest which gathers around these examinations, and of the schemes which are formed to gain distinction without the toil and fatigue of hard study.

Of the thousands of candidates assembled at these examinations in Canton, only seventy-one can obtain

the degree of *keu-jin;* the names of these are published by a proclamation, which is issued on or before the 10th of the 9th moon, and within twenty-five days after the examination is closed. This time is allowed the examiners to read the essays and prepare their report. The proclamation, which contains the names of the successful candidates, after it has received its appropriate signatures, is pasted up on the office of the fooyuen. At a given hour, three guns are fired; and the fooyuen at the same time comes forth from his palace accompanying the official paper; it is forthwith pasted up, and again a salute of three guns is fired; his excellency then advances and bows three times towards the names of the 'promoted men' (keu-jin); and finally retires under another salute of three guns.

Ten thousand anxious minds are now relieved from their long suspense. Swift messengers are dispatched by those who have won the prize to announce to their friends the happy result of the long trial which they have undergone; and while the *many* return with disappointment to their homes, the successful *few* are loaded with encomiums and congratulations, and their names with their essays sent up to the emperor. To crown the whole, a banquet is prepared for these newly-promoted men; and the examiners, and all the civil officers of rank in the province join in these festivities. Gold and silver cups for the occasion must be provided by the provincial treasurer. The chief examiner from Peking presides; the fooyuen, at whose palace the banquet is given, and who is present as visitor, is seated on his right, and the assistant examiner on his left. The governor of the province is also present; a train of inferior officers wait as servants; and two lads, dressed like *naiads*, holding in their hands branches of olive, grace the scene with a *song from the* ancient classics.

There are three other examinations in Canton which occur twice in three years, and are attended by great numbers of aspirants. At the first, which is attended by the students of Nanhae and Pwan-yu, the cheheën preside; at the second, which is attended by candidates from all the districts of Kwangchow foo, the chefoo presides; but the third is conducted by the literary chancellor of the province, whose prerogative it is to confer the degree of *sewtsae* upon a limited number of the most distinguished competitors. These are preparatory to the triennial examination, and inferior to it in interest; they need not therefore be further particularized. It may be remarked, however, in passing, that they are open to persons of all ages; and a case very recently occurred, where a hoary head of eighty, accompanied by a son and grandson, attended the examination;—all of them were candidates for the same literary honors.

To qualify the young for these examinations, and thereby prepare them for rank and office in the state, is a leading object of the higher schools and colleges among the Chinese. But a great majority of the schools in Canton are designed only to prepare youth for the common duties of private life. These latter, as well as many of the higher schools, are *private* establishments. And though there are teachers appointed by government in all the districts of the empire, yet there are no public or charity-schools for the benefit of the great mass of the community. Whatever may be his object and final destination, almost every scholar in Canton commences his course at some one of the private schools. These, among the numerous inhabitants of this city, assume a great variety of form and character, according to the peculiar fancy of individuals. The opulent, who are desirous of pushing forward their sons rapidly, provide for them able teachers, who shall devote their whole time to the instruction of two, three, or four pupils. A school of this description we have

repeatedly visited; it is in a hall belonging to merchants from Ningpo, and is kept by an old man who has three lads under his care, one five, another seven, and a third, nine years old; he instructs them in the learned dialect, and the youngest has already made greater proficiency than is usually done by boys at the age of ten. Sometimes the inhabitants of a single street, or a few families who are related to each other, unite and hire a teacher, and fit up a school-room, and each defrays a stipulated part of the expenses. At other times, the teacher publishes the rules and terms on which he will conduct his school, and seeks for scholars wherever he can find them.

Children are not generally sent to school until they are seven or eight years old; they enter, usually, for a whole year, and must pay for that term whether they attend regularly or not. The wages of the teachers vary greatly; in some instances, (and they are not unfrequent in the country,) the lads pay only two or three dollars, but generally fifteen or twenty, per annum. When the teacher devotes his whole time to two or three pupils, he often receives a hundred dollars or more from each.

The ordinary school-room, with all its defects, presents an interesting scene. At the head of it there is a tablet, on which the name of the sage, —"*the teacher and pattern for myriads of ages*"— is written in large capitals; a small altar is placed before it upon which incense and candles are kept continually burning. Every morning when the scholar enters the room, he bows first before the tablet and then to his teacher; the former is not merely a tribute of respect, but an act of worship, which he is taught, nay, compelled to pay to Confucius.—The boys usually continue in school from six o'clock in the morning until six in the evening, except two or three hours which they are allowed for their meals. When in *school they all* study aloud; and each one raising

his voice at the same time, and striving to out-do his fellows, the noise of the whole is very great. Upon those who are idle or disobedient, the teacher plies the *rattan* with woful severity. Every lesson must be committed perfectly to memory; and the lad who fails in this, is obliged to bow down and learn it upon his knees; and those who are the most incorrigible are made to kneel on gravel and small stones, or something of the kind, in order to enhance their punishment.

The *Santsze king*, the famous "Three character Classic," is the first book which is put into the hands of the learner. Though written expressly for infant minds, it is scarcely better fitted for them, than the propositions of Euclid would be were they thrown into rhyme. But "it is not to be understood" at first; and the tyro, when he can rehearse it correctly from beginning to end, takes up the Four Books and masters them in the same manner. Thus far the young learners go, without understanding aught, or but little, of what they recite; and here, those who are not destined to a literary course, after having learned to write a few characters, must close their education. The others now commence the commentary on the Four Books, and commit it to memory in the same way; and then pass on to the other classics. The study of arithmetic, geography, history, and so forth, forms no part of a "common-school" education.

The high schools and colleges are numerous; but none of them are richly endowed, or well fitted for the purposes of education. The high schools, which are *fourteen* in number, are somewhat similar to the private grammar schools in England and America; with this difference, that the former are nearly destitute of pupils. There are *thirty* colleges; most of which were founded many centuries ago. Several of them are now deserted, and are falling to ruins. Three of the largest have each about two hundred students, and, like all the others, only one or two

professors. We have sought long and diligently, but thus far in vain,—for some definite information concerning the existing discipline and regulations of these colleges; should we affirm that they are without rules and order, we should say what we do not doubt, but what we cannot prove. All those systems of instruction which have sprung up in modern times, and are now doing so much for the nations of the West, are here entirely unknown. There are however, a few books in the Chinese language which contain excellent maxims on the subject of education, give numerous rules to facilitate the acquisition of knowledge, and detail systems of gymnastic exercises for the preservation of health.

Of the whole population of Canton not more than one half are able to read. Perhaps not one boy out of ten is left entirely destitute of instruction; yet of the other sex not one in ten ever learns to read or write. There is scarcely a school for girls in the whole city. Public sentiment here is against the education of females; immemorial usage is against it; many passages in the classics are against it; and the consequence is they are left uninstructed, and sink far below that point in the scale of being, which they are fitted and ought ever to hold. The degradation into which the fairest half of the human species is here thrown, affords cause for loud complaint against the wisdom and philosophy of the sages and legislators of the Celestial empire.

We do not knowingly detract from the merits of the Chinese; in comparison with other Asiatics, they are a learned and polished race. Those who have been educated are generally remarkably fond of books; and though there are no public libraries in Canton; yet the establishments for manufacturing and vending books are numerous. And to supply those who are unable to purchase for themselves the works they need, a great number of circulating libraries are kept constantly in motion. *But almost* all of those books are bad; this charge,

however, does not lie which equal force against those works which usually constitute the text-books of literary men.

We are admirers of Greek and Roman literature; but we deprecate the practice of putting into the hands of *young* students the "master pieces" of some of their most celebrated authors. The moral tendency of many of those *heathen* writings, which, ever since the dark ages have continued to form the basis of the literary education of not a few *Christian* schools, is decidedly inferior to the Chinese. An elegant English scholar has spoken well on this point. 'The Chinese student,' says he, 'not being secured from error by the light of revealed religion, can only derive his moral precepts from his school learning. He is certainly therefore fortunate in the possession of a body of ancient native literature, which, while it cultivates his taste and improves his understanding, contains nothing to inflame his passions or corrupt his heart. The Chinese are not compelled, as we are, upon the authority of great names, and for the sake of the graces of style and language, to place in the hands of their youth, works containing passages which put modesty to the blush,—works, in which the most admirable maxims of morality, are mixed and confounded together in the same page, with avowals and descriptions of most disgusting licentiousness. The Chinese press is certainly by no means free from the charge of grossness and indelicacy; but the higher class, at least, of Chinese literature, that which usually forms the library of the youthful student, is in this respect wholly unexceptionable.'

The *religious* institutions of Canton present for contemplation a dark and melancholy picture. Created in the likeness of the infinite, the high, and lofty ONE, and intrusted with the dominion of this lower world, man is fitted for sublime action. His intellectual faculties, capable of unlimited improvement, and

his "living soul" panting after immortality, prove his origin divine, and that by the exercise of his strength he can accomplish deeds that shall associate him with glorified spirits, and make him heir to an eternal kingdom. In themselves princes are but worms; yet with a renewed spirit, the humblest man on earth may rise, and, holding communion with his Maker, shed a benign influence around him that shall cause multitudes to rise up and call him blessed. The day-spring from on high has visited the earth; and millions of our race are rejoicing in the glorious liberty of the children of God. But here, alas, where "sages" have taught, and where the good and perfect gifts of the Father of lights have been richly enjoyed, the creature denies his Creator, perverts the use of talents given him for noble purposes, and bows down and pays divine homage to wood and stone. Facts shall speak for themselves; and the reader must form his own opinion on a case, the final decision of which rests not with man. Our judgment and that of the idolater is with the Almighty: soon these earthly scenes will be past away, and the great and small stand together; then gold and diadems will be worthless; then all human distinctions will vanish; and then religion—that religion which is pure and undefiled before God,—will alone be valuable.

We will notice the temples or religious houses of Canton in order, (as we find them in a native manuscript,) and narrate only such facts, as are necessary to illustrate their real character and condition.

1. *Kwang-heaou sze*, that is 'the temple of glory and filial duty.' The Chinese are remarkably fond of splendid names, and this peculiarity is strikingly illustrated in the rich and flowery language which the Budhists have employed in naming their temples. *Sze* is one of the most common terms used to designate the temples of Budha, and the other *two* characters, *Kwang-heaou*, form the proper name *of the temple*. It is unnecessary, and often difficult,

to translate the names of these temples; we shall, therefore, usually write them just as they are found in native books.

The Kwang-heaou temple is one of the largest and richest in Canton; it stands within the walls near the northwest corner of the old city. There are thirty-five hundred acres of land belonging to it; which are rented for the support of its inmates,—about two hundred in number. This temple was first built in the time of the San-kwŏ, A. D. 250; it has often been repaired, and supplied with new *recruits* of idols, which are numerous in all its principal halls. In the records of its early history there are frequent allusions to Se-chuh and Se-yih. *Se-chuh*, also called Teën-chuh, is India; but the use of *Se-yih* seems not to be well settled.—Professor Neumann, in his notes on the Catechism of the Shamans, says; "the meaning of these words [Se yih] is very extensive, and changes from one century to another. All the countries within and without the northwest frontiers of China, and the northern parts of Hindostan, are now comprehended under this denomination."—It denotes 'the West,' much in the same manner in which we speak of 'the East.'

2. *Tsing-hwuy sze:*—this stands near the Kwang-heaou temple, and though inferior to it in extent, is quite like it in almost all other respects. There is indeed, a very great similarity in these establishments, not only here but throughout the empire; we need not therefore repeat what is common to them all. The Tsing-hwuy temple was first built in the time of the Leäng dynasty, and is remarkable chiefly for a lofty pagoda that rises within its enclosures.

3. *Hwae-shing:*—this temple was built during the reign of the *Tang* dynasty, by *fan-jin*, 'foreigners;' it has a lofty dome and spire, rising one hundred and sixty feet in height; which the Chinese call *kwang-tă*, 'the unadorned pagoda.' In the time of Chinghwa of the Ming dynasty, A. D. 1468, it was rebuilt; and *Ah-too-luh*, (Abdulla,) a civil officer, and seventeen

familes, resided in or near the temple. These were all, probably, Mohammedans: they now amount to about 3,000 individuals, and are distinguished from the other inhabitants, as 'persons who have no idols, and who will not eat swine's flesh.'

4—9. Hae-choo-tsze-too; Paou-to; Keae-yuen; Se-chen-kwei-fung; Se-hwa; and Tae-tung-koo.—We fear our readers will frown at these hard, and, to all but natives—very uncomely names; but they are, in fact, infinitely less unseemly than the establishments which they designate. No habitations on earth are more to be abhorred; they are full of idols and all manner of abominations. Their outer courts are common retreats for crowds of vagabonds and gamesters; while their inner apartments are usually inhabited by those miserable beings, who, having abandoned society, and their better reason too, drag out an ignorant, idle, and misanthropic life.

10. *Chang-show gan:—gan* is often applied to nunneries, of which there are several in Canton. But there are no nuns in this temple. The number of priests is about one hundred, who are maintained at an annual expense of more than 7000 taels. This money is obtained by the lease of lands, which have been given to the establishment. The temple, with its various buildings and gardens, occupies three or four acres of land. Some of the halls are spacious; and one of them, which has been recently built by a member of Howqua's family, is neat and kept in good condition. In one of the largest halls there is a fine image of Budha, in an attitude—that of a half-naked, gross, well-fed lounger,—which does honor to the deified mortal, whom it represents! Directly above him, in another apartment, stands 'the Goddess of Mercy,'—a well favored image, but undistinguished by any superhuman characteristics, except in the dimensions of her person, being twelve or fifteen feet in height.—This temple stands without the walls of the city, about three quarters of *a mile directly north* from the foreign factories. It

is frequently visited by Europeans; and from the upper story of one of its buildings they may enjoy a fine view of the western suburbs.

11—13. Cheyuen; Chung-fuh; and *Hwa-lin sze.* This last,—"the flowery forest" temple, stands about a hundred rods northwest from the foreign factories. It was founded, A. D. 503, by *Ta-mo*, a teacher of the contemplative school, who came from India: "he sailed over a wide expanse, and was full three winters in completing the voyage hither." In the 11th year of Shunche, A. D. 1755, the temple was rebuilt, and its gardens were adorned with forest-trees. It has now about two hundred inmates.

14—26. Se-chuh sin-gan (the new Indian temple); Ta-fuh; Wan-shen; Fuh-hwuy; Ching-tsew; Poo-keën; Pih-yun; Tung-shan; Hoo-kwo; Hae-kwang; Leën-tseuen; Yue-ke; and Haechwang sze; this last is the far famed "*Honam jos-house*,"—or the

Temple of Honan.—It was orignally a private garden; but afterwards, and several hundred years ago, a priest, named Cheyue, built up an establishment, which he called "the temple of ten thousand autumns," and dedicated it to Budha. It remained an obscure place, however, until about A. D. 1600, when a priest of eminent devotion, with his pupil *Ah-tsze*, together with a concurrence of extraordinary circumstances, raised it to its present magnificence. In the reign of Kanghe, and as late as A. D. 1700, the province of Canton was not fully subjugated; and a son-in-law of the emperor, was sent hither to bring the whole country under his father's sway. This he accomplished; received the title of *Ping-nan wang*, "king of the subjugated-south," and took up his head-quarters in the temple of Honan. There were then thirteen villages on the island, which he had orders to exterminate for their opposition to the imperial forces. "Just before carrying into effect this order, the king, Ping-nan, a blood-thirsty man, cast his eyes on Ah-tsze, a fat happy priest, and remarked, that if he lived on vegetable diet, he could not be so

fat—he must be a hypocrite, and should be punished with death. He drew his sword to execute with his own hand, the sentence; but his arm suddenly stiffened, and he was stopped from his purpose. That night a divine person appeared to him in a dream, and assured him, that Ah-tsze was a holy man, adding "you must not unjustly kill him." Next morning the king presented himself before Ah-tsze, confessed his crime, and his arm was immediately restored. He then did obeisance to the priest, and took him for his tutor and guide; and morning and evening the king waited on the priest as his servant.

"The inhabitants of the thirteen villages now heard of this miracle and solicited the priest to intercede in their behalf, that they might be rescued from the sentence of extermination. The priest interceded, and the king listened, answering thus:—'I have received an imperial order to exterminate these rebels; but since you, my master, say they now submit, be it so; I must, however, send the troops round to the several villages, before I can report to the emperor; I will do this, and then beg that they may be spared.'—The king fulfilled his promise, and the villages were saved. Their gratitude to the priest was unbounded: and estates, and incense, and money, were poured in upon him. The king also, persuaded his officers to make donations to the temple, and it became affluent from that day.

"The temple had then no hall of celestial kings; and at the outer gate there was a pool belonging to a rich man who refused to sell it, although Ah-tsze offered him a large compensation. The king conversing with the priest one day, said 'this temple is deficient, for it has no hall for the celestial kings;' the priest replied, "a terrestrial king, please your highness, is the proper person to rear a pavilion to the celestial kings., The king took the hint, and seized on the pool of the rich man, who was now very glad to present it without any compensation; and he *gave command*, moreover, that a pavilion should be

completed in fifteen days; but at the priest's intercession, the workmen were allowed one month to finish it; and by laboring diligently night and day, they accomplished it in that time."

Such is the history of the temple of Honan, the largest and best endowed religious establishment in Canton.—*Honan* is an island, and is situated, as its name denotes, (literally translated,) "*south of the river*," but the village, which for a considerable distance lines the bank of the *Choo keäng* directly opposite to the city, may be considered as forming a part of its southern suburbs.—As the family residences of several principal Chinese merchants, and the open fields lying beyond the village, together with the attractions of the "jos-house," make Honan a place of frequent resort for stranges who visit Canton, some further particulars concerning the present extent and condition of the temple, may be acceptable.

Its buildings, which are chiefly of brick, are numerous, and occupy, with the gardens belonging to the temple, six or eight English acres. These grounds are surrounded by a high wall.—Crossing the river a few rods east of the foreign factories, directly after landing you enter the outer gate, pass through a long court-yard to a second, called 'the hill gate,' over which *Hae-chwang*, the name of the temple, is written in large capitals. Here, as you stand in the gateway, you see two colossal figures—images of deified warriors, stationed one on your right, the other on your left, to guard, day and night the entrance to the inner courts. Passing further on, through another court you enter "the palace of the four great celestial kings"—images of ancient heroes, Still advancing, a broad pathway conducts you up to the great, powerful, palace. *Procul, O procul este profani.* You are now in the presence of "the three precious Budhas," three stately images, representing the past, the present, and the future Budha. The hall, in which these images are placed, is about one hundred feet square, and contains numerous altars,

statues, &c., it is occupied by the priests while celebrating their daily vespers, usually at about 5 o'clock P. M. Further onward, there are other halls, filled with other images, among which that of "the Goddess of Mercy" is the most worthy of notice.

On the right side, after you have entered the temple, there is a long line of apartments; one of which is used for a printing office; and others are formed into narrow cells for the priests; or into stalls and pens for pigs, fowls, &c. These animals are brought to the temple by devout devotees, when they come to make or pay vows to the beings who inhabit the temple. On the left side, there is another set of apartments—a pavilion for Kwan-foo tsze, a military demigod; a hall for the reception of visitors; a treasury; a retreat for *Te-tseäng wang*, the king of hades; the chief priest's room; a dining hall; and a kitchen. Beyond these, there is a spacious garden, at the extremity of which there is a mausoleum, wherein the ashes of the burnt priests are, once a year, deposited; also a furnace for burning their dead bodies, and a little cell in which the jars containing their ashes are kept, till the annual season of opening the mausoleum returns. There are likewise tombs for the bodies of those who leave money for their burial. —There are about 175 priests now in the temple. They are supported in part by property belonging to the establishment, and partly by their own private resources. Only a few, and a *very* few, of them well educated.

27—75. These forty-nine temples we must pass over without mentioning even their names; several of them are large, and it would require many volumes to contain all that the Chinese have written concerning them.

76—78. Yuen-meaou kwan; Woo-seën kwan; and Peih-keu kwan.—These three temples belong to priests of the *Taou* sect; and their history is filled with those wild and extravagant vagaries, which are *so characteristic* of that order. The first of the three

was rebuilt in the fifth year of Kanghe, A. D. 1667, and very richly endowed by officers of the provincial government. The *Woo-seën kwan*, or "temple of the Five Genii," derived its name from the "five immortals," who, at a very early period (as already noticed,) came hither, riding upon five rams, as a token of prosperity to the inhabitants of the country. The temple is spacious, has many images, and a great number of pavilions for "the immortals."

79—86. Fow-yew; San-yuen; Fung-chin; Nan-hae-shin; Lung-wand; Kwan-te; Fung-shin; Teën-how kung.—These are all temples of considerable note, to which great numbers of the people resort. The *Teën-how kung* or "temple of the Queen of Heaven," is much frequented by seafaring people, of whom her ladyship is "defender and protector."

87. *Ching-hwang-meaou.*—The superintendent of this temple pays $4,000 for his situation; which sum, with a large profit, is obtained again in the space of three or four years, by the sale of candles, incense, &c., to be used by worshipers.

88—124. Most of these are "temples of ancestors," and they complete the listbefore us; which, large as it is, does not, we believe, include the whole number of temples in Canton.

There are, moreover, a great number of public altars, which are dedicated to the gods of the land and of grain, of the wind and clouds, of thunder and rain, and of hills and rivers, &c. At these, as also in all the temples, sacrifices and offerings, consisting of various animals, fish, fowls, fruits, sweetmeats, cakes, and wines are frequently presented, both by officers of government and private citizens. There are also in these temples, and at these altars, numerous attendants whose whole lives are devoted to the service of the idols. On the birthday of the gods, and at other times, processions are fitted out at the different temples; and the images are borne in state, through all the principal streets of the city, attended by bands of musicians; by priests; lads on

horseback; lasses riding in open sedans; old men and boys bearing lanterns, incense-pots, flags, and other insignia; and by lictors with rattans, and soldiers with wooden swords. In addition to all these, the different streets and trades, have their religious festivals, which they celebrate with illumination, bonfires, songs, and theatrical exhibitions. A great deal of extravagance is displayed on these occasions—each street and company striving to excel all their neighbors. The private and domestic altars, shrines crowded with household gods, and daily offerings of gilt paper, candles, incense, &c., together with numberless ceremonies occasioned by nuptials or the burial of the dead, complete the long catalogue of religious rites and institutions which are supported by the people of Canton.

And why, all this array of men and means? To what useful end is it devoted? Does it adorn the city? Does it enrich its inhabitants? Clothe the naked? Feed the hungry? Instruct the ignorant? Reclaim the vicious? Heal the sick? Does it, in short bring any consolation, or any real support to the poor and the afflicted? The whole number of priests and nuns, (there is said to be a thousand of the latter,) is probably not less than 3000; and the annual expense of the 124 temples, can be put down, on a moderate estimate, at $250,000. An equal sum is required to support the annual, monthly, and semi-monthly festivals, and daily rites, which are observed by the people in honor of their gods. But it is not the mere outlay, nor even the sinking of half a million annually, that makes the full amount of the evil; it is incalculable; like consumption in the human frame, it preys on the vitals, and destroys with a slow but steady step the whole system. Budhism and Taouism, with the religious doctrines of the Sage, acting conjointly for a period of more than 1700 years, have had full opportunity to exhibit their *legitimate results*; this they have done; and those

results are too numerous and too palpable to be misunderstood. We know, and blessed be God for the assurance, that "in every nation he that feareth *Him* and worketh *righteousness*, is accepted with him;" but we challenge the abettors of idolatry to point out to us even so much as one solitary instance, where the direct results of these three religious creeds have been in the least degree salutary.

We have already alluded to the only *two pagodas* in this city, *viz.* the *Hwa tă* or 'Adorned pagoda,' so called in contradistinction form the *Kwang tă*, or '*Unadorned pagoda*.' They both stand near the west gate of the old city; and when approaching Canton from the east, they are the first objects that arrest the attention of the traveler. The geomancers say, the whole city is like a great junk; the two pagodas are her masts, the five story house (which rises on the hill close by the northern wall,) her stern-sheets! The *Hwa tă* was built more than thirteen hundred years ago; it has nine stories, is octagonal, and 170 feet in height. The *Kwang tă* was built in the time of the Tang dynasty, which closed A. D. 906. It is broad at the base, and slender towards the top. Its height is 160 feet. Anciently it was surmounted by "a golden cock, which turned every way, with the wind;" but that was broken down and carried off to the Capital, and its place afterwards supplied by a wooden one, which long since disappeared.

The account of the *charitable institutions* of Canton is brief. They are few in number, small in extent, and of recent origin.

1. *Yuh-ying-tang*,—or "the Foundling hospital." This institution was founded in 1698, and it was rebuilt and considerably enlarged in 1732. It stands without the walls of the city, on the east; it has accommodations for two or three hundred children. and is maintained at an annual expense of two thousand five hundred and twenty-two taels.

2. *Yang-tse-yuen*;—this is a retreat for poor, aged and infirm, or blind people, who have no friends to support them. It stands near the Foundling hospital, and like it enjoys imperial patronage—receiving annually 5100 taels. Both this sum, and that for the Yuh-ying tang, are received, in part, or wholly, from duties paid by those foreign ships which bring rice to Canton. Every such ship must pay the sum of 620 taels, which, by imperial order, is appropriated to these two hospitals. The number of "rice ships" last year was 28, yielding the sum of 17,360 taels. What became of the surplus, 9738 taels, does not appear from any statements, which we have obtained.

3. *Ma-fung-yuen*, or 'the hospital for lepers.' This is also on the east of the city; the number of patients in it is 341, who are supported at an expense of 300 taels per annum!

Some centuries ago a public dispensary was set up, in order to furnish the indigent sick with medicines; but for a long time the establishment has been closed.—Small plots of ground, situated on the east and north of the city, have been appropriated as burying places for those who die friendless and moneyless. There are, we believe, no tombs or places of interment within the walls of Canton. But the hills beyond, and in every direction round the city, are covered with monuments and hillocks which mark the places of the sleeping dead; thither the lifeless bodies of the poor are carried out and buried, usually, we believe, at the public charge.—All the above named appropriations are under the care of government, and are meted out with a sparing hand. The condition of the three hospitals, if such they may be called, is wretched in the extreme. The foundlings, are often those infants which have been exposed; and who when grown up are often sold, and not unfrequently for the worst of purposes. Such is a specimen of the benevolent institutions of the celestial empire.

To be continued.

MISCELLANIES.

THE SYSTEMS *of Budha and Confucius compared*.—The following curious paper, which we extract from the Indo-Chinese Gleaner, was composed by a minister of state and addressed to the emperor *Ching-tih*, whose reign closed in 1520. This monarch was much attached to the religion of Budha, and contemplated sending an embassador, with expensive presents, to some of the nations of India, in order to bring a few of the most learned Budhists into China, that they might explain to him more fully the tenets of that sect. The object of this paper was to dissuade the monarch from his purpose, and to induce him to follow the doctrines of Confucius. But the paper was never presented to his majesty.—It exhibits a tolerably fair specimen of Chinese logic, and also of that apathy, in regard to the destinies of the immortal spirit, which is so common among the learned disciples of Confucius.—The minister Wang Yangming, addressing his sovereign, says;—

I HAVE heard it everywhere reported, that your imperial Majesty intends to dispatch an embassador to a foreign nation, for the purpose of bringing from thence more teachers of the sect of Budha; and that the counsels of your ministers which have been abundantly poured in, begging your majesty to lay aside this scheme, have been all rejected. When I first heard the report, I gave no credit to it, but after ascertaining that matters were really so, I felt highly gratified, as I perceived therein, the clear opening of your majesty's immaculate wisdom, and the rising bud of virtue and goodness. The counsels of your ministers, without doubt, arose from their great fidelity, and extreme affection to your imperial person; yet they were not able to perceive, that your majesty's views were founded in a wish to do good, and to practice immaculate virtue, a wish which they ought most certainly to have gratified, and by the streams have gone up to the source. But, as they merely stickled for the modes of expression common among the learned of the day, their eager strife to hinder your purpose was fruitless; and it was proper for your majesty to reject their counsels, and throw them aside unexamined. My sentiments on the subject are different from theirs; still, however, I fear that your majesty's attachment to Budha may, perhaps, not yet have gone to its highest pitch. If your imperial affection to Budha does indeed go as far as it ought, then you will not merely love the name, but also the reality—not only love the end, but also attentively seek the beginning; thus you may attain the immaculate excellence even of *Yaou* and *Shun*. The abundance of the three ages [the celebrated dynasties of Heä, Shang, and Chow,] will return. How fortunate for the Empire! How felicitous to your imperial ancestors!

I beg your imperial permission to explain to your majesty, the nature of a genuine attachment to Budha. Your bright genius and sacred wisdom, even during the time of your majesty's minority, extensively sowed the seeds of virtue through all the space within the four seas. But, since your accession to the throne, having had many unfortunate occurrences to regulate, there has been no leisure for your majesty to investigate the doctrines of the five emperors, (Fuh-he, Shinnung, Hwang-te, Yaou, and Shun,) and the three kings (the first sovereigns of the three dynasties, Heä, Shang, and Chow,) those divine and spotless sages. Although at stated national feasts your learned ministers have presented addresses, they were mere declamations on the transactions of former times, explaining things according to the letter only. How could these addresses, produced by the spur of the occasion, give an adequate view of the matter. On hearing them, your majesty may have thought,—"if the doctrines of the sages be only such as these, what marvelous pleasure can be found therein?" Hence your majesty's abilities, being diverted and turned to horsemanship and archery; the eye and mind being suffered to rove in pursuit of pleasure; and not finding elsewhere fit scope for the exercise of clear intelligence and powerful talents, your attention at length fixed on these. But how can it be for a moment supposed, that your majesty's clear intellect did not perceive that to rest in these, was both unprofitable and injurious! Wearied by such toilsome pursuits, clear and collected thoughts as the rise of the morning, assuredly have produced a growing distaste for them, and daily regret for having wasted so much time therein. But, having none before or behind, on the right or left, capable of setting forth in a clear light to your majesty, the doctrines of the divine and immaculate ones; hence your thoughts settled on the religion of Budha—that sect which rose up in the distant countries of the west; supposing that its doctrines were capable of inducing men to cleanse the heart, to exterminate the passions, and to seek to preserve themselves from alternate and never ending lives and deaths; so that they can produce in them, feelings of compassion, and general benevolence, which would lead them to seek to renovate the whole flock of living mortals, to help them out of their multifarious troubles; and thus lift them up on high to the land of pleasures. Your majesty reflecting, that the present calamity of the empire every day increases; that thieves and banditti are grown furious, like the devouring flame; that the riches and strength of the country are exhausted; that the misery of the people is already extreme, —thought,—"if I can, by devoting myself to the study of the doctrines of Budha, save them out of these calamities, I shall not only nourish the animal spirits and preserve life; not only obtain happiness for myself as an individual; but also shall be able by these, to render the myriads of wretched people in the empire, prosperous and happy. Hence, your majesty has sent down *an order, to issue out* presents, and to send forth an embassador

to a distant nation in the west, with the view of obtaining a fresh accession of well-instructed priests of Budha, not fearing the distance of many thousand miles, not regarding the expense of many thousand pieces of gold, not sparing to risk the lives of several thousand people, and not deterred by the lapse of several years,—provided, that so benevolent an object could finally be accomplished. For your majesty's wish was, to cleanse away, at once, all errors of ancient customs, and bring back the nation to clear and exalted virtue.

I beg your majesty to try my words, comparing them with your own thoughts. Were not your majesty's thoughts, as I have represented them? Assuredly then, the expressions—"the clear opening of immaculate wisdom, and the rising bud of virtue," which I have above used, are not mere unmeaning epithets, employed for the purpose of adulation.

If your majesty be really attached to Budha, permit me to beg, that you will not love the name merely, but also attend to the reality; not fix on the end merely, but also search out the beginning. If your majesty truly desire to obtain the reality, and to search for the beginning, then I beseech you, seek them not from Budha, but from the holy sages; not among strangers, but in our own country. These are not mere words of course, employed to deceive your imperial majesty; in proof that they are not, I beg leave to give your majesty a view of both sides of the subject.

Now Budha is the sacred sage of foreigners. Our sacred sages are the Budha of China. Among foreigners, it is highly proper to use the religion of Budha, in order to renovate and lead on the ignorant and obstinate. But in our Middle Nation, the doctrines of the sacred sages ought most undoubtedly to be embraced, in order that we may unite with *heaven* and *earth*, in the work of producing and nourishing all things; even as those who travel by land, use carriages and horses; and those who travel by sea, ships and boats. Now for us who live in China, to honor Budha as our teacher, is just like a man employing a carriage and horses to cross the sea. Had he even Tsaou-foo for his coachman, and Wang-leäng to support him on the right hand, the chances are, that he would not only not make a speedy passage, but also have the misfortune to be drowned! Still, horses and carriages are vehicles excellently adapted for conveying men to a distance, but here, being used out of their proper place, there would not be a fair opportunity for displaying their qualities and uses to advantage.

Should your majesty say, that though the doctrines of Budha are incapable of directing the government of the empire, yet perhaps they may assist men in escaping the metempsychosis; that though they cannot be used to co-operate with the powers above, in the production and nourishment of all things; yet, they may at times, be useful in leading on the flock of ignorant and stupid plebeians;—well, even admitting these two things

in favor of Budha, still when one has obtained them, he has only got a few of the surplus threads of the doctrines of our sacred sages! If your majesty do not believe this, I beg leave to compare them together. I have already, in some small measure, practiced the forms of the religion of Budha; I highly honored and sincerely believed it, and said to myself; "I have penetrated wonderful mysteries." Afterwards, however, when I beheld the majesty of the immaculate doctrine, I instantly began to reject the assertions of Budha.

I solicit permission to represent to your majesty, not the defects and errors of this sect, but its best things. The western nations who accord with Budha, consider *Shih-keä*, (one of the precious Budhas,) as the most honorable of all. We, in China, who follow the sacred sages, look upon Yaou and Shun as the most honorable of all. Let us then compare them: That for which the people of the age most honor and love Shih-keä is that he enables them to escape the transmigration, to rise above the vulgar, and to continue still to live in the world. But in the books of Budha, from beginning to end, all that is said in regard to the life of Shih-keä himself, amounts to this, that he continued to teach his doctrines during the space of forty years, and that he died aged eighty-two. This was indeed a great age; but the years of Shun, were a hundred and ten; and those of Yaou, a hundred and twenty: thus in regard to age, they were superior to Shih-keä. Budha manifested commiseration, liberally gave to others, spared neither his head, brains, nor eyes, in order that he might deliver men from their miseries; his benevolence to the creatures was indeed great; but it was necessary for him first to cultivate austere virtue on the top of the snowy mountains, and wander about from place to place, before he could arrive at this pitch of beneficence. But Yaou and Shun, sitting in dignified ease, and without effort, caused everything in the empire to find its proper place. They luminously explained exalted virtue, in order to promote affection among the nine degrees of kindred. The nine degrees of kindred being thus harmonized, they next soothed and ruled their people. Their own people thus illuminated, they then attracted ten thousand countries towards them: the people gloried in the change. The influence of their virtue extended to the highest point above, and to the deepest below, even to the grass and trees, birds and beasts! There were none who did no tparticipate thereof! Thus in regard to *benevolence* to the creatures, they were superior to Shih-keä. Budha delivered laws, opened the understanding of the blinded multitude, warned men against the use of wine, forbade murder, taught men to put away covetousness, and to exterminate angry passions; these god-like efforts, how noble their use!—Great indeed! Yet it was requisite for him to [illegible] to their ear, and teach them face to face, before he could [illegible] these. But the light of Yaou and Shun was diffused, *morning rays*, to all the four quarters of the earth.

By their sterling virtue, spontaneously and without speaking, they were believed; without moving, a renovation was effected; without acting, the age was perfected. Their virtue equaled that of the gods; their comprehensive knowledge vied with the brightness of the sun and moon; the regularity of their proceedings was like the successive and unerring return of the four seasons; their manner of dispensing good or evil to men, was just and equitable, like that of the Æons. Thus their god-like deeds are without comparison. How far are they above the ordinary methods of human acting! In this also, our sacred sages were vastly superior to Shih-keä.

As to the transformations, said to be effected by incantations, the legendary miracles, and the fabrication of monsters, all which are employed to delude the stupid, benighted, plebeian herd,—these indeed are what the enlightened of the sect of Budha really abhor and wish to exterminate; calling them, "devilish productions of alien religions, which are quite the reverse of the true principles of the sect." Now if a man ought not to accord even with that of which the sect approves, how much less with that which it abhors, and wishes to exterminate!

If your majesty reasons that because Yaou and Shun are long since dead, therefore it is proper to go in search of the true way from the other party, then I beg leave to remind your majesty, that Shih-keä is long since dead. If your majesty says, "In the other party, there are of the disciples of Budha, those who are capable of explaining his doctrines;" then I beg to ask; are there none in all our nation—a nation situated in the middle of the earth, able to explain the doctrines of our divine sages? But your majesty has not yet sought for such men. Let your majesty but inquire, whether there be not some amongst your noble statesmen and ministers, possessed of talents which render them adequate to explain the doctrines of Yaou and Shun; and, on finding them out, daily inquire of, and discourse with, them: doubtless they will set forth the doctrines of the divine and spotless ones, in so luminous and convincing a manner, as that your imperial majesty will speedily and without fail arrive at the pure excellence of Yaou and Shun. Therefore, supposing that your majesty's extreme affection to the sect of Budha, springs from a genuine wish to discover the good way, I have ventured to intreat your majesty, not to love the name merely; but also, to seek diligently the reality; not to regard the end only, but assiduously to search for the beginning, also; and that if your majesty truly desire to seek the reality and beginning, not to seek them from Budha, but from the spotless sages; not from foreigners, but in our country. These I beg to assure your majesty, are not unmeaning words of vain adulation, employed to deceive your majesty.

Could your majesty be persuaded to love our sacred sages, with the same ardor with which you love Budha,—to seek the doctrines of Yaou and Shun, with the same earnestness with which

you seek these of Shih-keä; then there will be no necessity to send over many thousand miles of sea, to the happy land of the West; you will find it, (the object of your research,) near even before the eye! There will be no need to spend many thousand pieces of money, to risk the lives of many thousand persons, and to wait for several years, before the object be gained:—no, without even so much as moving a single particle of dust, and with instantaneous ease, like a snap of the fingers, you will reach the sacred spot; marvelous and god-like power, will in a moment effect whatsoever your imperial wishes require.

These are not high swelling assertions, made for the purpose of imposing on your majesty. Should your majesty inquire into the foundation of my assertions, they will all be found capable of proof. I adduce the testimony of Kung-tsze, (Confucius,) who says; "The very moment that I desire to be virtuous, the attainment is made;" and,—"but for one day resist corrupt propensities, and revert to the proper use of reason, and the whole empire will return to virtue;" also the testimony of Măng-ko (Mencius,) who says;—"All men may attain a degree of virtue equal to that of Yaou and Shun." Can it then be supposed, that these sacred ones wished to deceive us? I beg your majesty to reflect again and again on this matter. Try, by asking your noble ministers; and if, on examination, it be found that I have spoken falsely, I desire to suffer the death appointed by law for those who commit this crime.

I am ignorant, and fear I cannot escape your majesty's displeasure. Humbly receiving in your majesty's mind, the bud of imperial virtue, I instantly leaped for joy, and hastened to prepare and present this address, the intention of which is to follow out and strengthen your majesty's purpose; hoping your majesty will condescendingly examine and adopt its suggestions. Then how happy for your imperial ancestors, and the district gods! How happy for the empire! how happy for myriads of succeeding ages!

OPHTHALMIC HOSPITAL AT MACAO.

Several months ago, (vol. I., p. 334,) we alluded to the existence of this institution, and expressed a hope that we might erelong lay before our readers some account of its operations; but at that time we were not aware of its extensive usefulness, nor of the confidence in the skill of its founder, which its success has secured among the native inhabitants. The Chinese need *ocular* demonstration of the intelligence, practical skill, and kind feelings of those who come to their shores from far. They have had proof enough of their enterprise and bold daring; and not a little too of their

shrewdness and foresight; but very rarely have they had opportunity to witness deeds of charity and acts of benevolence. Were the records that are on high, let down before our eyes, what dark scenes would they disclose! Many of the adventurers, who first penetrated to this farther East, two centuries ago, were as reckless and cruel as they were bold and intrepid. An honorable commerce, and the exercise of Christian charity, would never, we apprehend, have closed against foreigners the northern ports of China, or those of Japan. We allude to these things as the scenes of other times, and with the most confident expectation that they are not to be reäcted. In this opinion we are confirmed by facts, some of which are already on record, and by the existence of such institutions as that which we now have the pleasure of noticing.

We would remark here, that it was in answer to our own earnest solicitation that the following documents were put into our hands. We made the request for them in the full belief that the publication of such facts will do good, by inciting others to go and "do likewise." We query whether the modern teachers of Christianity, who have gone forth to the desolate places of the earth, have not overlooked too much the bodily infirmities of those whom they would benefit. The conduct, as well as the precept of our divine Lord is very full on this point; he not only *taught* from place to place, but "he went ubout *doing* good;" he not only healed the sick and cured the lame, but "*unto many that were blind he gave sight;*"—numerous instances are specified in the brief memoirs which we have of his public ministry. There is a luxury in doing good; there is an unspeakable pleasure in relieving our fellow-men who are in poverty and distress.—The founder of the *Ophthalmic Hospital* has commenced a noble work; and while we thank him for kindly furnishing us with the papers which we subjoin, we congratulate him on account of the success which has crowned his benevolent efforts.—The paper which we here introduce will explain the origin and object of the Hospital. It was written about a year ago, and in consequence of a benefaction, which was at once most commendable on the part of the donors, and compatible with the design of the institution in behalf of which it was granted. The paper is as follows:—

"HAVING, during the last three years, received from Mr. Vachell, chaplain to the British Factory in China, the amount of offerings at the communion table, it seems somewhat incumbent on me to state the origin and nature of the Institution to which this money has been applied; and the claim it has on the goodwill and assistance of all persons anxious to alleviate the pressure of bodily infirmity, to which we are liable, more especially in a country possessing few, if any, of those Charitable Institutions which grace so much our own more civilized and Christian land.

"In the year 1827, on joining the E. I. Company's establishment, I determined to devote a large portion of my time, and such

medical skill as education and much attention to the duties of my profession had made my own, to the cure of so many poor Chinese sufferers of Macao and its vicinity as came in my way. My intention was to receive patients laboring under every species of sickness, but principally those afflicted with "diseases of the eyes," diseases most distressing to the laboring classes, amongst whom they are very prevalent; and from which the utter incapacity of native practitioners denies to them all other hope of relief.

"During that year my own funds supplied the necessary outlay. Throughout I have received little or no professional assistance. In 1828, many friends who had witnessed the success of my exertions in the preceding year, and had become aware of the expenses I had incurred, came forward to aid in the support of a more regular infirmary, which I proposed to establish, and put me in possession of means to provide for the maintenance of such patients as I found it necessary to keep for some time under my care; but who, depending for their livelihood on daily labor, could not otherwise have reaped the benefits held out to them.

"Thus the hospital grew up upon my hands. Confidence was established amongst a people who had been accustomed to consider foreigners as barbarians, incapable of virtuous, almost of human feelings; and the number of my inmates was regulated only by the limits of my accommodations. Two small houses have been rented at Macao, capable of receiving about forty patients: there are many more of the nature of out-patients, such only being housed, as coming from a distance, have no friends with whom they can reside.

"The best proof which can be offered of the entire confidence of the people, and benefits which have been conferred on them, is that, since the commencement of this undertaking, on a small scale in 1827, to the present time, about 4000 indigent Chinese have been relieved from impending blindness, resumed their usual occupations; and have supported, in lieu of remaining a burthen on, their families.

"The more opulent and respectable classes of Chinese have in the last three years added their names to the list of subscribers; and have by giving the hospital the sanction of their support, much enlarged the circle of its usefulness. The E. I. Company has written of it in terms of approbation, and when applied to, liberally supplied it with medicines.

"Independently of the practical benefits conferred on suffering humanity, it is most desirable that the enlightened nation to which I belong should be known in this country, as possessing other characteristics than those attaching to us solely as merchants and adventurers. As charitably anxious to relieve the distresses of our fellow-creatures, we may be remembered when the record of our other connections with China has passed away.

"In the above statement nothing is farther from my wish than to bring forward, and dwell with complacency on my own exertions and success. No more, I trust, has been said than was necessary to exhibit the nature and origin of the Hospital which I have established, and its claim to the aid which I thankfully acknowledge. T. R. C."

Macao, China, Oct. 1832.

Most desirable it is, we would loudly reiterate, that enlightened Britain, and the no less aspiring nation, which glories in the relationship of having the same blood and the same speech with Britain, ***should be known in this country as possessing other characteristics than those attaching to us solely as merchants and adventurers.*** In commerce there may be rival interests; but not so in the works of that charity which seeketh not her own. Every one who has witnessed the success of the infirmary at Macao, will concur, we think, in the following testimony; will give the enterprise his approbation; and endeavor, so far as there may be opportunity, to enlarge and extend its operations.—We are allowed to quote the following letter with the signature.

"I have this day visited Mr. Colledge's Ophthalmic Infirmary, and having witnessed the origin of the undertaking, I am happy to bear testimony to the complete success which has attended the zealous exertions of this gentleman in behalf of the suffering poor in China.

"The number of native patients amounting to about four thousand, who during the last five years have sought aid from this institution, and among whom many have been restored to sight and others relieved from almost hopeless blindness, is an honorable proof of the professional skill of its founder, and of the confidence which he has inspired into all classes of the Chinese. To Mr. Colledge therefore belongs the merit of having established, by aid of voluntary donation, the first institution in this country for the relief of the indigent natives.

"I cannot close these observations without alluding to the honorable testimony that has been at various times recorded of Mr. Colledge's professional skill and abilities by the Select Committee, in their dispatches to the Honorable the Court of Directors of the East India Company—both at the period when he was first selected to fill the situation of surgeon to their establishment in China, and also subsequently, when the great benefit derived by the Chinese suffering poor from this gentleman's professional talent and benevolent disposition, has been officially brought to their notice. As an individual who has witnessed the beneficial effects of Mr. Colledge's medical ability, I feel the greatest gratification in thus bearing testimony to his merits, both as a surgeon and a philanthropist.

(Signed) W. H. C. PLOWDEN,"
Chief for all affairs of the British Nation in China.

Macao, 26th September, 1832.

With the preceding papers, we received several others, in Chinese, which were presented to Mr. Colledge by individuals who after being restored to sight, were about to leave the hospital. Of these we have selected two, which, while they serve as specimens of the whole, will show in a very clear light, the feelings with which natives regard the new institution.—We have found it necessary, in order to illustrate these papers, to add several notes. The writer of the first thus expresses his thanks:—

"Your disciple, *Tan Sheling* of the district of Haeping in Shaouking foo, deeply sensible of your favor and about to return home, bows and takes leave.

"It seems to me that of all men in the world, they are the most happy who have all their senses (*a*) perfect, and they the most unfortunate who have both eyes blind. What infelicitous fate it was that caused such a calamity to befall me, alas, I know not. But fortunately, Sir, I heard that you, a most excellent physician, having arrived in the province of Canton and taken up your residence in Macao, compassionated those who have diseased eyes, gave them medicines, and expended your property for their support; and that by the exertion of your great abilities, with a hand skillful as that of *Sun* or *Hwa*, (*b*) you drew together hundreds of those who were dim-sighted, furnished them with houses, took care of them, and supplied them with daily provisions. While thus extending wide your benevolence, your fame spread over the four seas. I heard thereof and came, and was happily taken under your care; and not many months passed, ere my eyes became bright as the moon and stars when the clouds are rolled away. All this because your great nation, cultivating virtue and practicing benevolence, extends its favors to the children of neighboring countries.

"Now completely cured and about to return home, I know not when I shall be able to requite your favors and kindness. But, Sir, it is the desire of my heart, that you may enjoy nobility and emoluments of office, with honors and glory; happiness and felicity that shall daily increase; riches that shall multiply and flourish like the shoots of the bamboo (*c*) in spring time; and like that shall be prolonged to ten thousand years. Deeply sensible of your acts of kindness, I have written a few rustic lines, which I present to you with profound respect.

"England's kind-hearted prince and minister (*d*)
Have shed their favors on the sons of Han:—
Like one divine, disordered eyes you heal,
Kindness so great, I never can forget.

"Heaven caused me to find the good physician,
Who, with unearthly skill, to cure my eyes,
Cut off the film, and the *green* lymph removed:—
Such, Sir, were rarely found in ancient times.

"Honorable Sir, thou great arm of the nation, (*e*) condescend to look upon your disciple,

TAN SHELING,

Who bows his head a hundred times, and pays you his respects."

The writer of the second paper is much more brief than the first, and also more sententious. He says:—

"This I address to the English physician: condescend, Sir, to look upon it.

"Diseased in my eyes, I had almost lost my sight, when happily, Sir, I met with you;—you gave me medicine; you applied the knife; and, as when the clouds are swept away, now again I behold the azure heavens. My joy knows no bounds. As a faint token of my feelings, I have composed a stanza in pentameter, which, with a few trifling presents, I beg you will be pleased to accept. Then happy, happy shall I be!

Tse jin peën puh—gae kin yin,
Ho hwan leäng e—ke tsze Tsin;
Ling yŏ tun lue—pin chun hang;
Shin chin tsze keu—e hwuy chun.
Jŏ fei Tung-tsze—sàng tsze she.
Sing she Soo-keun—heën tsze shin.
Fung she yang fan—kwei kwŏ how,
Kow pei chang lih—shwuy che pin.

He lavishes his blessings,—but he seeks for no return;
Such medicine, such physician,—since Tsin were never known:
The medicine—how many kinds most excellent has he;
The surgeon's knife—it pierced the eye, and spring once more I see.
If *Tung* has not been born again, to bless the present age,
Then sure, 'tis *Soo* (*f*) reanimate, again upon the stage:
Whenever called away from far, to see your native land,
A living monument I'll wait, upon the ocean's strand."

(*a*) The body, say the Chinese physiognomists, has five senses; among which the *eyebrows* hold the first rank, and are considered as 'directors,' which secure longevity; the *eyes* have the second rank, and are called the 'examining officers;' the *ears* hold the third, and are called 'distinguishers of sounds;' the *nose* is the fourth in order, and holds the office of 'judge and discriminator' of things; and the *mouth* is the fifth, and is called the 'issuing and receiving officer.'—In the *San-tsae Too Huuy*, a kind of encyclopædia, there is a plate representing the five senses, *woo-kwan*; "the word *kwan* means, to rule, to control, to direct; or the ruler, the controller, the director; thus the eye directs the seeing; the ear directs the hearing; and so forth!

(*b*) *Sun* and *Hwa* were eminent physicians who lived in the third century; to the latter was attributed great skill in the use of the surgeon's knife. He is said to have laid bare and scraped the bone of the arm of *Kwan foo-tsze*, now a deified hero, and thus saved him from the effects of a poisoned arrow which had entered his arm. He likewise removed the eyeball of a king's child, cut away the diseased part, and replaced the eye-ball! *Hwa* now holds a place among the gods of his country.

(*c*) The Chinese are exceedingly fond of borrowing figures and illustrations from the *bamboo*. That species to which the allusion is here made, *syringa*...

up from the root of the old plant, and grows with amazing exuberance; to a native, the expression has force and beauty which are utterly lost in the translation.

(*b*) In a large medicel work, compiled by the imperial college of physicians at Peking, and published about ninety years ago, it is said that the sincere, diligent, and benevolent practitioner, who toils for the health of his neighbors and fellow-countrymen, holds a place equal in importance to that of the virtuous *ministers* of a powerful monarch, who is a blessing to the empire. "*Prince*" refers to the king, and "minister" to the person addressed, the two being thus associated in the mind of the writer.

(*c*) *Kwŏ-show*, "the nation's arm," is an appellation frequently given by the Chinese to their most eminent medical practitioners;—meaning that by their "benevolent art," as they call the healing art, they can rescue their fellow mortals from death.

(*f*) *Tung* and *Soo* were, like Sun and Hwa celebrated physicians of ancient times; and their names are introduced for rhetorical—we should say—*poetical* embellishment.

CANTON DISPENSARY.

Hitherto we have not spoken of this establishment, but should do wrong at this time to pass it by in silence. In 1828, the next year after the Ophthalmic Hospital was established, the medical gentlemen of Canton, following up the example set them at Macao, opened a Dispensary here, and made it accessible to poor natives of every description. From that to the present time, great numbers have repaired to it, and medical aid has been administered to them gratuitously. At an early hour in the morning, one may daily witness the sick, the blind, and the lame—of all ages and both sexes,—crowding around the doors of the Dispensary. We have seen helpless children brought there in the arms of their nurses,—or more commonly lashed, according to the custom of the country, upon the back of a young servant. We have seen old, blind, decrepit men, "with staff in hand," led thither by their little grand-children; while others, who were in better circumstances, were brought in their sedans.

No native patients, we believe, have ever been lodged in the rooms connected with the Dispensary. This has, doubtless, in some degree diminished their number, and prevented the advantage that might otherwise have been received;—but the evil, under existing circumstances, could not possibly be avoided. Nevertheless, the number of those who have come for aid has been very great, and the cures not a few. One instance we will here notice. It was the case of a middle-aged man from one of the northern provinces. He was afflicted with the rheumatism; which, increased by his intemperance, chiefly in drinking, had nearly deprived him of the use of his feet. The disease had finally settled in one of his knees, and threatened the destruction of the limb, if not of life. After applying to native physicians a long time in vain, he despaired of recovery, "when fortunately, being in Canton he heard of the skill of the barbarians." Readily he listened to their *advice, and followed their* prescriptions; but was reluctant to dis-

continue the use of strong drink. He had been several weeks under the physician's care when we saw him, and had then thrown aside his crutches and promised to abandon his cups. We have not seen him since, but understand that he kept his promise, and in a few weeks was completely restored.

Among the applicants for aid, there have been several with dislocated limbs; these, as well as those with diseased eyes, have usually found speedy relief;—which they never could have obtained from native practitioners. There have been cases still more difficult and dangerous; two of which we will notice. The first was a young man, a tailor by trade. He had fallen into bad company, and became enamored of a wretched being, whose charms his father most peremptorily and justly forbade him to enjoy. This was more than his passions could brook; and in a fit of vexation and rage, he swallowed a drachm's weight of the strongest opium which he could procure. As soon as this was discovered by his friends, aid was sought from the gentlemen at the Dispensary; and by the immediate application of the *stomach pump*, they succeeded in extracting the poison so completely, that in a few hours he enjoyed again his usual health.—The second case was a gambler. Having staked and lost all his property, he resolved to end his days; and in order to effect this purpose, swallowed a quantity of soft opium which had been prepared for smoking. Assistance was solicited and obtained—but too late; the poison had done its work, and the man died.

We might easily extend this notice; but we have said enough for our purpose—enough to show the beneficial results of the Dispensary, and to refute the opinion that natives dare not trust themselves in the hands of foreign practitioners, and the equally erroneous idea that, if the patient dies, the benefactor who was rendering him every aid in his power, shall be held responsible for his life. What we have now entered on record concerning the Ophthalmic Hospital at Macao, and the Dispensary in Canton, together with what we shall add on a subsequent page respecting the distribution of medicines among the inhabitants along the coast of China, will both warrant and encourage a continuation and extension of these benevolent exertions, and at the same time excite others to follow examples so worthy of imitation.

Disposition of the Chinese towards Foreigners.—While the journals of Mr. Gutzlaff, published in the pages of the Repository, have corroborated the accounts concerning the moral degradation of the Chinese, they have contradicted the very prevalent opinion, that the *people*, as well as the rulers of this nation, are generally hostile to foreigners. From private letters, we are allowed to make a few extracts which will give additional weight to the evidence already advanced on this point, and show still more clearly, that, where kindness and goodwill are exhibited towards the Chinese

like feelings may sometimes be shown in return. The gentleman, whose testimony we are about to cite, was on the coast of China during the last summer. In reference to what he there witnessed, repeatedly, when on shore, he remarks:—

"In our excursions we invariably found the people civil and obliging; but for the most part miserably poor and wretched; and what was still worse, dreadfully diseased. The books, which Mr. Gutzlaff used to take with him for distribution, were always received with avidity; in fact, so anxious were the people to obtain them, that sometimes they almost took them by force from him. It was however more pleasing to witness these struggles, than to have found them indifferent. We used also, generally, to take some medicines with us; and it was a source of astonisnment to me to see how confidently they followed Mr. Gutzlaff's directions, and in many instances even suffered themselves to be operated upon by him. I never should have expected that these *beings of a superior order* would have submitted themselves to the skill of a *barbarian*. But it is not, I think, so much to the people as to the government, that we should attribute the disdain and contempt in which foreigners are held; and perhaps when the latter become more liberal and enlightened, the former will change their opinions, and not only discover that they are not the only civilized beings on earth, but likewise find that they themselves, so far from being the highest, are nearly the lowest in the grade of civilization."

Some idea of the strength and bravery of the Chinese *naval forces*, which now line their coast, may be gathered from the following quotation. The writer, after, describing their own anchorage, in a fine bay, well sheltered on every quarter, says:

"We were a little annoyed in the morning by finding seven mandarin boats at anchor close ahead of us; and as they no doubt had come for the purpose of throwing obstacles in the way of our communication with the shore, we went on board and gave them to understand, that not being particularly anxious for their acquaintance, we should feel much obliged by their going away; at the same time hinting, in the case of our request not being complied with, they might find us rather troublesome: but in this instance we could not complain, for they immediately got under weigh, and took themselves off."

The desire manifested among the Chinese to procure books was very great. It was, no doubt, matter of suprise to the proud and self-conceited natives, that foreigners should come among them to distribute gratuitously religious, literary, or scientific works, written in their own language; but it is not less extraordinary that such a people as the Chinese should seek so eagerly to obtain books from the hands of strangers. The following extracts will show with what an insatiable desire the natives uniformly rushed forward to procure copies of the books.

"On our arrival at a village, we were immediately surrounded by men, women, and children; the latter of whom were by far the *most numerous*, and appeared particularly anxious to obtain their

share of the books we had brought on shore with us. ***** We then struck across an extensive plain tolerably well cultivated; and about a mile and a half distant from the first, we came to a second village. Here as at the former, we were immediately surrounded by the inhabitants, to whom we distributed both books and medicines. *** The third village we visited was much larger than either of the preceding, but equally miserable, both in regard to its houses and its inhabitants. The people pressed round us in all directions, in hopes of obtaining some books; but as the small quantity we had remaining precluded the idea of their all getting some, they made a rush upon us, apparently with the intention of obtaining them *vi et armis*. This, however, I must say was all done in good humor." Again, the writer remarks in reference to another occasion, and while they were at a different place; "We went on shore in the afternoon, taking with us a trunk full of books and a few medicines. We visited several villages, in all of which the inhabitants showed the greatest anxiety to obtain some of our publications.*** The people were civil and hospitable, inviting us into their houses, bringing us water to drink, &c. The only thing we could complain of was, their eagerness to get possession of the books: however, this was more a source of pleasure than pain to us, since it showed that they set some value upon them." Again:

"On another occasion we went on shore upon an island. We were induced to go in consequence of having noticed with our glasses, a tolerably large town on one side of it. We took as usual a chest full of books, and a small box of medicines. Immediately on our landing we were surrounded by upwards of three hundred persons, as I suppose; and as soon as we opened a bag containing some books, they instantly made a rush to get possession of them, and, I am sorry to say, in their eagerness tore many of them in pieces. Previous to opening the chest, therefore, we took the precaution of finding a berth, where we were in some measure protected from the crowd; and, Mr. Gutzlaff having harangued them upon the impropriety of their conduct, they became a little more quiet. It was quite a laborious task to distribute the books, —we having to use all our strength in order to keep them at a proper distance. They were however good natured: and notwithstanding many of them received blows, took it all in good part."

The letters before us bear ample testimony both to the miserable condition of the people, and to their eager desire to obtain medical aid, which was liberally granted them. Whenever our voyagers went on shore, they had "numerous applications from persons with sore eyes, itch," &c., &c. These diseases, "when added to the filthy state of their clothes and bodies, gave them altogether a most disgusting appearance." We will not dwell on these loathsome scenes, but hasten to cite one or two instances which will illustrate the eagerness and confidence, with which these miserable creatures sought help from the strangers.

"As soon as the medicine chest was opened, they were as quiet as possible, forming a circle around Mr. Gutzlaff, earnestly watching all his operations. It is a matter of surprise to me that men who appear to think so meanly of us, should yet put so much confidence in our medical skill. Persons laboring under all kinds of diseases soon surrounded us, and even brought their children, upon whom they suffered Mr. G. in some cases, to use his knife; and if they showed any symptoms of pain, which was often the case, took care to hold them fast until the operation was finished. One poor woman was brought to us with a diseased hand; Mr. G. performed a slight operation upon it, which however caused her so much pain, that she never would have submitted to it, had not her husband, who appeared to put great confidence in Mr. G.'s abilities, held her in spite of her cries, until the operation was finished."

We are unwilling to lay aside the letters of our friend without quoting some of his remarks concerning the general appearance of the people and villages which he visited. Referring to the first places noticed in the preceding extracts, he says:—

"The people in these villages appeared to be industrious but miserably poor. Their houses are built chiefly of red brick; and in some instances, variegated with white, having at a distance rather a picturesque appearance. But on a nearer approach all signs of beauty vanish, and they are found to be, what in reality they are, a mere assemblage of miserable sheds without either neatness or cleanliness, and built with so little regard to comfort, as to be for the most part incapable of resisting the attacks either of wind or rain. As to the interior, they are much like those at Macao and Lintin. A bed, I should say a *bedstead*, and one or two stools, constituted the whole of the furniture. But the most disgusting feature here was the dreadfully diseased state of the inhabitants. I shuddered when I beheld the miserable objects who crowded around us, and my heart must have been callous indeed not to be filled with pity for these poor creatures, and at the same time lifted up with love and gratitude towards the Almighty for the manifold blessings he has showered upon me.

"The plain on which these villages are situated may be from three to four miles in circumference, surrounded on all sides by hills, excepting the entrance, which is open to the sea, from whence the sand stretches nearly across to the opposite side. This part, if we may judge from its saline appearance and the number of salt pans raised on it, is evidently overflowed during the high tides. A narrow causeway of stone running across (the entrance), serves to keep up the communication between the villages when the sand is flooded. The ground on each side was tolerably well cultivated, producing rice, pease, beans, sweet potatoes, &c. A great part of the paddy was already cut; and I noticed several patches of ground on which the ploughmen were at work. *Throughout the* whole of our walk we saw not a single tree.

"These villages," referring to those visited on another occasion, "so far as concerns the houses, were much like those we visited before; but the inhabitants were far superior. In the first place, there was not one fourth part of the disease we met with there; people generally appeared much more intelligent; and the females, who appeared to be more numerous, were better looking, and dressed with a much greater degree of care and cleanliness. When visiting the different villages, I could not help contrasting in my own mind, these people with those of an English village. In the latter, the inhabitants may be poor, but will, generally speaking, be found clean; their clothes may be coarse and old, but yet decent; and should you enter the cottage of the poorest among them, there will invariably be found a degree of comfort and cleanliness utterly unknown to the Chinese. I have seen but little of this people, but that little, joined to what I have heard and read, has impressed my mind with ideas, anything but favorable to them—both in a moral and domestic light."

The Death of those who have not the Gospel.—"Without Christ, strangers from the covenants of promise, having no hope, and without God in the world." Sorrowing as "those *who have no hope.*" Such is St. Paul's description of the heathen in his day, and such is the general truth respecting them at the present day. The system of Confucius presents a dark, dismal, hopeless blank before the mind of a child mourning for a parent, or a parent for a child. Budhism indeed suggests something of confused and groundless hopes, for which no reason can be given. The letter of a Chinese father to his friend, upon the late unexpected and lamented death of a son, strongly reminded us of the Apostle's words. Not one ray of consolation appeared from any quarter,—no hope! The letter closed by a resolution to refer the event to the "destiny of numbers," and to *force* himself to be consoled. All was blank, and waste, and cheerless. No divine Father or Friend; no reconciled God and Savior; no submission to the infinitely wise and just arrangements of Providence. Thus the poor old man, though immensely rich in worldly goods, sorrowed intensely for a while, as those "who have no hope." Would to God that all who know and feel the hopes of the gospel were more grateful to their Savior, and more obedient to his command to make it known to every creature. And those Christians who neglect or despise those hopes, little know how many and how much others would value them. "Many kings and wise men have desired to see the things which we see," but were not permitted. To whom much is given, of them will much be required.

The father of the deceased received all possible attentions from his fellow creatures. The governor and lieut.-governor of Canton sent him their condolence: the civilians of the provincial city sent

or went to sacrifice to the shade of the departed son. But alas, what does all this avail to the dead? What does it avail to us when we have to walk through the dark valley of death to that world beyond? "Victory," cries one, "Victory or Westminster Abbey!" Ah, what a hope for the immortal spirit of man! Men will have their choice, and be it so; but "O my God, give me the hope of the gospel,—a hope that maketh not ashamed."

LITERARY NOTICES.

1. NAVIGANTIUM ATQUE ITINERANTIUM BIBLIOTHECA, OR A COMPLETE COLLECTION OF VOYAGES AND TRAVELS...By JOHN HARRIS, D. D., & F. R. S. 2 vols. folio. LONDON, 1744 and 1748.
2. THE HISTORY OF MARITIME AND INLAND DISCOVERY: being part of the geographical series of Lardner's Cabinet Cyclopædia. 3 vols. 12mo. LONDON, 1830–31.

These two works form a striking example of the contrast between the book taste of the present and the last century. In the one, minute details of voyages and travels swell the work to two ponderous and unmanageable folios;—in the other, all important facts are comprised in three elegant fireside vols. Both works are, however, well-compiled,—resting on the best authorities that can be procured by persons unacquainted with the Chinese language and habits, and written in a pleasing and interesting style, an advantage rarely to be met with in the antiquated stories of journeys and voyages.

But it must not be supposed that the modern publication altogether supplies the place of the *old one.* Each work is useful in its way. For the minute inquirer, whose object is to study the progress of discovery and intercourse in one particular country, the old collection possesses the greatest advantages;—while to the general reader its minuteness would make it dry and uninteresting. We ourselves hope to derive much benefit from both works, in the compilation of an historical account of the foreign intercourse of the Chinese, which it is our intention to take in hand as soon as circumstances will permit. On this account we regret less our inability at present to enter more minutely into their respective merits.

Something, however, we must say of the difference in their arrangement. The history is of course arranged principally with regard to time; and presents a well drawn picture of the gradual extension of geographical knowledge, from Egypt and Greece—the centre (not indeed of the world, but certainly) of civilization. The plan adopted by Dr. Harris is of a different nature;—we give it in his own words:—

"In the first place, we give an account, in order of time of the most remarkable voyages that have been made round the globe;

which affords us an opportunity of inserting a great variety of curious and useful observations. We then enter into a distinct recital of the voyages made by several European nations, for discovering and settling the commerce of the East and West Indies, without which the subsequent accounts could not be easily or clearly understood. We pursue next the common division of the globe. * * It will appear from hence, that the design of this undertaking is much more perfect in its kind than the scheme of any collection of voyages hitherto offered to the public; for whereas they only relate to a few countries, and are not disposed according to any regular method, our's will comprehend all, and in an order which gives them a perfect connection."

We regret the want of space to quote more from the excellent remarks contained in his prefatory pages. He justly contends for superiority to the "silly" and "pedantick" Purchas,—whose "Pilgrims," with all their faults, have however become more noted than almost any other English collection of voyages. Dr. Harris certainly deserves great praise for affording us so interesting an extract of "above six hundred of the most authentic writers."

DIALOGUES BETWEEN TWO FRIENDS.—This little work, entitled *Leäng yew Seäng lun*, was written by Dr. Milne in 1818, and the next year an edition of 2000 copies was printed at the Anglo-Chinese college at Malacca. It is one of Milne's happiest efforts; its style is plain, simple and animated, and though occupying only forty leaves duodecimo, contains a clear and distinct view of the leading doctrines of the gospel. It is probably, the most popular tract that has yet been published by Protestant missionaries in the Chinese language; and the number of copies circulated cannot, we suppose, be less than 50,000. These have gone to Java, Malacca, Singapore, Siam, the maritime provinces of China, Mantchou Tartary, Corea, and Lewchew. As there is a demand for a new edition of this work, which is now being published, a brief notice of it may be acceptable.

These two friends, whose names are Chang and Yuen, meet on the highway; the first is a worshiper of the true God, and the second is his heathen neighbor. The dialogues are twelve in number:

1. Questions proposed by Y——, concerning Christian principles and character, and the being of God. 2. Evangelical repentance. 3. Character of Christ, and faith in him. 4. Good men seek their chief happiness in heaven; annihilation of the soul considered. 5. C—— relates his first acquaintance with the New Testament. 6. Y—— having retired, is struck with horror at his neglect of the true God; visits C—— and finds him with his family at prayer; the resurrection of the dead. 7. Nature and qualities of the raised bodies; doubts and objections. 8. Y—— on visiting C—— in the evening, finds him in his closet, which leads to a discussion on the object and kinds of prayer; worshiping the dead, &c. 9. The awful judgment to come; a midnight prayer. 10. Y—— objects to C——'s last night's prayer, because he confessed himself a sinner. 11. Y—— deeply impressed with the idea of the eternity of sin, spends a whole night in his garden, bewailing his miserable condition. 12. C—— explains to him the method of salvation by Jesus Christ; the felicity of heaven, and the misery of hell."

RELIGIOUS INTELLIGENCE.

Celebes.–The northern parts of Celebes are inhabited by Alfoor tribes, which are there in a semibarbarous state, with all the vices, but not the intelligence and enterprise of the Bugis. They are inviolably attached to the Dutch, whom they acknowledge as their rightful masters. Divided into many families and small tribes, with a petty rajah at their head, they have generally been peaceful, scarcely ever attempting to shake off the yoke of Europeans.

As they are very poor, and their land not over fertile, they have not the means of supporting a great trade, and have scarcely ever attracted the cupidity of traders; they are an agricultural people, satisfied with a little. Their not being Mohammedans, and having no fixed superstition, pointed them out to the old Dutch ministers, as proper objects of labor. A preacher established himself at Manado, the capital of the Dutch possessions on the north side of the island. He was successful and converted several tribes, who were *nominally* received into the Christian community. In order to carry on the work, they appointed native schoolmasters, who had also to superintend the native congregations. This was the more necessary on account of the frequent absence of their European teachers, who were recalled from their stations, and the churches were destitute of a clergyman, often for 20 or 30 years.

These various tribes also speaking different languages, it was impossible for one European to speak them all; but a native who bestows his whole care upon the acquisition of one, can be far more useful to the particular tribe.

When the French revolution had involved Holland in ruin, only few ministers were sent out to India, and the consequence was that these distant regions were entirely neglected. No European teacher arrived until the unwearied the Rev. J. Kam entered upon his work. He traversed the Moluccas in all directions, and soon learned that Christianity in this part of Celebes was nearly extinct. Those old converts and their children were neither instructed nor baptized; and as nobody cared for their souls, they fell back into heathenism. In such state was Christianity when Mr. Hellendorn, a missionary of the Dutch society, came a few years ago. His arrival excited general interest; several chiefs who were the descendants of Christians applied to him to establish schools among them. He endeavored as much as was in his power to accede to their request, and within a few years saw more than six hundred con-

verts join the church; some of the petty rajahs became decided friends of the gospel, and offered themselves as instructors to their own people. This rapid progress and the blessing which rested upon the mission, prevailed upon the directors at home to send out two other missionaries, Reidel and Schwarz, in order to enter this fertile vineyard.

Mr. Kam who lately died had previously visited the island, and enjoyed the great satisfaction of being welcomed in every place where he went, as the herald of good tidings. He promised the chiefs in the Manahasse district to send them teachers. His religious meetings were attended by almost the whole population, and all the parents desired their children to receive instruction in the doctrines of Christianity. Our gracious Savior blessed these brief labors abundantly, and thus the way for the two missionaries, Riedel and Schwarz was prepared. They arrived on the island in 1831. After having traversed the whole ground of their future operations, Mr. Reidel settled at Tondano, and Mr. Schwarz at Langowan. The latter having personally advocated the cause of this mission at Batavia, obtained the necessary funds for erecting schools. Thus the work commenced with the blessing of the Lord.

The schools in the environs of Manado are numerous and increasing, so is the church also, and a new era, the day of visitation from on high has arrived. Though we would not be too sanguine in our expectations, we ought to be very grateful for the great opening into this benighted country, which the Lord has afforded them. Though the laborers are few, they are fervent and humble servants of God, ready to be spent in the great work. We look up to our gracious Redeemer to carry on the evangelizing of the Alfoors, which has been commenced under his auspices, that Celebes also may be filled with his glory, and the Alfoors bow before him, and acknowledge him Lord of all.

The Dutch government has very much aided in the good cause, and assisted the missionaries in the prosecution of their work. There is also a spirit of improvement in the external circumstances of the natives moving, which always accompanies the progress of the pure gospel. We shall soon hear more respecting the great things which the Redeemer has done for these poor islanders.

Sandwich Islands.—A letter from the Sandwich Islands dated August 13th, informs us that Messrs. Alexander, Armstrong, and Parker, with their wives, embarked on the 26th of July, 1833, for the Marquesas Islands, with the design of commencing a mission there.

During several months preceding the date of the letter before us, there had been a considerable diminution of the number of attendants at public worship, schools, &c. Those who refrained from vice an
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of the high chiefs, however, are yet on the side of religion; very few of the church members have apostatized; and many are still inquiring after "the right way of the Lord." There is reason to hope and to expect, that circumstances, which now seem unpropitious, will resultpin the furtherance of the gos el. The chaff only will be blown away—the wheat will remain. "There must be heresies among" these apparent converts, "that they which are approved, may be made manifest." 1 Cor. xi. 19.

The American Seamens' chaplain, Rev. Mr. Diell arrived at Oahu in the spring; he was very kindly received by the residents, and provided with rooms in Mr. Jones', the American consul's house, where he was still residing. Mr. Diell had made preparations for the erection of a chapel in that port; "but on account of the unsettled state of affairs, and the tedious way of doing business, it was not till three weeks ago that the location was definitely fixed, and the lot cleared."

China.—After all that the immediate attendants of the world's Redeemer, had seen of his mighty works, it was not without good reason that he said to them, "*O fools and slow of heart to believe all that the prophets have spoken.*" This reproof was just. And the same strange unbelief which occasioned it, even at this day lurks in the hearts of good men, while both the word and the providence of God call on them to publish his gospel to every creature. But the signs of the times are becoming daily more and more distinct and pleasing. Those who love the Lord in sincerity, and are willing to sacrifice their own for the good of others, begin to *feel* their obligations, and to *act* accordingly. And the results are already visible in the four quarters of the world; they are seen in India, and even beyond the Ganges. With the purpose of devoting their whole property and lives to the benefit of strangers, eight individuals, four gentlemen with their wives, recently arrived in Batavia; and two other gentlemen have reached China. Such laborers are welcome. And what is equally pleasing, natives are engaging in the good work. At present they are few, but their works are noble. During the present month, and among the 25,000 literati attending the public examinations in Canton, more than 3,000 volumes consisting in part or wholly of the oracles of the living God, were distributed.

JOURNAL OF OCCURRENCES.

Provincial Officers.—The fooyuen Choo has obtained the imperial permission to retire, on plea of sickness; and accordingly left Canton on the 20th inst. Ke-fun, the fooyuen of Kwangse province, has been appointed to succeed him, but as he will have to wait for the arrival of his successor, and perhaps repair to Peking "to hear the instructions" of his majesty, it will probably be some months before he comes here. In the meanwhile, governor Loo officiates as fooyuen. Choo, during his stay at Canton, es-

pecially the latter part of it, has succeeded in gaining the admiration and affection of the people, by his disregard of money, and constant refusal of bribes and presents in any shape. The natives have expressed their feelings towards him by numerous ballads placarded throughout the streets of the city, containing most extravagant panegyrics and propositions to retain him in Canton, or in the figurative but unpoetical language of the Chinese, *to detain his boots*, and thus prevent him from setting out on the journey. A collection of about eighteen of these extraordinary productions has been published, introduced by a no less wonderful rhythmical, (or as some would say, poetical,) address from Choo to the people. One of the panegyrics addressed to him contains a reference to the

"Laughable affair of the foreign English,
Whose garden on the Choo keäng was never finished."

The notable circumstance here referred to was one of the first and the principal events of the fooyuen's three years' government. It happened in the summer of 1831. Early one morning, Choo, attended by his usual official retinue, with the hong-merchants and linguists, repaired to the British factory, during the absence at Macao of the Company's supercargos, its occupiers. After many wild and angry manœuvres, he ordered the quay, (which had been planted as a garden, and walled in for the comfort and convenience of the gentlemen to whom it belonged,) to be immediately broken up, and the earth and stones to be cast into the middle of the river. This transaction affords a good specimen of his natural character, which is very impetuous and self willed. He was, for a short time acting governor as well as fooyuen; but the greater degree of responsibility which he at that time held, appears to have restrained him from any impetuous acts. Except for disregard of money, and kindness to the poor, Choo Kweiching has "soothed" Canton for above three years, without any remarkable event in his government.

The Anchäze or chief judge, *Yang*, has also retired on account of ill health, and taken his departure from Canton, during the past month. Yang Chunlin has judged Canton for little more than a year. He arrived during the mountaineer war, which was closed during the last summer, and was immediately dispatched to the spot as chief commissioner. While there, he incurred some disgrace, which his merit afterwards counterbalanced. He also imbibed a disease, which he has not been able so quickly to get over, and which has now compelled him to resign. He left on the 28th inst, without the regard of any one, though with much pomp and military parade.

LITERARY DEGREES GIVEN AS A REWARD.—During the late scarcity in the neighborhood of Peking, several rich men subscribed largely to provide rice water for the famishing poor. Their donations passed through the hands of government. As a reward for this benevolence, the emperor conferred on some peacock's feathers, and on others the degree of keu-jin, *quasi dicit*, LL. D.

The censor of Hoonan province has written a *delicate* remonstrance to the emperor, praising these signal acts but deprecating their becoming precedents. If rich men can obtain degrees for money, farewell to the prospects of the poor scholar. Talent and learning will go out, and wealth and stupidity come into the service of government.—To this remonstrance his majesty's reply has not yet appeared.

ATROCITIES IN SHANTUNG.—The seunfoo of this province has referred to the emperor an atrocious criminal case, in which he is at a loss how to act. A man named Keuh Wei-yih having detected the infidelity of his wife, instantly killed both her and the associate of her guilt; but his revenge not satisfied with this, he hastened in his rage to the mother of the adulterer, whom he suspected of conniving at the crime, and killed her and her second son.

The two first murders the law considers justifiable homicide, and inflicts no punishment. But the two next murders come under the law concerning killing two persons, and it requires that the mediate and hesitate referred in his turn has immediate consideration of Poo, or supreme court in

Locusts.—Near the close of the last month, the chief authorities of Canton issued an edict against the locusts, which, after traveling from Hookwang through Kwangse, had made their appearance in Kaouchow, the southwestern department of Kwangtung. Locusts are "*a new calamity in Canton*," and therefore in laying down rules for the "persecution" of these invaders recourse is had to the experience which has been gained in the more northern provinces. "Noise prevents the descent of locusts;" hence cannon, gongs, &c., are put in requisition for the occasion; and the military are required to come forth and join the plain agriculturist in making war on the locusts! Much success to the imperialists in the new campaign! There is however very little reason, at present, to apprehend serious consequences from these new enemies; still should they come here in clouds, as they have appeared in other places, something besides cannon or *bribes* would be necessary to "drive them out instantly." The closing paragraph of the document is rather tempting to Canton avidity;—ducks thrive amazingly on dead locusts, and pigs that are fed upon them only four days will increase in weight from ten to fifty catties!

Formosan insurrection.—By late Peking gazettes it appears that the emperor has at length found out that the late insurrection in Formosa originated from the vexatious tyranny of the local government. He has consequently dismissed from the service the general of the army then in command, and the head of the commissariat. They had allowed twenty thousand troops nominally, to mix with the people in trades, &c., till they were well nigh annihilated, as to any *practical* service. And when the insurrection broke out, the officers were helpless, and at their wit's end. His majesty breathes out his posthumous indignation against the late governor of Fuhkeën, who in the meantime has gone down to the grave,

Where the weary are at rest,
And the wicked cease from troubling.

Had he been alive now, says his majesty, I would inflict death upon him, as a warning to all careless governors.—"Publish this at home and abroad."

Effects of the late inundation.—The repairs which have been found necessary since the recent overflowing of the river in Canton, are going forward with much dispatch. Government has levied heavy taxes on the wealthiest inhabitants of the city, in order to furnish the poorer classes with rice, &c. Governor Loo, on the 20th inst., sent out a proclamation abolishing all duties on rice which is brought to the provincial city by the native merchants.—Appended to that document is "a catalogue of those gentlemen who have come forward with contributions to aid the government." The name of the senior hong merchant stands first on the list with the sum of 40,000 taels. Others of the co-hong give 7,000; others, 5000; and some only 3,500. The merchants who deal in black tea have collectively put down 14,000 taels; and those who trade in green teas 8,400. From each pawnbroker's shop, (these are about 830 in number,) a contribution of 200 taels is exacted.—The total amount raised by the government, is said to be not less than 1,000,000 of taels.

Earthquake in Yunnan.—Letters from commercial houses in Yunnan have reached Canton, stating that repeated shocks of an earthquake were felt in that province early in September; "they continued for eight successive days, and hundreds of people were destroyed, in more than ten different districts." We have yet seen no official accounts of this calamity.

The weather during the last half of the month has been fair, warm, and very dry; indeed scarcely any rain has fallen since the severe rain-storms in August.—In the early part of the month, frequent changes of the weather from hot to cold, caused considerable sickness among the native population of Canton; and the prices of provisions and of labor were high; in these several particulars, there is up to the present time, (Oct. 31st.) very little improvement.

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DESCRIPTION OF THE CITY OF CANTON.

(Concluded from page 264.)

THE SITUATION of Canton and the policy of the Chinese government, together with various other causes, have made this city the scene of a very extensive *domestic and foreign commerce.* With the exception of the Russian caravans which traverse the northern frontiers of China, and the Portuguese and Spanish ships which visit Macao, the whole trade between the Chinese empire and the nations of the west centres in this place. Here the productions of every part of China are found, and a very brisk and lucrative commerce is driven by merchants and factors from all the provinces. Here also merchandise is brought from Tonquin (Tungking), Cochinchina, Camboja, Siam, Malacca or the Malay peninsula, the eastern Archipelago, the ports of India, the nations of Europe, the different states of North and South America, and the islands of the Pacific. We shall, as briefly as possible, notice the several branches of this extensive commerce; enumerate some of the principal commodities which are brought to this city, as well as those which are carried from it; and add, in the same connection, such remarks concerning the situation and circumstances of the trade and those who conduct it, as seem necessary to exhibit its full magnitude and importance.

Concerning the *domestic* commerce we can do little more than mention the articles which are here bought and sold for the several provinces; each of which provinces we shall notice separately, that we may at the same time, by taking a view of their position and number of inhabitants, see to what advantage the present trade is conducted, and what is the probability of its future increase or diminution. We commence with the maritime provinces; then notice those on the northern, western and southern frontiers; and finally those in the centre of China proper. The colonial trade we do not bring into the account. We give the population in round numbers according to the T'a Tsing Hwuy Teën for the year 1812, as exhibited in the first volume, page 359.

From the province of *Kwangtung* are brought to the metropolis, silks, rice, fish, salt, fruits, vegetables, and various kinds of wood; silver, iron, and pearls in small quantities; also cassia and betel-nut: and in return a small amount of almost all the imports, whether from foreign countries or from the other parts of China, are sent out from Canton through the province. The population, amounting to *nineteen* millions, consumes a large amount of foreign imports, and might, under better regulations, furnish a much greater supply of exports.

From *Fuhkeën* come the black teas; also camphor, sugar, indigo, tobacco, paper, lacquered ware, excellent grass-cloth, and a few mineral productions. Woolen and cotton cloths of various kinds, wines, watches, &c., are sent to that province; which, with its population of *fourteen* millions, might in different circumstances receive a far greater amount of foreign manufactures and productions in exchange for its own. The trade of the province is carried on under great disadvantages. It has been shown by an accurate and detailed comparison between the expense of conveying black teas from the country where they are produced to Canton; and of their conveyance *from thence to* the port of Fuhchow in Fuhkeën,

that the privilege of admission to the latter port, would be attended with a saving to the East India Company of £150,000 annually, in the purchase of black teas alone. This opinion, given by Mr. Ball, formerly inspector of teas in China, and quoted by sir G. T. Staunton, is deserving of consideration.

Chĕkeäng sends to Canton the best of silks and paper; also fans, pencils, wines, dates, "golden flowered" hams, and *lung-tsing cha*—an excellent and very costly tea. This province has a population of *twenty-six* millions, and makes large demands for foreign imports; these, however, by way of Canton, go to that province at no small expense to the consumer.

Keängnan, which is now divided into the two provinces *Keängsoo* and *Ganhwuy*, with a population of *seventy-two* millions, has the resources as well as all the wants of a kingdom. And notwithstanding its distance from this city, large quantities of produce are annually sent hither and exchanged for the productions and manufactures of the western world. Green teas and silks are the principal articles of traffic which are brought to Canton; and they usually yield the merchant a great profit.

From *Shantung*, fruits, vegetables, drugs, wines, and skins are brought down the coast to Canton; and coarse fabrics for clothing are sent back in return. The carrying of foreign exports from Canton to Shantung, whether overland or up the coast in native vessels, makes them so expensive as to prevent their use among the great majority of the inhabitants, who are very poor and very numerous—amounting to *twenty-eight* millions.

From *Chihle*, ginseng, raisins, dates, skins, venison, wines, drugs, and tobacco, are sent hither; and cloths of various kinds, also clocks, watches, and sundry other foreign imports go back in return. The population, amounting to *twenty-seven* millions, is in a great degree dependant on the productions of other provinces and countries for the necessaries of life.

Shanse sends skins, wines, ardent spirits, and musk. Among its *fourteen* millions of inhabitants, there are many capitalists who come to Canton to get gain by loaning money. Various kinds of cloths, European skins, watches, and native books are sent up to the province of Shanse.

Shense also supports a large money trade in Canton; and sends hither likewise brass, iron, precious stones, and drugs; and takes back woolen and cotton cloths, books, and wines. The population is about *ten* millions.

Kansuh sends hither gold, quicksilver, musk, tobacco, &c., and receives in return, for its *fifteen* millions of inhabitants, a small amount of European goods.

Szechuen sends gold, brass, iron, tin, musk, and a great variety of other drugs; and receives in exchange European cloths, lacquered ware, looking-glasses, &c. Szechuen is the largest of the eighteen provinces, and has a population of *twenty-one* millions.

Yunnan yields, for the shops of Canton, brass, tin, precious stones, musk, betel-nut, birds, and peacock's feathers; and receives from Canton silks, woolen and cotton cloths, various kinds of provi ions, tobacco and books. The population is *five* millions.

Kwangse has a population of *seven* millions, and furnishes this market with large quantities of rice and cassia; also iron, lead, fans, and wood of various kinds; and takes in return many native productions, and most of the articles that come to Canton from beyond sea. We turn now to the central provinces.

From *Kweichow* are brought gold, quicksilver, iron, lead, tobacco, incense, and drugs; and a few articles, chiefly foreign goods, find their way back to that province. Its population is *five* millions.

From the two provinces, *Hoonan* and *Hoopih*, come large quantities of rhubarb, also musk, tobacco, honey, hemp, and a great variety of singing birds; *the number of inhabitants is forty-five* millions, and

they make very considerable demands on the merchants of Canton, both for native productions and foreign imports.

Keängse sends to this market coarse cloths, hemp, chinaware, and drugs; and takes in return woolens and native books. The population is *twenty-three* millions.—*Hónan* has an equal number of inhabitants, and sends hither rhubarb, musk, almonds, honey, indigo, &c.; and woolens, and a few other foreign goods are received in return.

This account of the *domestic commerce* of Canton is taken from a native manuscript. We have sought long, but in vain, for some official document which would show at once the different kinds and the amount of merchandise which is annually brought from, and carried to, the several provinces of the empire. The account which we have given, must be regarded only as an approximation to the truth. Some articles have doubtless, been omitted which ought to have been noticed; and vice versâ. One commodity in particular, which is known to be carried into all the provinces, and used to the amount of more than $12,000,000 annually, is not even mentioned. Sill the statements, which we have brought into view, show that there is in every part of the empire, a greater or less demand for foreign productions,—a demand which, so long as the commerce is confined to this port, will be supplied very disadvantageously both for the foreigner and the native; but while it does remain thus restricted, there is reason to suppose that it will, under all its disadvantages, gradually increase; and even if the northern ports of the empire should be immediately thrown open, it will not soon cease to be important.

Though the merchant and factors from the other provinces enjoy a considerable share of the commerce of Canton, yet they do not confine themselves to the domestic trade; they participate largely in that to Tunking, Cochinchina, Siam, and the islands of the eastern Archipelago. The whole number of Chinese vessels, annually visiting foreign ports south of Can-

ton, is not probably, less than one hundred; of these one third belong to Canton; six or eight go to Tung-king; eighteen or twenty to Cochinchina, Camboja, and Siam; four or five visit the ports of Singapore, Java, Sumatra, and Penang; and as many more find their way to the Celebes, Borneo and the Philippine islands. These vessels never make but one voyage in the year, and always move with the monsoon. Many of the vessels from Fuhkeën and the northern ports of China, which go south, touch at Canton both when outward and homeward bound. But the whole amount of trade to foreign ports, carried on by the Chinese merchants of Canton, is not very great; not so, however, that which is in the hands of foreigners, and which we now proceed to notice. Portugal, Spain, France, Holland, Sweden, Denmark, England, and the United States, have all shared in the commerce of Canton.

The *Portuguese* ships led the way to China. Raphael Perestrello arrived here in 1516; and the next year eight ships, four Portuguese and four Malay, under the command of Fernão Peres de Andrade, arrived on the coast; six of these anchored near St. John's island, and the other two came into the port of Canton. From that early period the trade of the Portuguese began to increase rapidly; but difficulties soon arose, and the adventurers were restricted to Macao; to which place they have ever since been limited, except at short intervals, when they have been allowed, with other foreigners, free access to all the ports of the empire.

Spanish ships, besides having liberty to trade at this port, are allowed the privilege, which they neglect to improve, of trading at the port of Amoy.

The *French* reached the port of Canton in 1820; but their trade has never been very extensive, though it has been continued to the present time. During the last few years they have employed annually two, *three,* or four ships in this trade. In the season *1832-33, there* were three French ships in port.

The *Dutch* trade commenced, if we may rely on native authority, in 1601; it had to struggle, in its origin, with very many difficulties; and during its progress through more than two centuries has fluctuated exceedingly. Its present prospects are improving; a few years ago there were only three of four ships annually employed in this trade. During the year 1832, there were *seventeen* Dutch vessels which came to China: these were all from Holland and Java. The value of imports was $457,128; exports, $656,646,—not including the private trade of the commanders.

Sweden has never, in one season, we believe, sent more than two or three ships to China. This trade opened in 1732; and during its first fifteen years, 22 ships were dispatched to China, of which four were lost. Peter Osbeck, who was here in 1750–51, as chaplain of the *Prince Charles*, a Swedish East-Indiaman, relates, that there were that season, *eighteen* European ships in port, *viz.* one Danish, two Swedish, two French, four Dutch, and nine English. For the last fifteen years no Swedish ships have visited China.

The *Danes* seem to have come to China earlier than the Swedes; but the year in which their trade began we cannot ascertain. During twelve years, commencing in 1732, they sent 32 ships to China; of which only 27 returned. Their flag was called *Hwang-ke*, 'the imperial flag,' which name it has retained to this day. Their trade has never been very great, though it has been continued to the present time.

The *English* did not reach the coast of China till about 1635. It is stated, on good authority, that queen Elizabeth in 1599, sent John Mildenhall from Constantinople overland to the court of the Great Mogul in order to obtain certain privileges for the English, for whom she was then preparing a charter. Mildenhall was long opposed by the arts and presents of the Spanish and Portuguese jestits at that court; and it was some years before he entirely "got

the better of them." It is also recorded, that the same wise princess wrote strong recommendatory letters to the *emperor of China*, to be delivered by the chiefs of an expedition intended for his country; but misfortunes at sea, prevented the ships from reaching the place of their destination. In 1634, a "*truce and free trade*" to China and all other places where the Portuguese were settled, was agreed to between the viceroy of Goa and several English merchants, to whom a license for trading to the East Indies had been granted by king Charles I. Several ships were fitted out by these grantees, under the command of captain Weddell, who thought it sufficient, in consequence of the agreement made at Goa, to bring letters for the governor of Macao, in order to be effectually assisted in his projected intercourse with the Chinese at Canton. The account of this first enterprise is curious and interesting. We subjoin a few extracts which are found in the work of sir George Staunton.

"The procurador of Macao soon [after the fleet arrived] repaired on board the principal ship of the English, and said, that for matter of refreshing, he would provide them; but that there was a main obstacle to their trading, which was the non-consent of the Chinese, who, he pretended, held the Portuguese in miserable subjection. The English, however, determined to discover the river of Canton; and fitted out a barge and pinnace, with above fifty men, which, after two days came in sight of the mouth of the river, being a very goodly inlet, and utterly prohibited to the Portuguese by the Chinese, who do not willingly admit any strangers to the view of it, being the passage and secure harbor for their best junks, both of war and merchandise; so that the Portuguese traffic to Canton was only in small vessels, through divers narrow shoal straits, among many broken islands adjoining the main. The barge anchoring for a wind and tide to carry them in, a fishing boat was descried early in the morning, which Thomas Robinson followed, [a tedious chase by reason of their many oars,] hoping to have found some one on board who might serve, either as pilot or interpreter; but finding neither, having used them with all courtesy, dismissed them contrary to their timorous expectations; and afterwards, for the same causes, and with the same success, spake with another; but after a delay of several days, a small boat made towards the pinnace, and having sold some refreshments, *signs were made* to carry some of the English to Canton, and

bring them to the speech of the mandarins, which the boatmen accepted of; but the next day, the pinnace being under sail with a fair wind and tide, after having passed by a certain desolate castle, a fleet of about twenty sail of tall junks, commanded by an admiral, passing down from Canton, encountered the English; and, in courteous terms, desired them to anchor, which accordingly they did; and presently J. Mounteney and T. Robinson went on board the chief mandarin, where were certain negroes, fugitives of the Portuguese, that interpreted.

"At first, the Chinese began somewhat roughly to expostulate; what moved them to come hither and discover the prohibited goods, and the concealed parts and passages of so great a prince's dominions? Also, who were their pilots? T. Robinson replied; that they were come from Europe, to treat of such capitulation as might conduce to the good of both princes and subjects, hoping that it might be lawful for them, as well as for the inhabitants of Macao, to exercise a fee commerce, paying duties as the others; and as for pilots, they had none; but every one was able by his art, to discover more difficult passages than they had found. The Chinese hereafter began to be more affable, and in conclusion, appointed a small junk to carry up whomsoever they pleased to Canton, if the English would promise that the pinnace would proceed no further; for though each of these vessels was well armed, yet they durst not oppose her in any hostile way. The same night, captain Carter, T. Robinson and J. Mounteney left the pinnace, with orders to expect their return; and being embarked in a small junk of thirty tons, proceeded towards Canton, with intent to deliver to the viceroy a petition for obtaining permission to settle a trade in those parts. The next day they arrived within five leagues of Canton, whither it seems the rumor of their coming, and the fear of them, was already arrived; so that they were required, in a friendly manner, to proceed no further, but to return to their own ships, with promise of assistance in the procuring of license for trade, if they would seek it at Macao by the solicitation of those they should find there, and instantly abandon the river: the which, (having satisfied themselves with this discovery, and willing to remove the anxiety which their long absence might occasion in the rest of the fleet,) they readily performed. In a little time, the Portuguese fleet of six small vessels set sail for Japan; upon whose departure it was expected the permission to trade would have been granted; but being then freed of their conceived fear lest captain Weddell and his men should have surprised their vessels, they sent the English a flat denial.

"The same day, at a consultation called on board the admiral (Weddell), captain Carter, J. Mounteney, and T. Robinson delivered to the whole council, together with a draft of the river, the sum of their attempts, success, and hopes; which being well pondered, it was generally consented, that the whole fleet should sail for the river of Canton. They arrived in a few days before the foremen-

tioned desolate castle; and being now furnished with some slender interpreters, they soon had speech with divers mandarins in the king's junks, to whom the cause of their arrival was declared, viz. to entertain peace and amity with them, to traffic freely as the Portuguese did, and to be forthwith supplied for their moneys, with provisions for their ships: all which those mandarins promised to solicit with the prime men resident at Canton; and in the mean time, desired an expectation of six days, which were granted; and the English ships rode with white ensigns on the poop. But their perfidious friends, the Portuguese, had in all that time, since the return of the pinnace, so beslandered them to the Chinese, reporting them to be rogues, thieves, beggars, and what not, that they became very jealous of the good meaning of the English; insomuch, that in the night time they put forty-six cast iron ordnance into the fort lying close to the brink of the river; each piece being between six and seven hundred weight and well proportioned; and after the end of four days, having, as they thought, sufficiently fortified themselves, they discharged divers shot, though without hurt, upon one of the barges passing by them, to find out a convenient watering place. Herewith the whole fleet, being instantly incensed, did, on the sudden, display their bloody ensigns; and weighing their anchors, fell up with the flood, and berthed themselves before the castle, from whence came many shot; yet not any that touched so much as hull or rope. Whereupon, not being able to endure their bravados any longer, each ship began to play furiously upon them with their broadsides; and after two or three hours, perceiving their cowardly fainting, the boats were landed with about one hundred men; which sight occasioned them, with great distraction, instantly to abandon the castle and fly; the boats' crews, in the meantime entering the same, and displaying his majesty's colors of Great Britain upon the walls, having, the same night, put aboard all their ordnance, fired the council house, and demolished what they could. The boats of the fleet also seized a junk laden with boards and timber, and another with salt. Another vessel of small moment was surprised, by whose boat a letter was sent to the chief mandarins at Canton, expostulating their breach of truce, excusing the assailing of the castle, and withal, in fair terms, requiring the liberty of trade. This letter, it seems, was delivered; for the next day, a mandarin of no great note, some time a Portuguese Christian, called Paulo Noretty, came towards the ships in a small boat with a white flag, to whom the English, having laid open the injuries received, and the sincere intent they had to establish a fair trade and commerce, and were no way willing, (but in their own defence,) to oppose the Chinese, presented certain gifts, and dismissed him to his masters, who were some of the chief mandarins, and who being by him duly informed thereof, returned him again the same night, with a small junk and full authority to carry up such persons as should be appointed to Canton, there to tender a petition, and to conclude further upon the manner of their future proceedings."

The English had now gained their point: two individuals proceeded to Canton and were favorably received by officers of high rank in the city; and arrangements, which were agreeable to both parties, were soon made. Such was the commencement of a commercial intercourse which, though always important, may very soon command a far more extensive and salutary influence than it has ever before exerted. The British trade with China forms a very important item of the commerce of the world. It is divided into two branches; that which is carried on directly with Great Britain, i. e. the Company's trade; and that which is carried on between China and the British possessions in India, nearly the whole of which is in the hands of private individuals.

The whole number of vessels which arrived in China under the British flag, during the year 1832, was *seventy-four*; seven of these made *two* voyages; and three of them made *three* voyages, during the twelve months: and one of these last, the *Red Rover*, captain Clifton, made her three voyages from Calcutta; she arrived in China on the 28th Feb., 5th June, and 6th October. The whole number of arrivals was eighty-seven; 9 from London; 31 from Bombay; 24 from Calcutta; 2 from Madras; 5 from Singapore (most of the English ships to or from China touch at this port); 3 from Sourabaya; 1 from Batavia; 1 from N. S. Wales; 8 from Manila; 1 from the east coast of China; 1 from Lewchew; and 1 from the straits of Malacca. Of these ships, there arrived in Jan., 2; in Feb., 2; March, 4; April, 2; May, 10; June, 16; July, 5; Aug., 15; Sep., 17; Oct., 8; Nov., 3; Dec., 2. There were 14 departures in Jan.; 2 in Feb.; 5 in March; 2 in April; 5 in May; 4 in June; 11 in July; 4 in August; 11 in Oct.; 17 in Nov.; 9 in Dec.;— two or three vessels remained stationed at Li

These vessels brought to China, broac
ells, camlets, British calicoes, worsted and
yarn, cotton piece goods, Bombay, Madr
Bengal cotton, opium, sandal-wood, blacl

rattans, betel-nut, putchuck, pepper, cloves, cochineal, olibanum, saltpetre, skins, ivory, amber, pearls, cornelians, watches and clocks, lead, iron, tin, quicksilver, shark's fins, fish-maws, stock-fish, &c. Returning from China they were laden with teas, silk, silk piece goods, sugar, cassia, camphor, vermilion, rhubarb, alum, musk, and various other articles. The value of these exports and imports is exhibited in the following table.

Seasons.	Imports.	Exports.
1828–29.	$21,313,526	$19,360,625
1829–30.	22,931,372	21,257,257
1830–31.	21,961,754	20,446,699
1831–32.	20,536,227	17,767,486
1832–33.	22,304,753	18,332,760

The *American* trade to China is of very recent origin; it commenced shortly after the revolutionary war. The first recorded facts which we are able to obtain, carry back the trade only to the season 1784–5; in which season *two* American ships were laden at Canton; they carried to America, with their other cargo, 880,100 *lbs.* of tea: in the next season there was only *one* vessel, which exported 695,000 *lbs.* In 1786–7, there were *five* ships engaged in the trade; they exported 1,181,860 pounds of tea; one of these ships was the "*Hope*;" other ships which were in port during this, and the following season were the "Washington," the "Asia," and the "Canton;" the two last were from Philadelphia. The number of American vessels which arrived in China during the season of 1832-33 ending June 1833, was *fifty-nine*; some of these, however, did not take in cargoes at this port. These ships brought quicksilver, lead, iron, South American copper, spelter, tin plates, Turkey opium, ginseng, rice, broadcloths, camlets, chintzes, long ells, long cloths, cambrics, domestics, velvets, bombazettes, handkerchiefs, linen, *cotton* drillings, cotton yarn, cotton prints, land

and sea-otter skins, fox skins, seal skins, pearl shells, sandal-wood, cochineal, music boxes, clocks, watches, and sundry other articles; and in return were laden with teas, silks, cassia, camphor, rhubarb, vermilion, Chinaware, &c.; these articles of merchandise were carried to the United States, Europe, South America, Sandwich Islands, and Manila.—The following table will afford some idea of the progress of the trade, and show its present amount.

Seasons.	Imports.	Exports.
1805–06.	$5,326,358	$5,127,000
1815–16.	2,527,500	4,220,000
1825–26.	3,843,717	4,363,788
1830–31.	4,223,476	4,344,548
1831–32.	5,531,807	5,999,731
1832–33.	8,362,971	8,372,175

From the foregoing statements it appears that the *China trade*, employing annually 140 first rate vessels and a large amount of capital, constitutes a very important branch of modern commerce. But the trade has always been carried on, and still exists, under circumstances peculiar to itself; it is secured by no commercial treaties; it is regulated by no stipulated rules; mandates and edicts not a few, there are "on record," but these all emanate from one party: still the trade lives, and, by that imperial favor which extends to "the four seas," flourishes and enjoys no small degree of protection.—All vessels arriving on the coast of China, are, unless destined for the harbor of Macao or the port of Canton, considered by Chinese authorities as intruders, and as such "must instantly be driven away." Year after year, however, vessels have found a safe and convenient anchorage at Lintin and vicinity; where a large amount of business, including nearly the whole of the opium trade, is transacted. Those vessels that are to enter the Bogue, must procure a permit and a pilot at [illegible] nese custom-house near Macao; and the pilot, [illegible] received license to act, must proceed on board

mediately and conduct the vessel to the anchorage at Whampoa.

As soon as the ship is officially reported at Canton, arrangements are made for discharging and receiving cargo, the whole business of which is sometimes accomplished in three weeks, but usually in not less time than two or three months. But before this business can proceed, the consignee or owner of the ship must obtain for her a *security merchant, a linguist, and a comprador*, and a written declaration must be given for every ship, except those of the E. I. Company, that she has no opium on board.

The security merchant, or individual who gives security to government for the payment of her duties and for the conduct of the crew, must be a member of the *co-hong;* at present this company is composed of twelve individuals, usually called *hong merchants:* some of these men rank among the most wealthy and respectable inhabitants of Canton; they pay largely for the privilege of entering the co-hong, and when they have once joined that body, they are seldom allowed to retire from their station, and are at all times liable to heavy exactions from the provincial government. Formerly the whole, or nearly the whole, foreign trade was in their hands; within a few years, it has extended to others who are not included in the co-hong, and who are commonly called *outside merchants*. The linguists, so called, hold the rank of interpreters; they procure permits for delivering and taking in cargo, transact all business at the custom-house, keep account of the duties, &c. The comprador provides stores, and all necessary provisions for the ship while she remains in port.

The *port charges* consist of the measurement duty, cumshaw, pilotage, linguist's and comprador's fees. The *measurement duty* varies; on a vessel of 300 tons it is about $650; and on vessels of the largest size, say 1300 tons, it is about $3000; the tonnage of the vessel, however, affords no fixed criterion for the *amount of* measurement duty. But for all ships, of

whatever size, the *cumshaw, pilotage, linguist's and comprador's fees,* are the same, amounting to about $2,573. Those vessels that enter the port *laden only with rice* are not required to pay the measurement duty and cumshaw, but are liable to other irregular fees amounting to nearly $1000. The management and general supervision of the port charges are intrusted to an imperial commissioner, who is sent hither from the court of Peking. In Chinese he is called *hae-kwan keën-tuh;* but by foreigners is usually styled the Hoppo; his regular salary is about 3000 taels per annum, but his annual income is supposed to be not less than $100,000.

The arrangements between the native and foreign merchants of Canton for the transaction of business are on the whole convenient, and pretty well calculated to promote dispatch and secure confidence in the respective parties. The Chinese merchants have a well earned reputation for shrewd dealers; generally they have but little confidence in each other, and every contract of importance must be "fixed"—made sure, by the prepayment of a stipulated sum: but they place the most unlimited confidence in the integrity of their foreign customers.—Only a small part of the trade is in the hands of the *outside* merchants; and their number being unlimited, there is often among them a great deal of competition. The whole of the E. I. Company's business, and a large portion of the English private trade and that of other foreigners, is confined to the hong merchants and those who transact business in connection with them. The establishments of the principal hong merchants are extensive; they have numerous and convenient warehouses, in which they store their goods, and from whence export cargoes are conveyed in lighters to the shipping at Whampoa.

The *foreign factories*, the situation of which we have already noticed, are neat and commodious buildings. The plot of ground on which they stand is s

limited, extending about sixty rods from east to west, and forty from north to south; it is owned, as are also most of the factories, by the hong merchants. The factories are called *shih-san hang*, "the thirteen factories;" and with the exception of two or three narrow streets, they form one solid block; each factory extends in length through the whole breadth of the block, and has its own proper name, which if not always appropriate, is intended to be indicative of good fortune: the 1st, commencing on the east, is *E-ho hang*, the factory of 'Justice and Peace;' by foreigners it is called the Creek factory; the 2d is the Dutch; it is called *Tseih-e hang*, the factory of Collected Justice:' 3d is the British factory, which is called *Paou-ho hong*, 'the factory that Insures Tranquillity;' a narrow lane separates this from the 4th, which is called *Fung-tae hang*, 'the Great and affluent factory:' 5th is the old English factory, called *Lung-shun hang:* 6th, the Swedish factory, called *Suy hang:* 7th is *Ma-ying hang*, commonly called the Imperial factory: 8th, *Paou-shun hang*, the 'Precious and Prosperous factory:' 9th, the American factory, called *Kwang-yuen hang*, 'the factory of Wide Fountains;' a broad street, called China street, separates Kwang-yuen hang from the 10th, which is occupied by one of the hong merchants: the 11th is the French factory: the 12th is the Spanish; the 13th and last is the Danish factory: the 12th and 13th are separated by a street occupied by Chinese merchants, and usually called New China street. Each factory is divided into three, four or more houses, of which each factor occupies one or more according to circumstances. The factories are all built of brick or granite, two stories high, and present a rather substantial front; and with the foreign flags which wave over them form a striking, and to the stranger, a pleasing contrast with the flaunting banners and architecture of the celestial empire.

The style of living in Canton, we speak of the foreign society, is similar to that of India, except in

the important particular, that here man is deprived of that "*help*" appointed to him by a decree which no human authority can justly abrogate, and enjoyed by him in every other land but this.—A gentleman, fitting up an establishment in Canton, must first obtain a *comprador:* this is an individual who is permitted by special license to act as head servant; he has the general superintendence of the domestic affairs of the house, procures other servants, purchases provisions, &c., according to the wishes of his employer. Visitors to Canton usually speak in high terms of the domestic arrangements of the residents. But this place presents few objects of much interest to the mere man of pleasure. Considering the latitude, the climate is agreeable and healthy; provisions of good quality and variety are abundant; but the want of a wider range and a purer air than are enjoyed in the midst of a densely populated metropolis, to which the residents are here confined, often makes them impatient to leave the provincial city.

The *manufactories and trades* of Canton are numerous. There is no machinery, properly so called, and consequently there are no extensive manufacturing establishments, similar to those which, in modern times and under the power of machinery, have grown up in Europe. The Chinese know nothing of the economy of time.—Much of the manufacturing business required to supply the commercial houses of Canton is performed at Fuhshan, a large town situated a few miles westward of this city; still the number of hands employed, and the amount of labor performed here, are by no means inconsiderable. There are annually about 17,000 thousand persons, men, women, and children, engaged in weaving silk; their looms are simple, and their work is generally executed with neatness. The number of persons engaged in manufacturing cloth of all kinds, is [illegible]out 50,000; when there is a pressing demand for w[illegible] the number of laborers is considerably increased;

occupy about 2,500 shops, averaging usually twenty in each shop. We have heard it said, that some of the Chinese females, who devote their time to embroidering the choicest of their fabrics, secure a profit of twenty, and sometimes even twenty-five, dollars per month! The shoemakers are also numerous, and they support an extensive trade; the number of workmen is about 4,200. Those likewise who work in wood, brass, iron, stone, and various other materials, are numerous; and those who engage in each of these respective occupations, form, to a certain degree, a separate community or guild, and have each their own laws and rules for the regulation of their business. The book trade of Canton is important; but we have not been able to obtain particulars concerning its extent.

The *barbers* of Canton from a separate department, and no one is allowed to discharge the duties of tonsor until he has obtained a license. According to their records, the number of the fraternity in Canton, at the present time, is 7,300.

There is another body of men here, which we must not pass over in silence, but which we know not how to designate or to describe; we refer to the *medical community*. That these men command high respect and esteem whenever they show themselves skillful in their profession, there can be no doubt; it is generally admitted also, that individuals do now and then by long experience and observation become able practitioners: but as a community they are any thing, rather than masters of "the healing art." They are very numerous, amounting, probably, to not less than two thousand.

No inconsiderable part of the multitude which composes the population of Canton *live in boats*. There are officers appointed by government to regulate and control this portion of the inhabitants of the city. Every boat, of all the various sizes and descriptions *which are* seen here, is registered; and it appears *that the whole* number, on the river adjacent the

city, is *eighty-four* thousand. A very large majority of these are *tan-keä* (egg-house) boats; these are generally not more than twelve or fifteen feet long, about six broad, and so low that a person can scarcely stand up in them; their covering, which is made of bamboo, is very light, and can be easily adjusted to the state of the weather. Whole families live in these boats; and in coops lashed on the outside of them, they often rear large broods of ducks and chickens, designed to supply the city markets. Passage-boats, which daily move to and from the neighboring villages and hamlets; ferry-boats, which are constantly crossing and re-crossing the river; huge canal-boats, laden with produce from the country; cruisers; pleasure-boats, &c., complete the list of these floating habitations, and present to the stranger a very interesting scene.

The *population* of Canton is a difficult subject, about which there has been considerable diversity of opinion. The division of the city, which brings a part of it into Nanhae and a part into Pwanyu, precludes the possibility of ascertaining the exact number of inhabitants. The facts which we have brought into view in the preceding pages, perhaps, will afford the best date for making an accurate estimate of the population of the city. There are, we have already seen, 50,000 persons engaged in the manufaeture of cloth, 7,300 barbers, and 4,200 shoemakers; but these three occupations, employing 61,500 individuals; do not probably include more than one fourth part of the craftsmen of the city; allowing this to be the fact, the whole number of mechanics will amount to 246,000. These we suppose are a fourth part of the whole population, exclusive of those who live on the river. In each of the 84,000 boats there are not, on an average less than three individuals, making a total of 252,000. If now to these we add four times 246,000 (which is the number of mechanics) we have a total of 1,236,000 as the probable number of inhabitants of Canton.

This number may be far from the truth; no one, however, who has had opportunity of visiting the city, of passing through its streets, and viewing the multitudes that throng them, will think of its being much less than 1,000,000.

It only remains now, in conclusion, to remark briefly concerning the influence which Canton is exerting on the character and destinies of this nation. Intelligent natives admit that more luxury and dissipation and crime exist here, than in any other part of the empire; at the same time, they maintain that more enterprise, more enlarged views, and more general information prevail among the higher classes of the inhabitants of Canton, than are found in most of their other large cities: these bad qualities are the result of a thrifty commerce acting on those who are not guided by high moral principles; the good, which exist in a very limited degree, result from an intercourse with 'distant barbarians.' The contempt and hatred which the Chinese authorities have often exhibited towards foreigners, and the indifference and disdain with which the nation generally has looked down upon everything not their own, ought to be strongly reprobated; on the other hand, the feelings which foreigners have often cherished, and the disposition and conduct which they have too frequently manifested towards this people, are such as should never have existed; still, notwithstanding all these disadvantages, we think that the intercourse between the inhabitants of the western world and the Chinese has been beneficial to the latter. Hitherto this intercourse has been purely commercial; and science, literature, and all friendly and social offices, have been disregarded; but men are beginning to feel that they have moral obligations to discharge, and that they are bound by most sacred ties to interest themselves in the mental improvement of their fellow-men. But concerning the future influence and destiny of this city, *we cannot proceed* to remark.

MISCELLANIES.

TITLES OF CHINESE EMPERORS.—The ancient monarchs of China were distinguished by the titles, *Hwang*, *Te*, *Wang*, and *Teën-tsze*. The two first and the last of these, have by Europeans commonly been translated 'emperor;' while the last but one, *wang*, has been rendered 'king.' This translation is conformable to the present use of the terms, and also to the opinion entertained by several writers of the middle ages, that these titles were not applied indiscriminately to all, but were used with reference to the monarch's rank in the esteem of the people. Others, however, contend for the perfect equality of the titles, not merely as to the degree of sovereign power which they designate, but also in all other respects. The various writers on this subject, are likewise far from being agreed respecting the derivation of the terms, and the rules by which they were applied. It is curious to observe them disputing this point with regard to those eras which are evidently formed from antediluvian traditions, clothed in the fables of a later period. We will make a few extracts from a modern historical compilation which we have before us. It is named *Yih She*, 'the Unravelment of History,' was published in the reign of Kang-he, A. D. 1670, and consists of 150 chapters, bound up in 50 small Chinese volumes. The object of it is, by a comparison of the principal old writers, however discordant in opinion, to elucidate all the important points in Chinese history, literature, public institutions, &c. prior to the Han dynasty, B. C. 202.

"*Hwang*," says one, "is heaven. Heaven speaks not,—yet the seasons follow in regular succession, and all nature springs forth. So were the three ancient *hwang*. Without a word from them, the people performed their duty. Their virtue was inscrutable and boundless, like the supreme heaven; therefore they were called *hwang*."—The formation of the word *hwang* in this work may suggest another explanation. In the common form it is composed of the word *wang*, commonly rendered 'king' or 'ruler,' surmounted by the word 'clear' or 'manifest.' Here it is composed of the same word surmounted by the word 'self,' which differs only from the word 'clear' in a single stroke. This gives the very intelligible signification of '*self-ruling*.'

Te is not so minutely explained as *hwang*, with which it is now united in the modern title of emperor. One writer says, "he whose virtue is allied to heaven and earth is called *te*; he who combines benevolence and justice, is called *hwang*: there is a difference in the power of each. But what does *hwang* mean? *Hwang* is

princely, excellent, great: it is the greatest and most glorious appellation of heaven. * * He who can cause annoyance to a single individual, cannot be *hwang*."

Of *Wang*, one says, "the inventor of writing, by drawing a link of union through three strokes, 三 represented a king 王, *wang*. The three are heaven, earth, and man; and he who combines them in equal union is the *wang*."

"*Teen-tsze*, heaven's son," says another, "shows plainly that the monarch's office is to serve heaven." A more credulous writer asserts; "the mothers of the ancient holy men, begat their children under the influence of heaven; therefore their sons were called the sons of heaven." May not this fable be founded on an erroneous understanding of the tradition which we find recorded in equally ambiguous terms by Moses, Gen. vi. 4? "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men which were of old, men of renown."

Against the idea of a gradation in the above titles are the following authorities, founded on undisputed ancient accounts and traditions. In the time of the Chow dynasty it was asserted, "Our kings (wang) are the same as the ancient monarchs (te)." In this, says the historian, "where is there any difference of rank or eminence?" Neither might the nobles ever assume the title of wang, as is evident from the common saying: "Heaven cannot have two suns; nor the people two kings (wang); nor the nation two rulers; neither can there be two to receive supreme honor."—with regard then to a widely different subject, out of their own mouth can they be convicted; the earth cannot have two Lords; for "Jehovah thy God is one Lord."

We will not weary our readers with more than one short additional quotation. A knowledge of these distinctions is useful for the purpose of understanding many portions of their history. "The combination of the terms *hwang* and *te* anciently had the same meaning as that of *hwang* and *wang*,—that is a mighty prince:—they were never used together as a common title, until the time of Tsin (B. C. 220). The united term hwang-te was then adopted, to express the possession of the whole empire. The ancients had the titles of *kung*, *how*, *pih*, *tsze*, *nan*, (similar to duke, count &c.) for their ministers;—the title *wang* was never conferred on them, until the time of Han (B. C. 202). Then first, were the meritorious servants and the sons and brothers of the monarch styled wang (kings)."

CHINESE THEOLOGY.—Perhaps some of our readers would be interested to know the theology which the Chinese sages have *taught* in their classic books. The native character of man has *been a prominent* subject of controversy and inquiry among

serious men of all ages, and appears no less so at the present time. We do not quote their sentiments indeed as of binding authority or certain truth, but that the reader who pleases, may compare the doctrines inculcated here, with the opinions entertained among Christians, and chiefly with the Bible itself.

In the last of the Four Books, there is a discussion upon this subject between Mencius (a disciple of Confucius,) and several objecters. Kaou-tsze said, "Human nature resembles the willow, and justice is like a willow basket; in forming human nature to justice and virtue, we must do as we do when making a vessel of willow." Mencius replied; "Do you not thwart and twist the nature of the willow before you make the *pei-keuen* vessel? Would you in the same manner thwart and twist human nature to form it to justice and virtue? If so, your doctrine would lead all men to consider justice and virtue to be *misery*."

Kaou-tsze said, "Human nature resembles the flowing of water; cut a channel to the east, and it will run east; cut one to the west, and it will flow west. Man's nature originally is neither inclined to virtue or vice." Mencius replied; "True, water prefers neither east nor west, but does it incline neither to run up nor down? Men are all naturally virtuous, the same as all water naturally flows downward. If you strike water or leap into it, you may cause it to rise above your head. Dam up its course, and you may raise it to the hills; but is this the natural inclination of water? No, it is impelled to do so. Human nature in the same manner may be made to practice vice."

Kung-too-tsze said, "Kaou-tsze says, that human nature is originally neither virtuous nor vicious. Some say that nature may be led to virtue or vice. Hence when Wăn and Woo reigned, the people loved virtue; but when Yew and Le reigned, the people then took pleasure in cruelty. Some say, that there are people whose natures are radically good, and others whose natures are radically bad. Hence, when the good Yaou reigned, there was the incorrigible Seäng. When the unnatural Koo-sow was a father, there was the filial Shun. Now since you say that nature is virtuous, these various results could not have been." Mencius replied; "If you observe the natural dispositions you may see that they are virtuous; hence I say that nature is virtuous. All men have compassionate hearts, all men have hearts which feel ashamed of vice, all have hearts disposed to show reverence and respect, and all men have hearts which discriminate between right and wrong. A compassionate heart is benevolence; a heart ashamed of vice is rectitude; a heart [illegible] respects and reveres, is propriety; and a heart w[illegible] tinguishes right from wrong is wisdom. Now bene[illegible] titude, and propriety and wisdom are not melte[illegible], something external; we certainly possess them of c[illegible] many think not of this. Hence it is cautioned, 'seel[illegible] obtain, let go and you shall lose;' some do lose one, and some innumerable; thus they do not improve

powers." Again he says, "benevolence is man's heart, and justice is man's way. To lose the way and no longer walk therein, to let one's heart go, and not know where to seek it—how lamentable! If a man lose his fowls or his dogs, he knows how to seek them. The duty of the student is no other than to seek his *lost heart*.

Confucius says, "The highest exercise of benevolence is tender affection for relatives. Justice is what is right in the nature of things. The highest exercise of justice is to honor men of virtue and talents. To love one's kindred according to their nearness or remoteness of connection, and to honor the virtuous according to the degree of their worth, are what constitute propriety."

"Perfection or sincerity is the way of heaven; to aim at it, is the duty of man. The sincere hit the due medium without effort, obtain it without thought, and practice it spontaneously. Such are *sages*. It is only the man possessing the virtues of the sages, that can perfect his own nature; he who can perfect his own nature, can perfect the nature of other men: he who can perfect the nature of other men, can perfect the nature of things; he who can perfect the nature of things, can assist heaven and earth in producing and nourishing things. When this is the case, then he is united with heaven and earth, so as to form a trinity. To be united with heaven and earth, means to stand *equal* with heaven and earth, so as to form a triad. These are the actions of the man who is by nature perfect, and who needs not to acquire perfection by study.

"The next order of men (next to the sages), bend their attention to straighten their deflections from the path of rectitude. Having sincerity, it gradually accumulates and makes its appearance; after this it begins to shine, and at last becomes brilliant. Having become brilliant, it then moves others to virtue, so that at last it effects in them a complete renovation."

PROPORTION OF MANTCHOU AND CHINESE OFFICERS IN THE PRESENT GOVERNMENT OF CHINA.—We have read that the executive officers in China are chiefly filled with Tartars, and that very great dissatisfaction is felt, if not uttered, by the native Chinese towards their Tartar masters. Subjected as they were to a foreign yoke, it is not unreasonable to suppose, that the further step of dispossessing them also of a share in their usual honors and emoluments would create discontent. The effect of such a course would naturally be, what is often asserted to be the fact, that the people having little interest in the government by participation in its offices, are ripe for change. An examination into the comparative numbers of Mantchous and Chinese employed in the higher offices, will aid in forming a judgment on the subject.

Let us begin with the ministers of the imperial Cabinet of Peking, which holds daily sessions. Its members are *sixteen* in number. The first is a Mantchou, the second a Chinese; thus alternately through the highest six grades. Four of the ten inferior in rank, are Chinese,—so that *nine* of the sixteen ministers, are either Mantchous or Mongols. Besides this Cabinet, there is a Privy Council, the names of whose members we do not know; but they are selected from all the higher stations, without any exact rule as to rank or number.

The six supreme Tribunals of state, together consist of thirty-six members. Each tribunal has two presidents, a Mantchou and a Chinese. The vice presidents are twenty-four, who also are alternately Mantchou and Chinese; so that eighteen of the thirty-six are of the conqueror's race. The president of the national college, Hanlin, is a Chinese.

If we now leave Peking, and examine the officers throughout the eighteen provinces which compose China Proper, we shall obtain the following results. The highest provincial officers are the governors, of whom there are but eight. Five of these have each two provinces, one has three, and the remaining two have each a large province under his jurisdiction. These high servants of the emperor each have dominion over a country not inferior to a small kingdom; often exceeding the island of Great Britain two or three times in territory, and not less superior in proportion of population. Six of the eight governors are Chinese, and *thirteen* of eighteen provinces, are therefore ruled by the "sons of Han." Next in rank to these officers are the lieutenant-governors, of whom there are fifteen in all. Ten of these are Chinese.

If again we enumerate in the order of rank, the governors, lieut.-governors, commanders-in-chief of the military forces, the treasurers, criminal judges, and the literary chancellors, reckoning all in these seven grades, we shall find the whole number in all the provinces to be 102, and that seventy-three of these are Chinese. Thus the ratio of Chinese to Mantchous, as found in the seven highest provincial posts, is more than *two* to *one*. But it should be remembered also that the ratio of the Chinese population to that of the Mantchous, is probably as twenty or thirty to one.

REMARKS, CONCERNING THE CONDITION OF FEMALES IN CHINA. —It has been justly remarked that a nation's civilization may be estimated by the rank which females hold in society. If the civilization of China be judged of by this test, she is s[illegible] from occupying that first place which she so strongly claims. [illegible]s have always been regarded with contempt by the Chinese. [illegible] ancient sages seem to have considered them scarcely worthy

their attention. The sum of the duties they require them to perform is, to submit to the will of their masters. The lady, say they, who is to be betrothed to a husband ought to follow blindly the wishes of her parents, yielding implicit obedience to their will. From the moment when she is joined in wedlock, she ceases to exist—her whole being is absorbed in that of her lord. She ought to know nothing but his will, and to deny herself in order to please him. *Pan Hwuypan*, who is much admired as a historian, composed a book of instructions for her own sex, in which she treats of their proper station in society, the deportment they should exhibit, and the duties they ought to perform. She teaches them that they "hold the lowest rank among mankind, and that employments the least honorable ought to be, and in fact are, their lot." She inculcates entire submission to their husbands, and tells them in very plain terms that they ought to become abject slaves in order to be good wives. We cannot expect that these doctrines, inculcated as they are by a *lady*, who ought to advocate the cause of her sex, and by one held in so high repute as is *Pan Hwuypan*, will be overlooked by the "lords of creation;" especially as they accord so perfectly with their domineering disposition in China.

Confucius, the prince of letters, *divorced his wife without assigning any cause for doing it;* and his followers have invariably adopted similar arbitrary measures in their treatment of the weaker sex. The price which is paid to the parents of the bride constitutes her at once a saleable commodity, and causes her to be regarded as differing little from a mere slave. In the choice of a partner for life she acts only a passive part. She is carried to the house of the bridegroom, and there disposed of for life by her parents.

The birth of a female is a matter of grief in China. The father and mother, who had ardently hoped, in the unborn babe, to embrace a son, feel disappointed at the sight of a wretched daughter. Many vows and offerings are made before their idols in order to propitiate their favor and secure the birth of a son. The mercy of the compassionate *Kwanyin* especially, is implored to obtain this precious gift; but after they have spent large sums of money in this pious work, the inexorable goddess fills the house with mourning at the birth of a daughter. "Anciently," says *Pan Hwuypan*, "the female infant was thrown upon some old rags by the side of its mother's bed, and for three days was scarcely spoken or thought of. At the end of that time it was carried to a temple by the father, accompanied by attendants with bricks and tiles in their hands." "The bricks, and tiles," says Pan-Hwuypan in her comment on these facts, "signify the contempt and suffering which are to be her companions and her portion. Bricks are of no use except to form inclosures, and *to be trodden under foot;* and tiles are useless except when they are *exposed to the injuries* of the air."—The *She King*, one of the venerated ancient books, says,

"———When a daughter is born,
"She sleeps on the ground,
"She is clothed with a wrapper,
"She plays with a tile;
"She is incapable either of evil or good."

This last assertion is explained thus: "If she does ill, she is not a woman: and if she does well, she is not a woman; a slavish submission is her duty and her highest praise." At the present day, as well as anciently, the female infant is not unfrequently an object of disgust to its parents, and of contempt to all the inmates of the family. As she grows up, her feet are so confined and cramped that they can never exceed the size of infancy, and render it impossible for her ever to walk with ease or safety. Small feet, that badge of bondage, which deprives them of the power of locomotion, confines them to the inner apartments, except when poverty forces them to earn their livelihood abroad by labor, which they render exceedingly difficult and painful.

Females of the higher class seldom leave the house, except in sedan chairs. Their lives are but an honorable captivity. They have few or no real enjoyments; are ignorant of almost everything—very few of them being able to read, and live and die little more than mere ciphers in human society. Pale and emaciated, these spend the greatest part of their lives in embellishing their persons; while females of the poorer classes, whose feet are necessarily permitted to grow to the size which the God of nature designed, perform all the drudgery of husbandry and other kinds of work. These last are in general very industrious, and prove to be helpmates to their husbands. Being remarkable for their good, sound understanding, they manage their families with a great deal of care and prudence; and so far as industry and economy are concerned, they are exemplary mothers. Notwithstanding the degradation in which they are held, they are generally far superior in intellect to the common cast of Asiatic women. They are very ingenious in their needle work, and the like; and to be a good mother, in the estimation of this class of the Chinese, a woman must be a weaver. But it is to be regretted that they have very little regard for the cleanliness of either their persons or houses. Their children crawl in the dirt, and the few articles of furniture in their dwellings are covered with filth.

Infanticide of females is not unknown among the Chinese. They are far from regarding this crime with the horror it deserves. "It is only a female," is the answer generally given when they are reproved for it.

May the Father of mercies soon send his glorious gospel to China, that woman here may be raised from her present degradation. It is Christianity alone, that assigns to woman her proper rank; and secures the rights of the weaker sex against the encroachments of the stronger. In vain shall we expect any great amelioration of the moral condition of this nation, so long as the wife, the

daughter, the sister, and the mother are regarded and treated as slaves. Where females do not mingle in society, the manners of the other sex become coarse and inelegant. All the finer feelings of human nature, which can be produced only by the friendly and happy intercourse of the social and domestic circle, where the sexes meet on terms of intellectual and moral as well as civil equality, are of course unknown. This is too much the case in China; and the "celestial empire," with its boasted high state of civilization, is peopled by men, unpolished by the influence which the mild and amiable qualities of female companions never fail to exert upon the manners of "the sterner sex." This remark might be considered trivial, were it not that the influence which the seclusion of females has upon Chinese society, is too baneful to be regarded with indifference. How much does China lose in consequence of the incapacity of its mothers to instruct their children, during that early age when the mind is most easily made to prefer activity to sluggishness, and the heart to receive its first and strongest bias to virtue or to vice. Were this deficiency supplied, children would receive the first and best rudiments of knowledge, before they are old enough to enter a school; and mothers, instead of the insults and contempt which they now have to endure, would be treated with kindness and respect.

NAVIGATION OF THE YANGTSZE KEANG.—Several attempts, which have been made to penetrate into the interior of China, have proved abortive. The anti-social policy of the celestial empire, which excludes all foreigners from its dominions, greatly impedes the progress of enterprises, which are advancing with a steady and majestic step, and must eventually break down the tyranny of despots. Fully aware of the difficulties of maintaining a friendly intercourse with the Chinese, we might readily subscribe to the opinion, generally entertained, that this country is inaccessible to foreigners, if we did not believe that the wall which separates it from the rest of the world is mostly imaginary. In the minds of the Chinese generally, there exists no hostility against foreigners; on the contrary, they are often very fond of strangers. But to barbarians, who presume to think that man has a natural right to maintain *free intercourse* with his fellow-men, and who do not respect the boundaries which a crooked policy has prescribed for itself and others, the Chinese *government* is opposed. Yet what are a few unprincipled men against hosts of enlightened individuals?

Central Asia, hemmed in on one side by savage tribes, extensive deserts and high mountains, and on the other by an ancient empire which forbids research and repels "intruders," has hitherto remained unexplored. But shall its inhabitants and its productions continue to be secluded, and shut up from the enterprising

mĕn of the nineteenth century? Has not human ingenuity and perseverance, under the guidance of divine Providence, often overcome greater obstacles than now impede our progress into central Asia? Have not the Russians penetrated to the utmost confines of the frozen regions of Siberia? Are not modern adventurers, even at this moment, traversing the burning sands of Africa, and vigorously pursuing their way through regions hitherto unexplored? A tour through the whole of central Asia presents advantages, to be gained for religion, science and commerce, far greater than any other similar enterprise which now engages the attention of scientific and philanthropic men.

But is such an undertaking possible? Is it possible to reach those remote regions and open there a highway for the nations? The *Yangtsze keäng*, one of the finest rivers in the world, takes its rise some degrees beyond the source of the Yellow river, in Tsinghae or Koko-nor. On its way down to Szechuen, it is called Muhloosoo; but soon after entering Szechuen it takes the name of Kin-sha, 'golden-sanded,' and runs southward through Yunnan, and then northward through those parts of Szechuen which are inhabited by subdued Meaoutsze. It afterwards takes the well known name *Yangtsze keäng*, which it retains as it flows on through Szechuen, Hoopih, the northern parts of Keängse, Ganhwuy, and Keängsoo, to the sea. This river is broad, deep, and sometimes rapid; and from its long course and the number of provinces through which it passes, it has been called 'the girdle of China.' In some places it spreads out so as to form islands, upon which rushes grow abundantly; and many of the most fertile and densely populated parts of the Chinese empire are found along its banks. Having a central course, in respect to the provinces, it is easily connected by canals with many other rivers, and forms a most extensive inland water communication. The boats which are employed on the Yangtsze keäng are very numerous, and with little difficulty they can ascend almost to its source. Thus while this noble river affords great facilities for traversing the most fertile parts of China Proper, it brings the adventurer into Tibet, near to other waters which flow southward through the territories of British India. There is no doubt that by means of these rivers a communication might be opened between some of the principal cities and marts of India and those of China.

In order to obtain a more perfect knowledge of the Yangtsze keäng, let us take a survey of it through its whole course. The mouth of the river is about twenty miles broad; it is in lat. 31° 34′ N., lon. 120° 32′ E. from Greenwich. There are extensive banks near its entrance, and the whole island of Tsungming is an alluvial deposit formed by the waters of the river. Near the mouth of the Yangtsze keäng, are some of the largest and richest cities of China. Soochow foo, the Chinese Arcadia, and the most beautiful of all their cities, is in lat. 31° 23′ N., lon. 120° 20′ E. Shanghae heën, a very extensive and important mart, is in lat. 31° 9′ N., lon. 121° 4′ E. Both of these places, by means

of canals, are connected with the Yangtsze keäng; indeed almost all the important cities which are near the river, are united with it by canals. Not far southward are Keäng-foo and Hangchow; both of them are important cities; the latter is the capital of Che-keäng. On the northern shore, is Haemun, which has a fort for the defense of the river, but it is utterly dismantled. Beyond Haemun northward, is Tungchow; westward on the banks of the river, in lon. 120° 4′, is Tsingkeäng heën; and opposite to it is Yin-keäng heën.

Passing on westward through the province of Keängsoo, the first cities we meet with are Taechow, Changchow foo, and Chinkeäng foo, all of which carry on a brisk trade. *Nanking*, or Keängning foo, in lat. 32° 4½′ N., lon. 118° 38′ E., is only a league from the Yangtsze keäng, with which it is connected by canals. Nanking, as a commercial city, is too well known to need any further description in this connection. Before leaving the province of Keängsoo, in ascending the river, we find it diminished to a mile in breadth, but covered with boats, some of which are of two hundred tons burden.

The first remarkable city, which we find in Ganhwuy, is Taeping foo in lat. 31° 38′ N., lon. 118° 24′ E., on the southern banks of the river. Opposite to the city is Ho-chow; and the whole adjacent country is fertile and well cultivated. Further onward is Woowei chow and Ganking foo; this last city, which is the capital of the province, is situated in lat. 30° 37′ N., and lon. 116° 55′ E.

Proceeding up the river, we pass through the northern extremity of Keängse, and enter the province of Hoopih. The river here receives several tributary streams, the principal of which is the Han keäng, which comes down from the northwest, and falls into the Yangtsze keäng, near Hanyang foo, in lat. 30° 34½′ N., lon. 114° 38⅓′ E.; this place is near Woochang foo, the capital of the province, in lat. 30° 34′ N., lon. 114° 35′ E. The river here bends southward, and almost reaches the Tungting lake; and then northward to Szechuen. In this province the majority of the commercial cities stand on the Yangtsze keäng, which winds its way through a hilly country, and is increased by several streams which fall into it, some from the north, and some from the south. From Szechuen, it stretches on in a northwest direction to Koko-nor or Tsing-hae, but its sources are not well defined. The regions of Koko-nor and Tibet are well watered, and give birth to several important rivers, which flow southward. The traveler, having now surveyed these upper countries, might then select his route, and descend to the British possessions in Burmah or Bengal.

Religious worship of the Japanese.—We have pleasure *in giving to our readers* the following remarks on the religious

worship of the Japanese, from the pen of Dr. G. H. Burger, who a few years since paid a visit to China. He had, previous to his arrival here, been for sometime resident in Japan; and he is now, we believe, continuing his researches in that country. We ought perhaps to apologize to him for publishing remarks which were not prepared by him for the press, but only for private information.

A few observations on the paper before us are necessary. The writer is not strictly correct when he says, that the Japanese form of worship has no resemblance to the Chinese, as those who are acquainted with the latter will readily perceive. The difference is however very great. Dr. Burger has fallen into an error which we have already had once or twice to notice; that of deducing the name Fo (or Fuh), Budha, from Fohi (or Fuhhe), the first monarch, of what the Chinese consider the doubtful period of their history;—a period, it appears to us, founded on traditionary recollections of the antediluvian ages. Nothing can be more erroneous than this confusion of names; yet the Asiatic Journal defends it without meeting with correction from any of the sinologues of Europe.

But the doctor has committed a more serious error in confounding the Budhistic and the Brahminical religions, between which there exists a wide difference. To point out the difference would however take up more time than we can now spare to the subject.

What Dr. Burger calls the hereditary, is the same that is commonly termed the ecclesiastical, emperor. On this subject, M. Klaproth says (in the Journal Asiatique for Feb. 1833.): "It is a wide spread error among us, that there exist in Japan two emperors, ecclesiastical and civil. We give the first epithet to the Dairi, or real emperor; and the other to the Seogoun (in Chinese tseängkeun or general), who, in fact, is but the first military dignitary in the empire, or general in chief of the army. It is true that the seogouns have usurped the supreme power, and that by this act the Dairi is placed under their influence; but this state of things, though confirmed by long usage, is illegal, and the seogoun is not even in Japan, considered in any other light than as the first officer of the Dairi, and in no way as a second emperor. Nor is the dignity of the last merely ecclesiastical, as is generally believed; he is a monarch, like any other, but a monarch whose ancestors have had the weakness to let the power be usurped by the military chief of the empire."

In the account of the ancient burial rites of the Japanese, we observe a striking resemblance to those of the Chinese; among whom the burial of men and animals in the tombs of emperors was retained even so late as the Yuen or Mongol dynasty, in the 13th century. In the words of Confucius, as quoted by Mencius, we find also mention made of the custom of burying images of human beings in graves. He says, "they who commenced the use of wooden images (in place of bundles of straw bearing but a faint resemblance to the human form), shall they not be without

progeny!" This remark shows how far the 'great sage' carried his hatred of so inhuman a practice, since he regarded even a nearer approach to the resemblance of human beings worthy of such punishment.—But we turn now to the paper of Dr. Burger. He says,

"The form of religious worship in Japan especially the old form, has no resemblance whatever to any of the cotemporary Chinese; the earlier inhabitants of Japan had a peculiar form, which being respected as that of their ancestors, has maintained itself to this day, as well in the hut of the peasant as in the palace of the hereditary emperor. Being generally liked, it is not only tolerated, but even protected and venerated, by government; and even at the present time it might be named as the the positive religion of the Japanese, had not political causes obliged the subjects openly to acknowledge one of the sects of Buddoo. The doctrines, views, and mode of explaining the ancient worship of the Japanese, are in no essential points similar to those of Buddoo; and although by a contact of a thousand years they appear to have more or less amalgamated, yet they are kept strictly and rigorously separate by the present theologists of Japan.

"*The Sintoo form of religious worship.*—The name Sintoo was introduced of late years as a denomination of the old religion, in distinction from the new one, that of Buddoo. The first is called Sintoo,* the way of the Spirit; the second Buddoo or Budtoo, the way of God. The principal articles of faith, and the rites of the Sintoo service are the following:

"The originators and founders of the Japanese empire are held to be the descendants of the sun and moon, and particularly *Ten-syoo-dai-zin*, or in pure Japanese, *Amaterasu-oho-kami*, is the supreme Being, the highest deity. The pure Sintoo worship recognizes no higher being or spirit than him. The hereditary emperors spring from this divine race, which descended from heaven upon the Japanese land, and are genuine representations and followers of *Ten-syoo-dai-zin*: by their title of *Ten-zi*, sons of heaven, they recognize their divine origin. The race also can never become extinct; for in case of a failure in the succession, a descendant is sent from heaven to the childless Ten-zi. Even at the present day, in case the hereditary emperor has no progeny, a child from some noble family is chosen by the emperor himself, and by an arranged secret convention is found under one of the trees of the palace, and as sent from heaven is established heir of the throne. The spirit of their ruler is immortal, and this also confirms the faith of the people in the existence of the soul after death; thus the idea of immortality exists, and with it, that of rewards for the good, and punishments for the bad; as also that of a place to which the spirit goes after death. Their paradise is called *Takamakahava;* their hell *Ne-no-kuni*, the land in the

* An analysis of the signification of this and most of the following Japanese words will be found at the end of this paper.

root [bottom or lower part] of the earth. Here the spirit must answer for itself before its heavenly judges. The good, rewarded, remove to *takamakahava*, and are received into the ranks of the heavenly rulers. The wicked are punished and cast down into the abyss, *ne-no-kuni*. In the worship of the *kami*, (spirits or gods,) particular dwellings for them are erected on earth, which are called *mia*; these are temples of various sizes, and built of wood; the smaller of lignum vitæ, the larger of cypress. In the centre of them, slips of paper fastened to pieces of lignum vitæ, are deposited as emblems of the godhead, and called *gohei*. These *gohei* are to be found in every Japanese house, where they are preserved in small shrines, on an elevated spot. At both sides of the mia, stand flower-pots with green boughs, generally of the myrtle or pine; then two lamps, a cup of tea, and several vessels filled with the liquor *sake*. Here every Japanese, morning and evening, offers his prayers to the creator Ten-syoo-dai-zin. Large, single standing gates and triumphal arches (in which I thought was discernible an order of architecture peculiar to the Japanese,) lead to the temples, which, with the dwellings of the priests and other buildings, frequently form extensive and stately edifices. Before the dwellings of the kami, two dogs, called *Roma-in*, are placed; and before those of Ten-syoo-dai-zin two guards called *Sarutihako*. These creatures, of a peculiar shape, are said to have been the guides and guardians of Ten-syoo-dai-zin. They are also at popular festivals, carried in procession before the god;—the one named *Ho-no-oo* is adored as the tutelar god to protect men from fire; the other *Mizu-oo*, to guard them from water.

"Daily, occasionally, or at appointed times, as on the anniversaries (*matsuri*) of births and deaths, prayers and gifts are offered to the spirits of the founders of the empire, of good rulers, and of meritorious statesmen to the praise and honor of such godlike beings (kami). These periods are often celebrated as national festivals; however to the highest kami, Ten-syoo-dai-zin, the pious cannot address their prayers directly, but by intercessors and mediators between this supreme deity and his children on earth. These are called *Syu-go-zin*, watching and protecting gods. All kami, except Ten-syoo-dai-zin, are tutelar gods; and as animals have often been serviceable to kami, they also are adored as protecting deities; such for instance as foxes, hares, &c. Besides some flower-pots, a bell, a drum, and some other musical instruments, there is a mirror (kagami) near the habitation of the kami, signifying here the purity and clearness of the soul. Several writers appear to have confounded the mirrors used in the Sintoo worship with those employed in that of Buddoo. Thunberg and Malte-Brun have done so, both having copied from Kæmpfer.

"On stated occasions, but mostly at the beginning and middle of the month, various eatables, as rice, millet, cakes, fish, &c., are offered to the kami and to their tutelar gods. In very ancient

times, human sacrifices were offered to the watching and protecting gods, among which are the nine headed dragon, &c. These evil creatures were looked upon as attendants of the divinity, and it was sought to reconcile them to mankind by offering such dear pledges taken out of the family. In general the victim was a beautiful and innocent daughter. It is permitted to the followers of this religion to kill animals, and to stain themselves with blood; the priests also may marry. The dead are buried in coffins resembling a *mia* or temple; and in former times, when men of rank died, a number of their dependents and friends were buried with them in their graves; in later times they used to rip up their own bellies, that they might follow their deceased masters and friends after death. In the 33d year of the reign of *Suixintenoo*, (A. D. 3,) these usages were interdicted, but they still maintained themselves till the time of *Taiko* (A. D. 1650). They also used in lieu of human beings, clay images, which are frequently dug up even at the present day.

"*The Buddoo form of religious worship.*—This religion was probably first introduced from China, through Corea, into Japan, A. D. 540; and was confirmed A. D. 576 by the introduction of the image of *Syaka* (Shakia, in Chinese Shikya,) likewise from Corea. According to the accounts of learned Japanese, the dogmas of this religion are divided into classes, distinguished as a higher and lower doctrine of faith.

"The higher doctrine rests on the following foundation. 'Man derives his origin from *nothing*, and therefore has no evil in himself; the impressions of the world without, bring out in him the first seeds of evil, from which also he derives his first ideas of wickedness. One must therefore seek to guard himself against these impressions, which is done, by singly and alone following the bent of the soul which lives within us. This is the deity itself, which guides our actions. Hence no worshiping of idols is permitted. The human body sprung from nothing, and after death returns to nothing. The soul survives; that of the wicked floats eternally in the void of space; that of the good reposes in the palace of the deity, from whence, if the inhabitants of the world should require the assistance of a virtuous man, it is sent from heaven to occupy another human body.'

"The lower doctrine of Buddoo, which properly is the religion of the people, is thus explained. 'There is on the other side a great judge called *Emaoo;* before him stands a large mirror, in which the actions of all men are imaged forth. Near this mirror stand two evil spirits, servants to Emaoo, who observe all the actions of the inhabitants of earth in the mirror, and report them to the king. The one on the right hand is called *Doo-soo-zin*, 'the quick-eared spirit;' the one on the left, *Doo-me-zin*, the 'quick-sighted spirit.' A third spirit at the side of the king takes down all the reports in writing, by which the souls of the dead are judged.'

But properly the souls of the dead, both good and evil, are sent to their rewards and punishments by six different roads. This confirms their belief of the transmigration of souls. These roads are :—

1. Gokurak, the road to paradise.
2. Ningen, the road to the world of men, or perhaps, to the men of the earth.
3. Syura, the road to the fighting hell.
4. Gaki, the road to the starving hell.
5. Tsikusyo, the road to the animal hell.
6. Ten-nin, the road to the men of heaven.

"Amida, the receiving, helping, and saving god, is the principal deity and dweller in paradise. There are five commandments, given as rules for the guidance of human actions, viz.,

1. Moogo, not to lie.
2. Z'yain, not to commit adultery.
3. Sewasyoo, not to kill any living creature.
4. Insyoo, not to get drunk.
5. Tsyootoo, not to steal.

"These two chief branches of the doctrine of Buddoo, spread again into several ramifications; and there are now in Japan the following sects which are tolerated by government.

1. Zen; of which there are three subdivisions, viz. Rinzai, Syootoo, and Oobak, named after Chinese monks;
2. Zyoodo;
3. Hokke;
4. Tendai;
5. Singon;
6. Gusya;
7. Z'yoosits;
8. Sitzoo. These eight sects now divide the various doctrines of Buddoo (Buddoo signifies the same as Syaka); they are named from their books, principles, or earlier habitations, whereof I will give the following brief particulars.

Zen means literally sitting quiet, sunk back in perfect repose of thought.

Zyoodo means holy land, and thus indicates the belief in a holy land.

Hokke, ***Gusya***, ***Z'yoosits***, and ***Sitzoo*** are names of the books bequeathed by their authors.

Tendai is termed thus from a mountain and temple of that name in China. (Query, Hindostan?)

Singon means to repeat true psalms.

"The two last named sects, in their doctrines and prayers make use of the Indian writing, known under the name of the old Deva-Nagari. They themselves call it Bonzi. It is also written in the books ***Ziki*** and ***Sittan mata teimon***, that they are received by the Brahmins.

"Beside these two principal religions, there now exists also the sect of ***Syuntoo***, i. e. the morality of Confucius, which has existed in Japan, since A. D. 59. Here also, as in China, its only object is a virtuous life in this world, without troubling its followers about aught that may occur after death.

"Lastly, we observe also the sect of *Jamabus*, literally 'mountain soldiers,' properly magicians, proceeding from two of the sects of Buddoo, *viz.* Tendai and Singon. These Jamabus, whose external appearance much resembles the priests of the abovementioned sects, except in some insignia, are particularly distinguished from all other priests and monks of Buddoo, by being permitted to eat flesh and to marry, which are most rigorously forbidden to the former.

"From this superficial statement of the dogmas and divisions of Buddooism, the religion will at once be recognized as that of Fo, Foe, or Fohi of Syaka; in short as the brahminical religion which began in India about 2,800 years since, and has latterly spread over the southeastern parts of Asia. The more its doctrines were thrown into a form, comprehensible to the people, so much the more profuse it became in the use of images. One may therefore easily fancy the erection of innumerable temples filled with multifarious and polymorphous symbols and attendants of the deities, to consecrate and direct the sensuality of the common people.

"Foe is also known to the present Japanese. They affix this name to everything possessing the power of doing anything extraordinary. It is therefore an attribute of the deity, of all Budds and kami, and there are consequently innumerable Fo; I allude to the Fo of the learned, which is sometimes called Syaka, sometimes Budda, and who is the founder of the brahminical religion."

Analysis of the Japanese words.

Sin-too: from *sin*, or *zin*, spirit, god, properly spirit of god, and *too*, law, way.

Bud-doo: from *budd*, god or Budha, and *too* (for euphony read *doo*), way.

Ten-zi: from *ten* heaven, and *zi*, child, son; the emperor.

Ne-no-oo: from *hi* or *fi*, fire, *no*, the possessive sign, and *oo*, great lord; the lord of fire.

Mizu-oo: from *mitz'*, water and *oo*, great lord; the lord of water.

Syu-go-zin: from *syu*, watching, *go*, protecting, and *zin*, spirit or god; the tutelar gods or intercessors.

E-ma-oo: from *e*, flame, *ma* evil, and *oo*, king or great lord; the judge of hades.

Doo-soo-zin: from *doo*, quick, *soo* ear, and *zin*, spirit or god; the quick-eared spirit.

Doo-me-zin: from *doo*, quick, *me*, sight, and *zin*, god or spirit; the quick-sighted spirit.

A-mi-da: from *a*, receiving, *mi*, saving and *da*, helping; this is one of the Indian attributes of Budha.

Syun-to: from *syun*, moral, and *too*, way or law; the principles of Confucius.

Jama-bus: from *jama*, mountain, and *bus*, soldier; the sect of Jamabus.

CHOO'S FAREWELL ADDRESS.—The late lieut.-governor of Canton, when about to retire, published a sort of farewell address to the people, in eight verses, which were printed and sold in the streets. The manner of doing such things in China is a little different from that in India and other places, when a favorite officer retires, although the principle is much the same; each party flatters and praises the other, and so both are pleased. However in Choo's case, there was no dinner, nor speech-making; nor was there a letter or address sent to him with a great many signatures; yet he put forth the following, which shows somewhat of the mind and feelings of men in China:—

Having been long ill, I requested and obtained permission of the emperor to return to my native village. The scholars (or gentry) and common people heard the announcement with alarm, talked about it, and some even wept. When I heard this my feelings were wounded, and I wrote the following disconnected verses to console, and excite them to virtue.

Yu keä seën she—shuw joo fung;
Leäng tae e jin—taou Yuĕ chung:
Kin jih keu jen—che sze tseĕ;
Hang tseäng tso tih—Le we hung;
&c. &c. &c.

From ancient days, my fathers trod the path
Of literary fame, and placed their names
Among the wise; two generations past,
Attendant on their patrons, they have come
To this provincial city.* Here this day,
'T is mine to be imperial envoy;
Thus has the memory of ancestral fame
Ceased not to stimulate this feeble frame.

My father held an office at Lungchow,†
And deep imprinted his memorial there;—
He was the sure and generous friend
Of learning unencouraged and obscure.
When now I turn my head and travel back,
In thought to that domestic hall, it seems
As yesterday, those early happy scenes;—
How was he pained, if forced to be severe!

From times remote, Kwangtung has been renowned
For wise and mighty men; but none can stand

*** The Chinese have a great affection for the place of their nativity, and consider being in any of the other provinces like being in a foreign settlement. They always wish to return thither in life, or have their remains carried and interred there after death.**

† A district in the province of Canton.

Among them, or compare with Keuh Keäng:—*
Three idle and inglorious years are past,
And I have raised no monument of fame,
By shedding round the rays of light and truth,
To give the people knowledge. In this heart
I feel the shame, and cannot bear the thought.

But now, in flowered pavilions, in street
Illuminations, gaudy shows, to praise
The gods and please themselves, from year to year
The modern people vie, and boast themselves,
And spend their hard earned wealth,—and all in vain,
For what shall be the end? Henceforth let all
Maintain an active and a useful life,
The sober husband and the frugal wife.

The gracious statesman, [gov. Loo,] politic and wise,
Is my preceptor and my long tried friend;
Called now to separate, spare our farewell,
The heart rending words affection loves so well;
That he may still continue to exhort
The people, and instruct them to be wise,
To practice virtue, and to keep the laws
Of ancient sages, is my constant hope.

When I look backward o'er the field of fame
Where I have traveled a long fifty years,
The struggle for ambition and the sweat
For gain, seem altogether vanity.
Who knoweth not that heaven's toils are close,
Infinitely close! Few can escape.†
Ah! how few great men reach a full old age!
How few, unshorn of honors, end their days!

Inveterate disease has twined itself
Around me, and binds me in slavery.
The kindness of his majesty is high‡
And liberal, admitting no return,
Unless a grateful heart; still my eyes
Will see the miseries of the people.—
Unlimited distresses, mournful, sad,
To the mere passer by, awaking grief.

* Keuh Keäng was an ancient minister of state, during the Tang dynasty. His imperial master would not listen to his advice, and he therefore retired. Rebellion and calamities arose. The emperor thought of his faithful servant, and sent for him; but he was already dead.

† The natives consider this sentence an insinuation unfavorable to the monarch, and amounting almost to treason. It is well for Choo that he is not going to Peking, where some friend might bring this verse to his majesty's notice.

‡ In permitting Choo to retire from public life.

Untalented, unworthy, I withdraw,
Bidding farewell to this windy, dusty world;
Upwards I look to the supremely good—
The emperor,—to choose a virtuous man
To follow me. Henceforth it will be well.—
The measures and the merits passing mine;
But I shall silent stand, and see his grace
Diffusing blessings like the genial spring.

These hasty lines are written by Choo Kweiching of Kinling, in Chekeäng province.

The above, in the original, is considered a tolerable specimen of Chinese verse. Of poetry it contains nothing. Choo seems unhappy. He finds nothing to satisfy the immortal mind. Would that he knew and would receive the glorious gospel which brings life and immortality to light.

Superstition and Idolatry.—These are words of a very indefinite meaning, judging by their application in the western world. We give below, what we consider examples of these abominations, not meaning, however, that there are none elsewhere.

The Peking Gazette of the 26th of the 5th moon of the current year, the 13th of Taoukwang, contains a long document concerning *Shoo-hing-tae*, a Mungkoo Tartar, who, while he held the office of major in his majesty's cavalry during the wars in Cashgar, became ill of a pulmonary disease, which disabled him from doing duty on horseback. He was afraid of being dismissed, and therefore sent in his resignation, but did not wait for an answer. He disappeared for a long period; at last he was seized by ths police of Peking in a huckster's shop, where having engaged in a dispute, he had recourse to blows. Being taken into custody for breaking the peace, he was required to give an account of himself. The account he gave was so unsatisfactory, that he was considered a *suspicious person*. The present emperor of China is actually, as well as nominally, "the first magistrate," the head of the police; and he also thought the major a "suspicious person," especially because of his having changed his name, and that more than once.

Shoo-hing-tae's case as stated by himself, was as follows. The reader will judge of the propriety of the term superstition, which we have prefixed to his recital. When he found himself ill of a dangerous disease, and unfit for the emperor's service, he made a vow, that if he should recover, he would become a priest of the Taou sect, quit the world, and visit, in order to worship, the five great mountains of China. He was restored to health, and went to the flowery hills of Shense, and was ordained a priest. Having effected this, and in the temple of 'thunder's ancestor,' worshiped Koo-jin-chaou as his master, he set out upon his pilgrimage to the five great mountains, calling at his mother's house in his

way, when unluckily he fell into the dispute in the huckster's shop. About his person were found some doctor's and astrologer's books, on which he had written his name, differently from the name taken at his ordination. This, he said, arose from carelessly writing his familiar, boyish name, mixed with his priestly name. He was sent back to Shense, where he had obtained priest's orders, to be there tried by the local magistrates, and confronted with his professed spiritual master. In his vow, he limited his efforts to the term of ten years, but was cured at an earlier period.

The *idolatry* we refer to, appears in the Peking gazette for the 5th moon, 25th day. There, the fooyuen of Kwangse, and Loo, the governor of Canton, on their knees beseech his imperial majesty to confer honors on an old idol god, the image of a man named *Chin*, who lived in the time of the Sung dynasty. The reason for this special favor, in conferring which, his majesty is requested to manifest his compassionate kindness to the gods, is, that during the late highland rebellion, which is not yet forgotten, this idol showed wonderful power and was marvelously preserved. It was much esteemed, and on the descent of the mountaineers, much prayed to; and in consequence, the rebels passed the villages near where it stood without burning them. Afterwards, these same rebels were caught and tied with cords in the idol's temple. At midnight they attempted to unloose themselves, while the guards inside were asleep. But a red flame issued from the idol's temple, and alarmed the troops outside. The plot was discovered, and a heavy fire of artillery opened upon the prisoners within, by which they were all killed. Still, notwithstanding all the cannonading, the idol remained unhurt. The walls were battered by the shot, but the image remained entire. For these divine services in behalf of the reigning dynasty, the governor and lieut.-governor solicit the emperor to confer the honor of a new tablet upon the idol's temple.

Surely it is hard to tell whether one should laugh or weep at this. Men, educated men, and thought fit to be governors over millions, thus petitioning for honors to be conferred on—what? Why, a block of wood it may be, or a piece of stone! Again, petitioning the emperor to shew his *compassion* to *the gods!* Doubtless they need it; and much good will the idol derive from his new honors.

But it is better to feel our spirits stirred within us, as Paul did when he saw the idolatry of the Athenians. Tell us, ye, who acknowledge Jehovah as your God, the Author of your every good, of the world in which you live, and of yourselves, can you look on and see his honor thus given to senseless idols with indifference? —his glory to graven images, and make no effort to prevent it? We should feel our hearts moved with compassion, as a greater than Paul did, when he saw men ignorant and wicked, and should follow his example by seeking to enlighten and save them, even though it be at the expense of pleasure, and honor, and ease, yes of life itself.

LITERARY NOTICES.

Publications of the Society for the Diffusion of Useful Knowledge.—We have been obligingly furnished with a small pamphlet, entitled, "Some remarks on the fifth annual report of the Society for the Diffusion of Useful Knowledge;" it was accompanied by the following note, addressed "To the Editor of the Chinese Repository."

"Sir, having been requested, by the committee of the Society for the Diffusion of Useful Knowledge, to give circulation to the enclosed 'Remarks' in answer to various attacks recently made upon the Society, chiefly by those members of the *trade*, who consider themselves aggrieved by the cheapness of its publications, I beg the favor of your inserting in your journal, (whose objects are of a cognate character with those of the Society,) such portions of the *remarks* as appear calculated to promote the end in view, and are likely to prove interesting to your readers.

I am, Sir,
Your most obedient serv't,
J. F. D."

We do not suspect that this note was intended as a hint to reduce the price of our own publication; but coming with the pamphlet as it did, when we were considering the expediency of so doing, it brought us at once to the conclusion that such a measure is expedient; and when we proceed to the third volume, unless good reason can be adduced for changing our present purpose, we shall reduce its price one half, anticipating of course that the number of copies circulated will be more than doubled.

We are exceedingly gratified by the manner in which the Repository has been received, and are persuaded that a tolerable degree of faithfulness on our part will increase its circulation, and give it new claims to the attention of the reading world. The exigencies of the case demand such a publication. These eastern nations present a wide field for research and inquiry; and the number of those who seek for information concerning them, is rapidly increasing. The circle of readers, on all subjects of importance, is daily extending. Forty years ago, in the opinion of Edmund Burke, there were only 80,000 *readers* in Great Britain: but, during the last year, it has been shown that there are 200,000 *purchasers* of one periodical work, the *Penny Magazine*; and "it may be fairly calculated that the number of the readers of that single work, amounts to a million."

The works now published by the Society for the Diffusion of Useful Knowledge, are ten in number, viz. "Library of Useful Knowledge, Library of Entertaining Knowledge, Farmer's series of the Library of Useful Knowledge, British Almanac,

Companion to the Almanac, Journal of Education, Portraits, Maps, Working-man's Companion, and Penny Magazine. In addition to these, a *Penny Cyclopædia* will be commenced with the new year." Such was the number of the Society's publications at the close of the year 1832.

The character of these works, their intrinsic value, and the very low price at which they are sold, are well known to the public. The writer of the pamphlet before us notices each of them separately; but our limits forbid us to follow him in detail. Concerning the "acts" and the "intentions of the Society," he says:—

"With the the sum of £300 per annum, (the sum total derived from life and annual subscriptions,) ~~at its disposal~~, the Society, according to some statements, has been able to carry on, what is termed, a great monopoly—to undersell the individual publisher—to render the publication of new books a hopeless speculation—and to depreciate the labors of all literary men, but the few engaged by the Society. These, indeed, are great evils to be accomplished by such small means; but if we look farther into the report [of the Society], we shall find that even this little fund cannot be applied without some abatement. 'The average amount of yearly subscriptions has been £125, after deducting the expenses of collection, and the price of the treatises delivered to subscribers.' But even this amount is falling of—'these annual subscriptions have gradually diminished.'

"In the mean time the Society is steadily enlarging the circle of its operations; in supporting the permanent expenses of its establishment, which, although upon a very moderate scale, amount to £800 per annum; and is investing a large amount of capital in future undertakings. How is this to be explained? Simply thus. The Society does ~~not depend upon subscriptions at all~~. Those subscriptions were necessary when its success was a matter of experiment; but the majority of the publications of the Society, cheap as they are, afford a profit, partly to the Society, and partly to its publishers. Every new work of the Society is a commercial speculation, involving a large expenditure of capital, and considerable risk. The only peculiar advantage which the Society possesses, and which we shall endeavor to explain in detail is this;—that it has calculated upon a much larger number of readers and purchasers of books, than was ever before assumed in any estimate upon which the current price of books has been fixed; and that thus, having established a new standard for the market value of books, by speculating upon a large demand instead of a small one, it has necessarily created a broad distinction between the price of books for the many and for the few, the real nature of which distinction, the parties interested in the production of books for the few, have attempted to control."

In this way—by making its publications cheap, and adapting them to the wants of their purchasers, and not by entering 'into unfair competition by the power

of a large subscription fund," the Society has been enabled to give its publications such a wide circulation, and also to create a "monopoly" as extraordinary as it is confounding to some* of the aggrieved members of the "trade." And hence the attacks which have been made upon the Society. "On one day, we hear a complaint, that its efforts to improve the condition of mankind, by enlightening their understandings, are confined to a 'Treatise on Probability;' on another day we are told that the Society has established a monopoly of cheap and popular publications. Some say that the Society is utterly powerless in its effects upon the minds of the people; others, that its works are calculated to destroy all originality, by absorbing every other literary effort," &c. A publication, because it is cheap, is not therefore necessarily of no value. "The bent of civilization," says Chenevix, "is to make good things cheap."

That some members of the trade have been deeply wounded by the operations of the Society, there can be no doubt. "Poor Robin," the indecent almanac, was discontinued as early as 1828. "Season on the seasons," one of the astrological writers, has also expired; and 'Francis Moore,' though he has retreated from blasphemy and stupidity, "limps onward to its fate, being kept alive solely through the force of habit in its purchasers." In China, "there are no previous licenses demanded, or restrictive regulations enforced," in order to secure and control the press; "nor in the case of publications upon ordinary subjects, are any checks whatever imposed on their number or variety. This is the testimony of the translator of the Chinese Penal code, and it is true; it is true also, according to the pamphlet before us, that for a century and a half "no one but the privileged corporations," the two universities and the Stationers' Company, could even so much as "print or publish an almanac, as no one but the two universities and the king's printer can now print and publish a Bible." Erskine overthrew the monopoly of almanacs in 1779; but the other, the monopoly of printing Bibles, is upheld to the present day.

History of China.—This country is daily becoming more and more an object of attention among enterprising men. Its productions, almost from time immemorial, have been sought for by Europeans; while the country itself has been to them a "Great Unknown." A new interest, however, is beginning to be excited; and inquiries are becoming frequent. One enterprise will lead on to another; and each advance will bring into view new objects for investigation. The wall of separation between this country and Christendom will disappear; the fraternity of nations will be ac-

* We are far from supposing that all the members of the trade are offended at the operations of the Society; on the contrary, there are many, we doubt not, who are its friends and rejoice in its measures for the diffusion of useful knowledge.

knowledged, and its rights respected. The unnatural condition in which China stands in regard to the rest of the world cannot long continue. But her present state needs to be more clearly and faithfully exhibited; and every additional item of information, relative to this subject, that shall be presented to the minds of men whether foreigners or natives, will hasten forward 'a consummation devoutly to be wished.'

While such is the condition, and such the relations of China, we hail with joy every publication that seems calculated to aid in the grand enterprise. The work, the title of which stands at the head of this notice, was commenced by Mr. Gutzlaff, while on the coast of Fuhkeën, and finished during his recent sojourn in Canton. He took great pains to consult the best authorities, both native and foreign, and has endeavored to give a succinct and connected history of China, and its intercourse with foreign nations. We have had opportunity to peruse the work in manuscript, and are sure it will be read with no ordinary interest by those who seek information about China.

RELIGIOUS INTELLIGENCE.

ABORIGINES OF NEW ZEALAND. A recent number of the *Oriental Christian Spectator* contains a letter from the gentleman referred to in the Repository of July (page 140), some extracts from which we wish to lay before our readers. New Zealand is becoming one of the most interesting countries on the globe, whether we contemplate it as philosophers, philanthropists, or Christians. A people of more than common energy, both physical and intellectual, is fast emerging from a state of barbarism, and coming forth to experience the influence of civilization and science; and the philosopher watches their progress to see what are the effects of that influence when operating upon the human character in almost its worst and lowest state, A nation of savages, of insatiate *cannibals*, is ceasing to feast on *human flesh*, and exchanging those habits which made "war their glory, and fighting the principal topic of their conversation," for the employments and customs of civilized society. And the mere philanthrophist, he who seeks the good of his fellow-men without reference to religion or the immortality of the soul—while he rejoices in the change by which this small portion of his race is made more happy, endeavors to learn how a similar change may be effected among every savage people. The Christian, while he views the scene with all the interest of the philosopher and mere philanthropist, also derives form it other and higher enjoyments. He sees in it a new proof, or rather, since the point has long been proved, a new instance of the power of the gospel of Jesus Christ to tame the savage, elevate the degraded, and make the wretched happy. He rejoices also in the

hope that the change, which has taken place in the character of many, will be as lasting in its effects as is the soul of man in its duration, and honorable to its author as well as salutary to its subject.

The first Christian efforts for the benefit of the New Zealanders were commenced about the year 1810. We have not room for a history of those efforts, but merely remark, in passing, that the missionaries have had to contend with difficulties, and encounter dangers, such as would dishearten any but those whose hope relies upon the promised protection and blessing of the Almighty. When retiring to rest at night they have had reason to fear that they should feel the murderous *mery* before the morning sun should rise; and have actually been driven from some of their stations. Yet they persevered in their work, confident that in due time, according to the promise of Him in obedience to whose command they had gone thither, they should reap the fruit of their labors and sufferings. That their hopes have not been disappointed, is abundantly shown by the letter before us. We quote the more largely because facts are narrated in a plain manner, such as nature dictates when the writer is interested in his subject, and the truth—the simple *truth*, is to be told; but our limits oblige us to omit several paragraphs, and even abridge those from which we make extracts.

The writer landed on Saturday, Feb. 9th, 1833, at Paihia, one of the missionary stations, of which he says; "on ascending the beach we saw an aged chief seated on the turf, wrapped up in his mat, who had come from Wangaroa, a bay about 50 miles to the northward, on purpose to spend the Sabbath at the settlement with a view to religious instruction! The church bell rung as usual for evening prayers, on which occasion the building was nearly filled with natives. The next morning ushered in a day that will not soon be forgotten. The church bell rung at 8 o'clock, and assembled the inhabitants of the place to the morning service. There was nothing to disburb the quietness of the Christian Sabbath, and natives were seen assembling from different directions for the worship of that God, of whom but very lately, they, as their fathers had been, were altogether ignorant. The church was completely filled as I entered it, and the sight of so many natives seated on forms, some clothed in mats and others in blankets, whilst a few were habited in English costume, and all quiet and orderly, was deeply interesting. The Rev. W. Williams conducted the native service, which was commenced by singing a translation of a beautiful hymn by Kelly. The whole congregation appeared to unite in singing with much devotion and propriety; and the notes of a fine toned organ were almost drowned by one general burst of harmonious voices, united in singing the praises of Jehovah. I was much interested, while Mr. W. was preaching, in observing the fixed attention of the natives. Their fine, manly figures, tattooed countenances, and native costumes, while they were thus drinking in as it were, the

'water of life,' made it indeed a scene not to be described. Some women, rather than be kept away to nurse their infants, brought them on their backs; and some who could not gain admission, were standing in the vestry and at the windows listening. Many of this large congregation had 'tasted that the Lord is gracious,' some had felt their need of a Savior, and all were attentive listeners to the word of life; and a more orderly, attentive, and apparently devout assembly I never witnessed even in a Christian country.

"The next day I inspected the schools where I was much gratified to behold old and young, high and low, chief and servant, bond and free, all engaged in learning to read and write. Every old prejudice appears to have worn off, and there is now a general thirst for instruction. Hostile tribes here throw away their animosities, and come even from a distance of many miles to gain admission to the mission schools.

"From Paihia I proceeded to Waimate, an inland station about 16 miles from Paihia. From Waimate, I made two tours in the surrounding country. In one of them we fell in with the converted chief Ripi. He and his people were voluntarily engaged in cutting a road through a forest to enable the missionaries to get at a friendly village beyond it for the purpose of affording instruction to its inhabitants! Ripi never fails to express his mind fully to the natives when they meet. On one occasion, when arguing with another chief on the evils of his former courses, *he alluded* to the motives of reputation and power, by which the natives are influenced. 'The *name*,' said he, 'which one gains by such means is like the hoar-frost, which disappears as soon as the sun shines upon it; but if a man is brave in seeking after the things of Jesus Christ, his name lasts for ever.' This noble individual now conducts daily worship in his village with his own tribe, and is walking in the light of truth, and adorning the gospel in his daily conduct.

"In another of my tours we called on an old chief named Tamoranga, an old friend of the Rev. S. Marsden, the father of the New Zealand mission. This chief has evinced his anxiety for the religious instruction of himself and his people by making a road of three miles extent across the country to Waimate and constructing several small wooden bridges over rivulets, across which the road runs, in order to facilitate the journeys of the missionaries from that station.

In one village, the natives have actually established amongst themselves, without any direct interference of the missionaries, a daily school according to the circulating class system, used first at Islington (England), and now generally adopted in the New Zealand mission schools; and old and young, free and bond, all fall into their classes, and learn to read and write.

"At Waimate I attended a native wedding. It was a deeply interesting and affecting ceremony. I observed several chiefs and others standing up and appearing deeply interested, even to tears, as the vows of mutual conjugal affection and

attachment were exacted from the married couple; a thing so contrary to the native custom, according to which, the wife is always the subject of a violent contest, and only surrendered by her friends to superior force to become the wife of one by whom she may be ill treated and even put to death. I was assured that our marriage service is beginning to attract attention generally; and I doubt not but it will materially forward the civilization and happiness of this benighted race. When we consider a moment the state in which the New Zealanders were only a few years ago—cannibals, without a written language and debased by all the vices which disgrace human nature; opposed moreover, to instruction and averse to the missionaries, who in love to their souls had sat down among them; how wonderfully have the efforts of these missionaries been blessed. I am forward to say that one half of the reality has never been laid before the public. So far are the reports of this mission from being overstated. People may say what they will, but I could but feel thankful for that change which enabled me to repose on my bed at night with unfastened doors, with a confidence of perfect safety, where once human victims used to be killed and roasted and eaten in front of the dwellings of the missionaries, and the inmates were insulted and threatened with a similar fate. Nothing but the blessing of God, nothing but divine grace could effect this change. What else could bring them by hundreds to our schools and our churches? What else repress violence and fraud? Will deism do this? Let the deistical philosopher go forth amongst savage nations, as the Christian missionary has here done, with his life in his hand, and demonstrate to the world the truth of his hypothesis; and then his arguments may deserve consideration. No; it is only the love of God in a crucified Redeemer, as applied by the Holy Spirit to the heart, that can produce love to him and to his people, and diffuse peace and happiness on earth, whether amongst learned or unlearned, the civilized or the savage."

JOURNAL OF OCCURRENCES.

Breach of Chinese etiquette.—The gazette of September 10th notices the degradation of *Peihchang*, a Tartar officer, who was recently in command on the northwest frontier. On the birthday of a member of the imperial household, Peihchang, like a true and loyal subject, sent to court his congratulatory card; but mark the offense; instead of forwarding it by the common post-carrier, he dispatched it by an express traveling at the rate of 400 *le*, or about 120 miles per day. For this violation of the rules of propriety—this grievous outrage on the laws of moderation, Peihchang has been degraded and recalled from his station.

Formosa.—A great deal has been published in the gazettes concerning the late insurrection in this island. The disturbances commenced in Oct. 1832, and continued till last June, when peace and tranquillity were again restored. During the contests, which continued to rage, at intervals,

for more than eight months, many individuals were slain, many degraded, and many have at length been promoted. "Now all are again quiet;" the cultivators of the soil have resumed their usual occupations, and the imperial troops have returned in triumph to their former stations; and "the mind of his majesty is filled with consolation."—The principal transactions of the insurrection are reviewed in a late gazette, and the subject seems to be *finally* disposed of, being set for ever at rest.

SEVERITY OF PUNISHMENT.—The Criminal Board at Peking, expressed to the emperor in September, 1832, a wish, on their part, to alter the law which involves, with a rebel, all his kindred. In reply, his majesty says that their recommendation is unsuitable. "Rebels are a virulent poison which infect a whole region; and inasmuch as they involve officers, soldiers, and their families, their crime is supreme, and their wickedness infinite; if then their descendants are not all exterminated, it is an act of clemency."

As to the suggestion of the court that "when they arrive at the place of exile, disallowing them to marry, will be sufficient:" his majesty regards their representations as "empty words preserving the name, but neglecting the reality of punishment. It will never prevent the increase of these rebellious descendants: and it is far from exhibiting a due severity of punishment." However, the emperor says, that in the existing law there is an inequality of punishment, which he orders them to deliberate upon, and alter to something more equal. "At present the kindred of rebels, if arrived at years of maturity, are banished to new settlements, and given to the soldiery for slaves: and those under age are emasculated, which seems to be treating them with more severity than older criminals."

CRIMES AND PUNISHMENTS.—In *Shen-se*, a widow and her mother-in-law both lived in illicit intercourse with different men. The widow brought in supplies of rice and money by her vicious conduct. Her paramour, however, fell into poverty and the supplies ceased. The mother, who was aware of all the intercourse ordered the daughter to go after the man and bring home supplies. She failed. The mother began to chastise her. The daughter seized a sharp hook or sickle; they fought, and the mother was killed. The daughter cast the body into a neighboring river to remove all evidence of her crime. She was sentenced to be cut in pieces, but in consideration of the mother's illegal conduct in selling the daughter to vice, her sentence was changed by the supreme court to immediate decapitation.

We see here some of the natural effects of the doctrines referred to in the preceding article in this number upon the condition of females in China; woman a saleable commodity; entire control of the parent over the daughters, and the uselessness of knowledge to females. Vice, unrestrained passion, and brutality, are, and for ever will be, the inseparable attendants of ignorance and degradation. It is when we are reminded of this by such facts as those just mentioned, and when we think of the unfitness of such beings to become inhabitants of a pure and holy heaven, that we feel constrained to labor and pray for the introduction of that Gospel which teaches that woman has an immortal soul, as precious as that of him, who now tramples her in the dust; and to call upon others of every place, if they would claim to themselves the character either of philanthropists or Christians, to join us in using every possible means for expelling such evils, by the introduction of that knowledge which can purify from vice, and save from ruin.

POSTSCRIPT.—Recent intelligence from Yunnan confirms the report concerning an earthquake in that province. The number of persons killed, is said to be several tens of thousands; but we have yet seen no official statements.

The execution of *Yĕ Mungchĕ*, the famous village tyrant mentioned in our first volume, took place on the 25th instant. Fifteen other individuals were executed at the same time and place with him; of these 12 were decapitated, and the other three, with *Yĕ Mungchĕ*, were strangled. One of these latter was *a priest of Budha*.

THE

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REVIEW.

AN *authentic account of an embassy from the king of Great Britain to the emperor of China; including cursory observations made, and information obtained, in traveling through that empire, and a small part of Chinese Tartary: taken chiefly from the papers of his excellency the* EARL OF MACARTNEY, *knight of the Bath, his majesty's embassador extraordinary and plenipotentiary to the emperor of China.* By Sir GEORGE STAUNTON, *secretary of the embassy, &c.* 2 Vols. London, 1798.

DURING the last two centuries, several embassies have been sent from Europe to the emperors of China. The sovereigns of Holland, Portugal, England, Russia, and the popes of Rome, have been represented at the court of Peking. These missions have always been composed of chosen men, fitted out at no inconsiderable expense, and while in progress were objects of universal attention. Concerning their expediency and success, or the reverse, the political world has been fruitful in remark, and has generally differed widely in its conclusions; but in regard to the fact, except it may be in the case of the Russians, that their influence has now nearly or quite ceased to be felt, or is felt only to the injury of foreigners, there is probably

but one opinion. Whatever may have been the objects of those embassies or their effects, immediate or remote, no one of them was planned and executed with more care than the present, which reached Peking in 1793.

"Much of the lasting impression which the relations of lord Macartney's embassy leave on the mind of his reader," says an able writer, "must be ascribed, exclusive of the natural effect of clear, elegant, and able composition, to the number of persons engaged in that business, the variety of their characters, the reputation they already enjoyed, or afterward acquired; the bustle and stir of a sea-voyage; the placidity and success which finally characterized the intercourse of the English with the Chinese; the splendor of the reception the latter gave to their European guests; the walks in the magnificent gardens of 'the son of heaven;' the picturesque and almost romantic navigation upon the imperial canal; and perhaps, not less, to the interest we feel for every grand enterprize, skillfully prepared, and which proves successful, partly in consequence of the happy choice of the persons and the means by which it was to be carried into effect. The names of Macartney, the two Stauntons, and Barrow, are now familiar to every reader. The emperor Keënlung lives probably in the memory of every impartial European, at the head of the sovereigns of half-civilized nations. Indeed, since Cook's voyages, no expedition to a foreign and distant country, has become so popular as that of which we speak."

The grievances which the English had suffered long at Canton, and the necessity of representing them to the emperor, from whom they were carefully concealed by the local authorities, were among the principal considerations which led to the appointment of an embassador. Macartney's secretary, in the work before us, after enumerating the transactions that had caused an "unfavorable impression of the *English in the* minds of the Chinese," says:—

"Of all foreigners frequenting the port of Canton, the English were certainly depicted in the most unfavorable colors to the government of the country; and probably treated with the greatest rigor upon the spot. And thus the imperial officers, under whose immediate inspection they were placed, were in little danger of reprehension for any ill treatment of their persons, or impositions on their trade. Their complaints were considered as frivolous or ill-founded; and attributed to a restless and unreasonable disposition. Effectual measures were likewise taken to avoid a repetition of their remonstrances, by punishing such of the natives as were suspected of having assisted in translating the papers which contained them, into the language of the country. The few English, who were in any degree acquainted with the language, being necessarily brought forward for the purpose of communicating their grievances, became particularly obnoxious; and this circumstance contributed to deter others from any attempt to acquire it; and, indeed, to teach it to them was found to be a service of some danger. They were thus under the necessity of trusting entirely to the native merchants themselves, with whom they had to deal; and who found their account in acquiring, at least, as many English words as were necessary for carrying on their mercantile concerns. Besides, the vast superiority of rank over all merchants, assumed by persons in authority in China, became an obstacle to all social and familiar intercourse between them and the only Englishmen who went there. And, notwithstanding a British factory had been established upwards of a hundred years, not the least approach was made towards that assimilation of manners, dress, sentiments, or habits, which, in similar institutions elsewhere, tends so much to facilitate the views of commerce, as well as to promote the comforts of those immediately engaged in it.

"Under such circumstances, the ancient prejudices against all strangers, always great in proportion as there is little communication with them, could scarcely fail to continue in their full force—those prejudices not only operating upon the conduct of the Chinese, but reduced into a system, supported by the fullest confidence in the perfect state of their own civilization; and the comparative barbarism of every other nation, suggested the precaution of making regulations to restrain the conduct of all Europeans frequenting their coast, as if aware of the necessity of preventing the contamination of bad example among their own people. One port only was left open for foreign ships; and, when the season came for their departure, every European was compelled to embark with them, or leave, at least, the Chinese territories: thus abandoning his factory and unfinished concerns, until the return of the ships in the following year. There was little scruple in laying those restrictions on foreign trade, the government of China not being impressed with an idea of its importance, to a country including so many climates, and supplying within itself, all the necessaries, if not all the luxuries of life.

"Though the natives immediately engaged with foreigners in mercantile transactions, have been very considerable gainers by such an intercourse, the body of the people is taught to attribute the admission of it, entirely to motives of humanity and benevolence towards other nations standing in need of the produce of China, agreeably to the precepts inculcated by the great moralists of the empire; and not to any occasion or desire of deriving reciprocal advantage from it. For a considerable period indeed, there was little demand for European goods at the Chinese markets; and the consequent necessity of paying for the surplus value of their commodities in money, an object so desirable for nations which may often have occasion to remit cash elsewhere, was thought in China, where such a want could seldom occur, to be productive of little other alteration, than to increase the relative weight of the metal representing property; and which increase was considered rather an inconvenience than a benefit.

"With such an opinion of foreign trade, those who presided over it, being indifferent to its progress, and suffering it, rather than seeking for it, there was a very slender chance of favorable attention, or even common justice, towards the strangers who carried it on; especially the English at Canton, who had not the faculty of asserting their own cause upon the spot, and were entirely without support at the capital, where their grievances might be redressed. They were, in fact, subjected to many oppressions in their dealings, and insults upon their persons. They did not however, conceive that such treatment was authorized by the emperor of China, or even known to him; and therefore several of the East India Company's agents employed in the Chinese trade, suggested the propriety of an embassy to his imperial majesty, to represent their situation, in the hope that he might issue orders for the removal of the hardships under which they labored."**** "It was urged, that a British embassador would be a new spectacle; and his mission a compliment that would probably be well received. Upon general reasoning, it appeared that every motive of policy or commerce, which led to the maintenance of ministers from Great Britain, at European courts, and even in Turkey, applied with equal strength, to a similar establishment, if practicable, at Peking."

Besides the embassador and his secretary, "minister plenipotentiary in the absence of the embassador," the mission cousisted of the following persons; viz. captain, now sir Erasmus Gower, commander of his majesty's man-of-war, the Lion; "young gentlemen, of the most respectable families, glowing with all the ardor and enterprise of youth," who were admitted into the Lion, considerably beyond the customary *complement of* midshipmen; a military guard, con-

sisting of "picked men," under the command of colonel Benson, assisted by lieut.-colonel Crewe, and captain Parish; doctors Gillan and Scot; doctor Dinwiddie and Mr. Barrow, "both conversant in astronomy, mechanics, and every other branch dependent on the mathematics;" Mr. Acheson Maxwell, "who had formerly resided in India with lord Macartney, and was much in his confidence;" Mr. Edward Winder, "a young gentleman from the university;" Mr. Henry Baring; a page, (now sir G. Thomas Staunton, but then) "of years too tender not to have still occasion for a tutor;" two Chinese, "perfectly qualified to interpret between their native language and Latin or Italian,"—these were from the Chinese college at Naples; also musicians, artificers, soldiers, and servants. To carry out such presents and persons, as could not be accommodated on board the Lion, the Hindostan, one of the largest Company's ships, was appointed; and a small brig, the Jackall, provided as a tender. At length, every thing being ready, all those who were to accompany or attend the embassador, joined his excellency at Portsmouth, from whence they set sail, September 26th, 1792.

Lest the undertaking might, through error or design, be made to assume a warlike or suspicious appearance, and the embassador's reception thereby be rendered "dubious," an early opportunity was taken of announcing the embassy to the Chinese government. For this purpose, three commissioners were selected by the Company, from among their most approved servants at Canton, to whom it was intrusted to communicate intelligence of the intended mission, by delivering a letter to the governor of Canton from the "Court of Directors." In this letter, sir Francis Baring, then chairman of the Court, stated that:—

"His most gracious sovereign, being desirous of cultivating the friendship of the emperor of China, and of improving the connection, intercourse, and good correspondence between the

courts of London and Peking, and of increasing and extending the commerce between their respective subjects, had resolved to send his well beloved cousin and counsellor lord Macartney, a nobleman of great virtue, wisdom, and ability, as his embassador extraordinary and plenipotentiary to the emperor of China, to represent his person, and to express, in the strongest terms, the satisfaction he should feel if this mark of his attention and regard should serve as a foundation to establish a perpetual harmony and alliance between them; and that the embassador, having several presents for the emperor, from his Britannic majesty, which from their size, and nicety of mechanism, could not be conveyed through the interior of China, to so great a distance as from Canton to Peking, without the risk of damage, he should proceed directly, in one of his majesty's ships, properly accompanied, to the port of Teëntsin, approaching, in the first instance, as near as possible to the emperor of China."

After visiting several places on his way to China, the embassador arrived off Macao, June 20th, 1793; there he obtained information that the emperor had given orders, that officers and pilots should be in waiting on the coast to take charge of his excellency's ships, and conduct them in safety to Teëntsin;—concluding his commands in these remarkable words, "*that as a great mandarin had come so far to visit him, he must be received in a distinguished manner.*" Feelings very different from these were cherished towards the embassy, by the officers of Canton, "particularly by the hoppo," whose consciousness of having merited reprehension, always connected in his mind the subject of complaint with the views of the embassy, and every engine in his power was set to work to prevent its success. The governor of Canton was anxious to receive a list of the presents, alleging that "he could not send the letter announcing the embassador's approach, without transmitting the particulars of it." But this request was not granted.

On the 23d of June, they weighed anchor and proceeded northward, and in a few days arrived in the Chusan Archipelago; there they found a great many valuable harbors—"places of perfect security;" and their ships were supplied plentifully with provisions, and thronged with visitors. Several officers

came on board, one of whom was accompanied by a native interpreter, who had formerly been connected in the trade there with the agents of the East India Company: by this man's account, the English had given no just cause of dissatisfaction in that place, though they have been interdicted from it, "through the means, as is most likely, of the superior influence of the officers governing at Canton," who draw large sums from the accumulation of trade in this port.

At Chusan, the squadron had arrived at the utmost boundary of recorded European navigation; the sea from thence northward was wholly unknown, except to those who dwelt in the neighborhood of the shores. After some delay, two native pilots were obtained, and the squadron sailed for the mouth of the Pei-ho, where it arrived near the close of July, and was received by Wan, a military, and Chow a civil officer, and a third person, a Tartar of high distinction, who acted as the principal legate on the occasion. On the 5th of August, the embassador and his suite quitted their ships, and on board small craft proceeded towards the capital. No slight magnificence was displayed, and no expense seemed to be spared. Ample provision was made for every member of the embassy; almost every vessel connected with it had on board both Europeans and Chinese; and the scene which it now exhibited was truly novel; and the regard manifested towards the present strangers, showed that they were not unwelcome visitors. The mutual interest felt on the occasion, is thus noticed by the embassador's secretary.

"The approach of the embassy was an event of which the report spread rapidly ameng the neighboring towns and villages. Several of these were visible from the barges on the river. Crowds of men were assembled on the banks, some of whom waited a considerable time to see the procession pass, while the females, as shy as they were curious, looked through gates, or peeped over walls, to enjoy the sight. A few indeed of the ancient dames almost dipped their little feet into the river, in order to get a nearer peep; but the younger part of the sex generally kept in the background. The strangers on their part were contin

amused and gratified with a succession of new objects. The face of the country, the appearance of the people, presented, in almost every instance, something different from what offers to view elsewhere."

It was announced to the embassador while at Teën-tsin, that the emperor was at his country residence in Tartary where he intended to celebrate the anniversary of his birthday, and wished to receive the embassy. This arrangement was pleasing to the strangers, for it would afford them a better opportunity of seeing the country, and give them a view of the Great wall. The country, as they moved up the river, was remarkably level, and the sky serene; not so much as a hillock was observed by them, until the fourth day after they left Teëntsin, when some high blue mountains were seen rising from the northwest. These indicated their approach to the capital, beyond which they were situated. On the 16th of August, the yachts anchored within 12 miles of Peking, being then 90 miles from Teëntsin. Here they left the river and proceeded by land to the capital; to carry them, and their baggage, 90 small waggons, 40 hand-carts, upwards of 200 horses, and about 3000 men were required, The road to Peking is a magnificent avenue, bordered with trees.

Shortly after reaching the capital, attempts were made to extort from the embassador the promise of making the Chinese prostration: these were successfully resisted, and his own conditions were proposed, *viz:* "that a subject of his imperial majesty, of rank equal to his own, should perform, before the picture he had with him of his majesty (the king of Great Britain), dressed in his robes of state, the same ceremonies that the embassador should be directed to do before the Chinese throne."—A part of the presents, and some of the members of the embassy were detained at Peking, while the embassador and the others set out for Zhe-hol (Jĕ-ho); his excellency rode in an English carriage drawn by four Tartar horses, and *was cheered* with a "gracious message" from the

emperor, inquiring about his health, and recommending to him to travel by easy journeys, and to be accommodated at the places where he himself usually stopped on his way to Tartary. Their journey northward was agreeable; they had a fine view of the Great wall; and on their approach to the residence of the emperor were received with military honors.

Here the question concerning "the ceremony" was again agitated, and was brought before Ho-choong-taung, (Ho-kwăn,) the chief minister of state. In the course of this discussion, it was remarked by the embassador, "that to his own sovereign, to whom he was bound by every bond of allegiance and attachment he bent, on approaching him, upon one knee; and that he was willing to demonstrate in the same manner, his respectful sentiments towards his imperial majesty." This form of obeisance in lieu of the Chinese prostration, was deemed satisfactory by the imperial court. The attention of the embassy was now taken up in preparation to wait upon the emperor. The presents were carried to the palace, and everything put in readiness for the occasion; and the 14th of September, three days previous to the emperor's birthday, was fixed on for the particular reception of the British embassy. On the morning of that day, before the dawn of light, the embassador and his suite went to the palace garden, where were several tents, in one, and the largest of which, "his imperial majesty wes to receive, seated on his throne, as a particular distinction, the delegate from the king of Great Britain." The emperor's approach, and the introduction of the embassador are thus described by sir George;—

"Soon after day-light, the sound of several instruments, and the confused voices of men at a distance, announced the emperor's approach. He soon appeared from behind a high perpendicular mountain, skirted with trees, as if from a sacred grove, preceded by a number of persons busied in proclaiming aloud his virtues and his power. He was seated in a sort of open chair, or triumphal car, borne by sixteen men; and was accompanied and fol-

lowed by guards, officers of the household, high flag and umbrella bearers, and music. He was clad in plain dark silk, with a velvet bonnet, in form not much different from the bonnet of the Scotch Highlanders; on the front of it was placed a large pearl, which was the only jewel or ornament he appeared to have about him. On his entrance into the tent, he mounted immediately the throne by the front steps, consecrated to his use alone. Ho-choong-taung, and two of the principal persons of his household, were close to him, and always spoke to him upon their knees. The princes of his family, the tributaries and great officers of state being already arranged in their respective places in the tent, the president of the Tribunal of Rites conducted the embassador, who was attended by his page and Chinese interpreter, and accompanied by the minister plenipotentiary, near to the foot of the throne, on the left hand side, which, according to the usages of China, so often the reverse of those of Europe, is accounted the place of honor. The other gentlemen of the embassy, together with a great number of mandarins and officers of inferior dignity, stood at the great opening of the tent, from whence most of the ceremonies that passed within it, could be observed. * * *

"The broad mantle, which as a knight of the order of the Bath the embassador was entitled to wear, was somewhat upon the plan of dress most pleasing to the Chinese. Upon the same principles, the minister plenipotentiary, being an honorary doctor of laws of the university of Oxford, wore the scarlet gown of that degree, which happened also to be suitable in a government, where degrees in learning lead to every kind of political situation. The embassador, instructed by the president of the Tribunal of Rites, held the large and magnificent square box of gold, adorned with jewels, in which was enclosed his majesty's letter to the emperor, between both hands lifted above his head; and in that manner ascending the few steps that led to the throne, and bending on one knee, presented the box, with a short address, to his imperial majesty; who, graciously receiving the same with his own hands, placed it by his side, and expressed "the satisfaction he felt at the testimony which his Britannic majesty gave him of his esteem and good-will in sending him an embassy, with a letter and rare presents; that he, on his part, entertained sentiments of the same kind towards the sovereign of Great Britain, and hoped that harmony should always be maintained among their respective subjects. * * *

"His imperial majesty, after a little more conversation with the embassador, gave, as the first present from him to his majesty, a gem, or precious stone, as it was called by the Chinese; being accounted by them of high value. It was upwards of a foot in length, and curiously carved into a form intended to resemble a sceptre, such as is always placed upon the imperial throne, and is considered as emblematic of prosperity and peace. The Chinese etiquette requiring that embassadors should, besides the *presents brought* in the name of the sovereign, offer others on

their own part, his excellency, and the minister, or as the Chinese called him, the inferior embassador, respectfully presented theirs; which his imperial majesty condescended to receive, and gave in return others to them."

His imperial majesty appeared perfectly unreserved, cheerful, and unaffected during the interview, which was considerably lengthened by interpreting whatever was said by either party. The emperor, adverting to the inconvenience arising from such a circumstance, inquired "whether any person of the embassy understood the Chinese language; and being informed that the embassador's page, a boy then in his thirteenth year, had alone made some proficiency in it, the emperor had the curiosity to have the youth brought up to the throne, and desired him to speak Chinese. Either what he said, or his modest countenance, or manner, was so pleasing to his imperial majesty, that he took from his girdle a purse, hanging from it for holding areca nut, and presented it to him."

After these ceremonies were over, some Hindoo embassadors from Pegu, and some Mohammedans from the neighborhood of the Caspian sea, were introduced to the emperor on the right side of the throne; they repeated nine times the most devout prostrations, and were quickly dismissed. A sumptuous banquet was then prepared, and the European guests allowed to feast with his imperial majesty, who "graciously" sent them several dishes from his own table: when the repast was over, the venerable monarch called his visitors round him, and "presented with his own hands to them," a goblet of wine. "He asked the embassador the age of his own sovereign; of which being informed, he immediately replied, that he heartily wished him to equal himself in years, which had already amounted to eighty-three, and with as perfect health. He was indeed yet so hale and vigorous that he scarcely appeared to have existed as many years, *fifty-seven*, as in fact he had governed the empire. When the festival was entirely over,

and he descended from the throne, he marched firm and erect, and without the least symptom of infirmity, to the open chair that was waiting for him."

After this the embassador and his suite had opportunity of visiting the imperial "gardens or pleasure grounds," and of joining in the celebration of the emperor's birthday; on which occasion the number of troops assembled was about eighty thousand, and the number of officers about twelve thousand. But the time had now arrived for the embassy to return; in left Jĕ-ho on the 21st of September; traveled back upon the imperial highway; and made its re-entrance into the capital with "usual honors." Shortly afterwards the emperor returned to Peking; inspected the presents; and called a council of his ministers to take into consideration the letter from the king of Great Britain, and to deliberate on the mode of proceeding proper to be used towards his subjects. An answer to the letter of his Britannic majesty was soon prepared, and with "*farewell* presents," in due form transmitted to the king's "well beloved cousin and counsellor." With the receipt of these, Chinese etiquette required that the embassy should cease; nor could any personal communication afterwards take place with the emperor. Accordingly, on the morning of the 7th of October, the embassy left Peking; on the 19th of December arrived at Canton; and on the 17th of March, 1794, quitted the shores of China.

Such was the progress of an embassy, which was carried forward with greater splendor and ability perhaps than any other mission that has ever visited the court of China. And what did all this pageantry and talent achieve? What melioration of grievances did it effect? It was a mere visit of ceremony. The advantages gained, or supposed to have been gained, may be summed up in few words. While the embassador was at Canton, the governor *promised* him that "no obstruction should be given on the part of government to the acquisition

of the Chinese language by foreigners." In his "good disposition to protect the English," his excellency was confirmed by late dispatches from the emperor, in which his imperial majesty expressed "how welcome the return of an English minister to his court would be to him." The governor added "out of another letter from the emperor, that as he meant to resign his crown on the completion of the sixtieth year of his reign, 1796, "he should be glad to see such minister by that time, or as soon afterwards as might be convenient. Thus the embassy, according to the expectations which led to the undertaking, but contrary to the prospects which clouded it sometimes in its progress, succeeded at length, not only in obtaining permission, but receiving an invitation, for a similar intercourse with the court of China, whenever the government of Great Britain and the Company shall deem expedient to renew it." How this contemplated "intercourse" has been sustained, during the forty years which have now elapsed, we need not undertake to tell; suffice it to remark, that, in a commercial point of view, none are more interested, and none are likely to succeed better in their intercourse with the Chinese, than Britons.

In concluding this article, we cannot do better than to quote the words of one who had long resided at the capital, and who was thoroughly acquainted with the court of Peking. He says, that "the Chinese have no other idea of an embassy, than that of a visit with presents, on some solemn festival, and to last only during the continuance of the latter; that accordingly, of the many embassies sent to them in the past and present century, none of them were suffered to pass that period; that in the present reign, the embassador of the Portuguese, the most favored nation, was dismissed in thirty-nine days; that the Chinese *have little notion of entering into treaties with foreign countries;* but that whatever business it might be desirable to transact with them, must, after a favorable foundation for it, laid by the compli-

ment of an embassy, be afterwards prosecuted to effect by slow degrees, for that much might be obtained from them by time and management, but nothing suddenly."

MISCELLANIES.

SPANISH RELATIONS WITH THE CHINESE, VIEWED IN CONNECTION WITH THEIR EASTERN POSSESSIONS. We were wrong in our last number, in saying that Spanish ships are excluded from the port of Canton; such is not the case. The Spanish flag, as well as those of all other European nations except Russia and Portugal, is allowed to enter the *Tiger's Mouth*, or the Bogue. In fact, not one of all the nations of Europe enjoys so great privileges in China as the Spanish; having liberty with the Portuguese to trade at Macao, and access also to the ports of Canton and Amoy. But while they have enjoyed these advntages on the one hand, the Chinese on the other, have been treated by them with more rudeness and severity, than any other people. And why are the Spaniards allowed advantages which are denied to other nations? And why suffered to maltreat and oppress as they do, the subjects of the celestial empire? "*It have old custom*," is the answer usually given by the Chinese to the first question. In reply to the second, it may be remarked, that the paternal kindness of the Chinese, so often applauded by themselves, never extends beyond the boundaries of their own empire; "those who go away from their country, are in the highest degree unfilial, and deserve the severest chastisement." This government seems to be wholly indifferent to the welfare of those of its subjects who go abroad to other countries.

That the Chinese authorities are not entirely ignorant of the situation of their countrymen at Manila, we infer from the well-attested fact, that the system which they have long been endeavoring to impose upon foreigners here, has been borrowed from the Spanish government. We are informed on the very best authority, that Pwankequa, the father of a late well-known senior hong-merchant, and grandfather of him who bears the same name now, having had occasion to visit Manila, saw there the harsh treatment inflicted on the Chinese in order to keep them in subjection, and marked it as a 'model and motive' to be acted on, after his return to Canton. He was a man possessed of considerable influence in regard to all measures concerning foreigners; and the restrictions on their privileges, which he caused to be introduced, have been gradually becoming more severe, since the middle of the last century.

But notwithstanding the privileges of the Spaniards in this country, they actually carry on a less amount of trade with the Chi-

nese, than most of the other nations which frequent these shores. In addition to their other advantages, their possessions in the East give them facilities for commercial intercourse with the Chinese, far better than are enjoyed by any of the other nations of Europe. To be thoroughly convinced of this fact, we need only look for a moment at 'the Kingdom of the Philippines,' which is the property of the crown of Spain. A small volume entitled "Remarks on the Philippines, and on their capital Manila," published in India in 1828, will supply us with much information relative to our present subject.

"Of the numerous groups of islands which constitute the maritime division of Asia, the Philippines, in situation, riches, fertility and salubrity, are equal or superior to any. Nature has here revelled in all that poets or painters have thought or dreamed of the unbounded luxuriance of Asiatic scenery. The lofty chains of mountains, the rich and extensive slopes which form their bases, the ever varying change of forest and savannah, of rivers and lakes, the yet blazing volcanoes in the midst of forests, coeval perhaps with their first eruption—all stamp her work with the mighty emblems of her creative and destroying powers. Java alone can compete with them in fertility; but in riches, extent, situation and political importance, it is far inferior." Their position is strikingly advantageous. "With India and the Malayan Archipelago on the west and south, the islands of the Pacific and the rising empires of the New World on the east, the vast market of China at their doors, their insular position and numerous rivers affording a facility of communication and defense on every part of them, an active and industrious population, climates of almost all varieties, a soil so fertile in vegetable and mineral productions as almost to exceed credibility; the Philippine islands alone, in the hands of an industrious and commercial nation, and with a free and enlightened government, would have become a mighty empire: they are a waste!"

By a census taken in 1817–18, their population amounted to 2,236,000 souls. Only a few hundreds of these are Europeans; the remainder are Negroes, Malays, Mestizos, and Creoles. "The negroes are in all probability, the original inhabitants of these islands;" they are small in stature, woolly headed and thick lipped; they subsist entirely on the chase, or on fruits, roots, herbs, or fish; they are often nearly or quite naked, and live in huts. Sometimes however, they form villages in the deep vallies, and sow a little maize or rice.

The Malays, or Indians as they are called by the Spaniards, appear to have emigrated to this country at different times, and from different parts of Borneo and the Celebes. Those of the provinces are all "a proud-spirited race of men; and such materials, with proper culture, would form the foundation of all that is great and excellent in human nature; "but for three hundred years they have been ground to the earth with oppression; they have been crushed by tyranny; their spirit has been tortured by abuse and contempt, and brutalized by ignorance." It is not

here meant to accuse the Spanish laws; many of them are excellent, but these are rarely enforced, or if they are, delay vitiates their effect. That this country, the most favored perhaps under heaven by nature, should have remained till the present day almost a forest, is a circumstance which has generally excited surprise in those who are acquainted with it, and has generally been accounted for by attributing it to the *laziness* of the Spaniards and Indians; but this is a superficial view of the subject; the true reason why so little improvement has been made by the inhabitants of the Philippines is, "*because there is no security for property.*" Does an unfortunate Indian scrape together a few dollars to buy a buffalo, in which consists his whole riches? Woe to him if it is known; and if his house is in a lonely situation, he is infallibly robbed. Does he complain, and is the robber caught? In a short time he is let loose again, to take vengeance on his accuser, and renew his depredations. Hundreds of families are yearly ruined in this way.

The imperfect mode of trial, both in civil and criminal cases, lays them open to a thousand frauds. While the civil power is thus "shamefully corrupt or negligent of its duties, the church has not forgotten that she too has claims on the Indian. She has marked out, exclusive of Sundays, above forty days in the year, on which no labor must be performed throughout the islands. Exclusive of these are numerous local feasts in honor of the patron saints of towns and churches." These feasts are invariably, after the procession is over, scenes of gambling, drinking, and debauchery of every description. Thus they unsettle and disturb the course of their labors by calling off their attention from their domestic cares; and by continually offering occasions of dissipation, destroy what little spirit of economy or foresight may exist among so rude and ignorant a people. Notwithstanding all these disadvantages, the writer of the "Remarks" before us, in summing up the character of the Indian, says, "He is brave, tolerably faithful, extremely sensible to kind treatment, and feelingly alive to injustice and contempt, proud of ancestry, which some of them carry to a remote epoch; fond of dress and show, hunting, riding, and other field exercises; but prone to gambling and dissipation. He is active, industrious, and remarkably ingenious. He possesses an acute ear, and a good taste for music and painting, but little inclination for abstruse studies. He has from nature excellent talents, but these are useless for want of instruction. The little he has received, has rendered him fanatical in religious opinions; and long contempt and hopeless misery have mingled with his character a degree of apathy, which nothing but an entire change of system and long perseverance will efface from it."

Under the name of Mestizos are included by the author of the book, not only the "descendants of Spaniards by Indian women and their progeny, but also those Chinese, who are in general whiter than either parent, and carefully distinguish themselves *from the Indians.* The Mestizos are, as their names denote, a

mixed class, and, with the Creoles of the country, like those of all colonies, when uncorrected by an European education, inherit the vices of both progenitors, with but few of the virtues of either. Their character has but few marked traits; the principal ones are their vanity, industry, and trading ingenuity: as to the rest, money is their god; to obtain it they take all shapes, promise and betray, submit to everything, trample and are trampled on; all is alike to them, if they get money; and this when obtained, they dissipate in lawsuits, firing cannon, fireworks, illuminations, processions on feast days and rejoicings, in gifts to the churches, or in gambling. This anomaly of action is the business of their lives. Too proud to consider themselves as Indians, and not sufficiently pure in blood to be acknowledged as Spaniards, they affect the manners of the last, with the dress of the first, and despising, are despised by both." Such are the three great classes of men which may be considered as natives of the Philippine islands. The creole Spaniards, or those whose blood is but little mingled with Indian ancestry, pass as Spaniards. Many of them are respectable merchants, and men of large property, while others are sunk in all the vices of the Indians and Mestizos.

The government of the islands is composed of a governor, who has the title of captain-general; a lieut.-governor; and the supreme court, which is also the council, and is composed of three judges and two attorney generals. The financial affairs are under the direction of an *intendant*, who may be called a financial governor. Commercial affairs are decided by the *consulado* or chamber of commerce, composed of all the principal, and in Manila, some of the inferior merchants. The civic administration is confined to the *ayuntamiento*, which is composed of two alcaldes, twelve regidors or aldermen, and a syndic; these enjoy very extensive privileges, approaching those of houses of assembly. The civil power and police are lodged in the hands of a corregidor and two alcaldes; to the corregidor are subject the Indian captains and officers of towns, who are annually elected by the natives. The provinces, twenty-nine in number, are governed by alcaldes, "the determined enemies and the real oppressors" of the Indians.

The ecclesiastical administration is composed of an archbishop (of Manila), who has three suffragans, two on Luçonia and one on Zebu. The revenue of the archbishop is $4000, and that of the bishops, $3000 annually. The regular Spanish clergy of all orders are about 250; the Indian clergy are in number from 800 to 1000.

Until very lately, these rich islands have been a constant burden to the crown of Spain, money having been annually sent from Mexico to supply their expenses. The establishment of the monopoly of *tobacco* has principally contributed to supply this deficiency; "the sales of this article amount more or less to $1,000,000 per annum." Another of these monopolies is that of *cocoa wine*, a weak kind of spirit produced from the juice of the toddy tree, *Borassus gomutus*, and from the nipa, *Cocus nypa*; of this large quantities are used

by the natives, the net revenue to government varying from 2 to $300,000. The poll-tax, with some variations and exceptions, is $1½ for every married Indian, from the age of 24 to 60; the mestizos pay $3, and Chinese $6 each. The customs produce from 1 to 300,000 dollars per annum. The remaining part of the revenue is derived from minor sources, such as cards, powder, stamps, &c. The government maintains a tolerably efficient military and marine establishment.

The agriculture is but in its infancy. The soil is in general a rich red mold, easily worked and very productive. Frequent rains, and numerous streams and rivers, add to its extraordinary fertility. The country is seldom afflicted with droughts, but is at times devastated by locusts. The buffaloes are used in all field labor; and the horse which is very small, but hardy, is only employed for riding. Rice and cane grow plentifully; "the indigo plant is very fine; coffee and cotton are cultivated but only to a very limited extent. Timber is excellent and plentiful. Their forests are not infested with those ferocious animals which are the terror of the other Asiatic countries. Serpents, however, attain an enormous size; the largest are those of the *Boa* genus. The supply of minerals is "inexhaustible."

The merchant of Manila, according to Comyn, who wrote in 1809, is "entirely different from the merchant of other parts of the world; he has no extensive correspondence, no books or intricate accounts; his operations are confined to a shipment of bales to Acapulco, and to receiving the silver in return; and in forty years, only one or two instances have occurred wherein bankrupts have been able to produce a correct set of books to the chamber of commerce." But says our author, "they are now much improved, and though not excessively enterprising, are better acquainted with the true principles of commerce." We need not detain the reader here with any account of the funds employed in their trade, or of that deep rooted jealousy which the Spaniards of the Philippines long cherished towards all that is not their own. Since 1800, however, foreigners have been gradually admitted, and they have supplied the wants of the country by introducing European articles, and carrying off surplus produce, when a sufficient quantity could be procured to employ their capital. The whole number of vessels which entered the port of Manila in 1827 was eighty-three; of these, 34 were "*nacionales*," and 49 "*estrangeros*;" and of these latter, nine were from the ports of China, north of Canton. In 1818, the number of foreign vessels was fifty-two; articles brought in these ships were cambrics, woolens, silks, printed cottons, wines, spirits, birds'-nests, tortoise shell, wax, teas, dollars, etc. An active coasting trade is carried on by the natives among the islands, though they suffer dreadfully from pirates.

"A most serious drawback," among other hindrances to the commercial prosperity of the Philippines, "has been the negligence *or ignorance*, or both, which have prevented the establishment of

bonded warehouses, or a system of drawback duties on re-exportations. A glance at their position, and the consideration of the monsoons, will convince any one, that this was of all things that for which ample provision should have been made; and it would be no exaggeration to say, that this commerce would in a few years have increased tenfold with China alone, had this plan been adopted. The enormous duties and vexatious spirit of the Chinese government, together with what must often be the case, the fleecing combinations of the hong-merchants, would long ago have driven away every vessel from their ports, could *another* have been found near enough to insure a supply of goods, which from the enterprising spirit of the Chinese, could not have failed. *Manila is this port.* * * * It would be foreign to the object of a cursory sketch, like the present, to enter further into the details of the subject. Enough has been said to bear out an assertion, which those who are acquainted with the trade will not think exaggerated, that had this system been fairly and equitably established, one half of the trade to China, would before this, have centered at Manila; and it is only at Manila that the advantages of such a transit could have been unknown or neglected in the nineteenth century."

We have followed our author much further in detail than we at first intended; and we have done this solely in consideration of the interest and importance of the facts which he narrates, and which, generally, are fully corroborated by a manuscript account written in 1830. If in a single instance we have deviated at all from the truth, it has been unintentional; we owe the Spaniards nothing but good-will; and we deeply regret that they have turned to so bad account the privileges which they have enjoyed, and contributed, as they certainly have done, to raise and strengthen the barrier which has separated China from the rest of the nations. The Philippines were discovered by Europeans early in the 16th century, and received their present name in 1543. They were shortly after visited by the Chinese, whom the Spaniards have always, from that to the present time, regarded with jealousy and treated with hostility; sometimes interrupting their commerce or expelling them from their territories, and sometimes slaughtering them in great numbers.

Note. Since the above was in type, a friend has informed us, that he thinks, the warehouse system, which our author recommends, has been established.

Free Trade with the Chinese.

A VARIETY of documents have lately been received from Europe relative to the affairs of India and China; the latter of course are the most interesting to this community, as they contain the policy proposed to be pursued in regard to our trade with this place, which is the broad principle of *free commerce.*

In adopting this principle, ministers have, no doubt, been influenced by the public feeling, and the growing aversion to exclusive preferences in any shape. The stationary nature of British commerce with China had long attracted public attention, and the opinions of the day are the growth of many years. The rapid increase of the Indian trade, contrary to the affirmations and asseverations against the possibility of it, established a conviction of the fallacy of the views taken by the Company's servants, even by the most talented of them. But the most influential fact with regard to China, was the glaring circumstance of other nations, particularly the Americans, becoming the carriers of Europe, which the Company did not partake in, and which they would not abandon to free British shipping. Another fact no doubt operated, namely, that the export of manufactures by the Company did not supply the wants of China, and that the trade fell into foreign hands to the exclusion of British shipping and capital.

It has been judiciously remarked by a friend, that the committee of foreign trade of the House of Lords in 1820, was formed in all probability with regard to India, for the purpose of giving the East India Company an opportunity of conceding that to the nation, which was not available to themselves. Such an act would have been viewed in a liberal light by the British community, and any reasonable extension of their charter would have been conceded in return. Fortunately they did not avail themselves of it, or we might have been obliged to wait five or ten years longer for that which now appears almost within immediate attainment.

The British trade with China is now becoming the property of the free merchant; and how we may avoid past errors, and turn it to the best advantage is a very important consideration. With regard to the new regulations of the trade we know little; nor do ministers appear to have fully made up their minds. As the press of Canton has attracted their attention, a casual hint that local knowledge may give, may not be entirely without its use.—And first, a short view of our early connections with China, and of the advantage or otherwise of our policy, may not be altogether superfluous.

The British nation, after a long series of intercourse, remains on as unsocial a footing as ever. The reverse of what takes place in the usual intercourse of nations, has resulted from ours with the Chinese. The intolerant nature of the Chinese government repels every nation from intercourse, and submission has tended to widen the distance, by increasing their contempt of us. The early contentions between the Portuguese and Dutch, and subsequently with ourselves, most materially deteriorated European character in their estimation. Hence has arisen that arbitrary conduct, and that insolent language, which has since been strictly adhered to. It has at length become habitual, and firmly grafted on their habits and feelings; nor has there been anything in our policy calculated to raise us in their estimation.

The prejudice against foreigners is even extended to those of their own nation who trade with them. The hong-merchants seem to be in some measure out of the pale of the law that protects others; and to be exposed to extortion, which is not applied to the Chinese people generally. The delivering up of the gunner of the Lady Hughes, and the conduct of admiral Drury, have confirmed this feeling; and many other acts, in common with these, have tended to establish more firmly the prepossessions against us.

The magnitude of the British trade has been brought forward as tending to give weight to the national character; but the facts upon which this assumption is founded are at best but of a negative kind. Passing over previous disputes, we come to that of 1829; which is remarkable as being different from all others, inasmuch as in all former disputes we were put on the defensive; in this we took an opposite position, and gave the Chinese to understand, that unless they complied with our wishes, we declined to trade with them. The influence of British commerce was fairly brought into the scale and found wanting. The most that could be obtained were a few minor concessions; and Britsh influence has at no time ever extended beyond this. In fact, we do not appear to have emerged at any time from that character, which we had early fixed upon ourselves; and we continue to be considered as poor foreigners and traders; which character has been fatal to any social, or more elevated, intercourse.

It has been more than once suggested, that the appointment of consul being given to the chief British authority, would add to his weight and consideration here. But it seems to have been entirely overlooked, that such an appointment could have no influence in overcoming long established prejudice, created by our early acts, and confirmed by the failure of our more recent ones. Nor is it reasonable to think that any honorary appointment could be comprehended by the Chinese; at least to an extent that should be able to overcome the prejudice of years. As difficult would it be to convince an enlightened Englishman of the day, that an educated and talented merchant or supercargo, *is not fit* company for a peer or a prince, as to convince a Chinese, that a foreign trader is fit company for a mandarin of even ordinary rank.

It is the failure of not knowing ourselves, in our relative position with regard to the Chinese, in which all our errors are grounded. It is in vain that we know and feel that we are gentlemen, and engaged in a profession equal with those that rank the highest—if there be an alloy in the sight of others that we cannot overcome or dissipate. In short, we possess a tainted character with the Chinese, and until our government raises it by just and efficient measures, we must confess our fault, and have our sins ever before us. By so doing, we shall avoid, at least, past errors and incongruities. Let us take one for example; no doubt can be well entertained, that our embassies should never have come to Canton, and associated with resident merchants and supercargoes of the place. What could be more incongruous to Chinese notions, than

to see poor merchants and foreigners mixed up with a great mandarin authority, the representative of his celestial majesty's *equal?* What impression could the Chinese receive, when they saw their own classification of extreme ranks, the antipodes in fact, so jumbled together, that it was utterly impossible to form any true notion respecting the embassy, or reconcile its component parts with each other, or with their own ideas of reason and common sense? They might well ask the question whether it came from the Company or from the king. They could not possibly avoid having some misgivings, and even having suspicions of a surreptitious attempt to impose on them. Whatever may have been their precise notions, the embassy was evidently deteriorated below mediocrity; and its treatment marks the fact.

This has been more particularly dwelt upon, as it is the *ignis fatuus* that has allured us into error, and by a full knowledge of which we can alone act more skillfully in future, and avoid the folly of attributing to ourselves, an influence that we possess only in a very limited degree. Let us not run, however, upon Charybdis, or refuse ourselves honor where honor is due. A trade of magnitude, such as the British trade to Canton, or the Company's taken separately, whether conducted by an individual, or by a body, must always have weight and influence; but the *degree* must mainly depend upon the talent and ability, with which either the one or the other conducts the trade; it being necessary to form a just estimation of the weight of sueh influence, and not to apply it beyond its just powers, and thus render it inefficient, which has been one of our past errors.

But this species of influence when applied to a government can at best be but of a minor nature. The only thing that has raised our character above its debasement, and created an influence with the Chinese, is the conduct of our men-of-war. They indeed have established a character which makes the Chinese tremble at the knowledge of their approach: no considerations have induced them to submit to anything, that was not due to their own high characters, and the honor of their sovereign's flag. The Centurion, the Topaze, the Alceste, may be named as having created a real influence with the Chinese, distinct and elevated, far above that which may be supposed to arise from the magnitude of our trade. Their conduct has produced a distinct notion of British *mandarin* authority, weighty and uncompromising, a power distinct from commerce, the very opposite of a submissive temporizing character.

Nothing can more strongly mark the low ebb at which we stand, than the means we are obliged to employ to obtain redress for any grievance of importance; namely, by assembling in large bodies and forcing our way into the prohibited city; and nothing can be more offensive to the Chinese authorities, where the forms of gravity, order and sobriety are so strictly kept up. Yet so firmly are their prejudices fixed, that they will not listen to the milder *means that* are generally, in the first instance, resorted to through *the hong-merchants.* They permit themselves to be tumultuously

bearded by those they accustom themselves to despise; and thus allow an example of insubordination, which if followed by the people would be fatal to themselves and their government. For it is well known that the Tartar dynasty floats upon a smooth, but dangerous sea, and that its existence depends upon the habit of tranquil obedience to their authority. Sensible of this, the high authorities view with abhorrence anything, however remote, that savors of perturbation; yet obnoxious as it is, they submit to it, rather than deviate from their fixed habits of haughtiness and contempt.

We in fact as merchants have little influence, and it appears little short of absurdity to have supposed that any honorary title could in any way elevate those whose rank and situation are essentially mercantile. But under existing circumstances, some authority will undoubtedly be appointed; and the first essential object is, and undoubtedly will be, to keep him distinct from anything like a commercial character. It matters not what his designation be; whether consular, or some higher title be selected; but it is important that it be distinct, and invested with authority and rank which the Chinese should distinguish as mandarin authority, that is authority emanating directly from the king. The objection is unimportant that has been urged with regard to the Chinese recognizing him; on necessary occasions, whenever broils may take place, his coming forward for the object of adjustment will virtually involve recognition.

The great difficulty that presents itself, is that of keeping the authority, whether diplomatic or consular, in that elevation that it is requisite he should hold with relation to the Chinese; for it is evident he could only enter into intercourse with the governor or hoppo, or at least with officers of the highest rank.

A chamber of commerce will in all probability remedy this inconvenience; at least, no other at this moment suggests itself to our minds, and it might perhaps be so formed, as to exist in contradistinction to the co-hong, if composed, as we suppose it must be, of the resident merchants of the place; and no doubt can be entertained of the efficacy of the consultations of talented and educated men, inspired by a common interest. The co-hong would then be balanced by the chamber of commerce, and arrange with them in all matters of trade; the king's authority holding himself superior to either, and admitting of no equality but with the governor or hoppo.

A species of authority might then be established; the parties might be invested with civil and criminal jurisdiction; determine disputes about wages and engagements, &c., and try the misconduct of sailors. Such powers would tend materially to prevent disputes. A jury might be formed, composed of captains, officers, merchants, &c.; and the authorities be empowered to administer prompt punishments. Such acts might be made consistent with British law, and have weight and effect with the Chinese authorities.

Although a government authority is recommended, it may be observed, that the China trade could be conducted by the establis

ment of a chamber of commerce, without any intervention on the part of government, except as may be required for its formation, regulation, and protection. Such a step would be the slightest possible removal from the past system, and would much resemble in character and functions, the Company's committee of supercargoes about to expire. The free trade of China would in a great measure be left to itself, in its first efforts, after *emancipation* from past trammels. It must certainly be admitted to be a reasonable experiment, which if failing, government would have the power of stepping in when they might deem it expedient.

Some regulations might be formed for its guidance of a general nature, and the president instructed from time to time to inform government of its proceedings; it might adopt the routine of the Select Committee and continue their records. This view is suggested by the perusal of the proposed changes contained in Mr. Grant's letter to the Secret Committee of the 12th of February, 1833, in which an open trade to China seems fully determined upon. It would leave the free traders to themselves for a time, that the "patient, thrifty, dexterous assiduity of private and untrammeled enterprize" might have full scope.

It is not probable that men possessing these qualities would be content with or be confined, like the Company, to Canton as the object and the end of their views; nor would they in all probability leave so noble a field as China, accessible only through one port. Their untrammeled enterprize will advance to other ports, nor stop until it has passed the coast of China, traversed the Yellow sea, and put to the test the repulsive patience of the Coreans and Japanese. Past traders may ask, "why should they do all this, and force upon a government that which they wish to avoid taking," and which they ought to add, "the *people* are too willing if possible to receive?" Surely no *morale* will be urged against it. For they have notoriously supplied a deleterious drug, and collaterally aided its introduction into a country where it is expressly prohibited. We cannot for a moment presume to contrast the introduction of goods and wares which contribute to the comforts and happiness of the people, with the introduction of that which enervates and destroys. It is not intended, there is no wish speak disrespectfully; but it has been repeatedly asked, 'what right have we to force a trade which the Chinese government object to?' and that we have no right has been urged against the extension of commerce by free traders. Should this argument however have any weight, it falls infinitely heavier upon the introduction of a prohibited and objectionable article, than upon those which are recognized by law, and admitted under regulated duties; yet this smuggling trade bears manifest indications of what untrammeled enterprize can do. Ten or twelve years ago 6000 chests supplied the market; now 22,000 is about the amount annually consumed. If you ask a Chinese the cause of this extraordinary increase, he *will answer* in his crude way, "China has got too much people."

The countries abovementioned, as well as China, have been a dead letter heretofore to our commerce; by breaking up the monopoly, a chain is destroyed that bound these beautiful provinces and kingdoms together, and excluded British enterprize from operating upon them. In destroying this barrier, it is no hyperbole to say "the Pyrenees are removed." Populous countries are laid open to us, and the first great political step is taken, to make these countries administer to the comfort, and form a part of the social system of nations.

Great as the expectations are which the China trade holds out, we are met at the threshold, by a confirmed antisocial system, so fixed and stubborn, that it has hitherto resisted all endeavors to overcome it. These endeavors it is true have been ill adapted to the end; and some, so insignificant and puerile as to have rather confirmed than eradicated existing evils. The means of evading, of mitigating, or of overcoming this obnoxious, repulsive system are forcibly thrust upon our consideration. The question is one of no small difficulty; it embraces a variety of considerations, often contradictory, and attended with all that entanglement, which invariably results from a highly civilized nation's coming in contact with one replete with notions of the highest barbarism, and where no standard, like the law of nations, can be made to apply equally to both.

Briefly as it is proposed to treat this question, it must be done somewhat seriatim, that the subject as a whole may be brought to our view: and first let a chamber of commerce be spoken of.

This, while it gives consistency and weight to the deliberative acts of merchants, forms a court or committee of record; its character would be so quiescent, that it could be considered only as a continuance of our past passive system, and at the same time, leaves the free merchant at liberty to follow his own plans. Certainly to see the British free merchant, with his principles of free intercourse, stimulated by the hope of personal advantage, struggling to overcome the obstinacy of a people, (it should be government, for the people are decidedly with us,) inspired with the most opposite sentiments, will be a sight at once singular and instructive.

The process if successful, can be but slow and progressive; and if it be found inefficient, or of doubtful success, it must be admitted that it is the first and the most natural position in which to placé the two parties. And it may be asked, short of the application of force, what power has England to put in action, equal to the energy of the commercial spirit, or likely to act so constantly upon the repulsive character of the Chinese government?

It may be objected, that the field has been open to the Americans, and that they have not availed themselves of it. This objection, with one or two others, is more specious than solid. The Americans have not been a manufacturing nation, their operations with China have been exclusively those of commerce; but the English are not alone commercial, there are other principles of impulse more powerful than commerce, which may be said to over-

rule, and constantly propel it. These are our capital, our manufacturing interest, our power-looms, which cry out 'obtain us but a sale for our goods, and we will supply any quantity.' It is evident therefore, that no comparison can be made between America and ourselves, in any way bearing upon the question; with this propeling power constantly in action, and operating upon China, there will be a stimulus existing, which the Americans will be in want of, and which changes the essential quality of this question.

There appears to be something substantially proper, in the present state of things, in leaving our merchants to their own tact and ingenuity. Yet it is subject to the great objection, that it leaves unamended the real evils of past times; and we should advance nothing towards putting our commerce and revenue on a more secure basis; for our revenue and commerce are inseparably united. No one can doubt their magnitude or importance, yet they rest upon the most transient, insecure foundation. Mr. W. S. Davidson, in his reply, (6344 of evidence,) says very truly, "that complete prohibition of trade with foreigners is unavoidable, sooner or later under our present undignified system, and earlier under an open trade unquestionably." Some of the acts of this undignified system have been already noticed.

Although a governmental authority has been spoken of, and in some measure recommended, we must not shut our eyes to the position he will be placed in, supposing him to have simply a passive character; the difficulties and disadvantages of which are not of a common nature.

Let it be supposed that all intervening difficulties are overcome; that a king's authority is recognized by the Chinese as having complete control over British interests in China, and in communication, (as he should be,) with the governor and hoppo, a supposition most gratuitous; but it will serve to illustrate the position in which he may be placed, and probably would, be placed, by the cunning diplomacy of his antagonists.

The first acts of the free traders after the Canton market became glutted, would be to press their way into other ports, and it may be said infest the ports of China; a circumstance that would not fail of alarming the Chinese authorities, and they would turn to the king's authority to put a stop to it. To act upon such a requisition, would be to destroy that extensive field that is now opening to our commerce: the officer would find himself in an awkward dilemma. He would be obliged to refuse any interference in the suppression of a trade, which the Chinese would represent as being against their fundamental laws; or should he be induced to acquiesce, he would destroy one of the most valuable advantages likely to arise from our open trade.

They might then demand the suppression of the opium trade. This exsits under prohibitions so severe that little doubt can be entertained of the desire of the Chinese government to suppress it, and no doubt as to the duty of the authorities so to do; who, (such *is their venality,*) protect it, and receiving bribes for the same, it

may be said, obtain a revenue by connivance. This illicit commerce is so interwoven with our financial system in India, as well as with our commerce, that it is not inferior in importance to the revenue obtained from tea at home. These two points are sufficient to show the case put. They would seize these to argue upon, place themselves upon the vantage ground, and refuse any concessions until we had complied with their laws. In what a position then would an authority be placed? He could only have put himself in communication with the Chinese (at least the case is supposed,) by the representation of the equitable character of the sovereign whom he represented, and by his own disposition to be guided by justice and equity in his transactions with them. Yet he would find his pretensions and professions invalidated by demands, so grounded in law and justice, that they could not be with reason refused, but as assuredly they could not be complied with.

It is useless to enter into any notice of the many arguments that might be used to repel these demands, or of the casuistry that might be employed; the main facts after all would remain the same; namely, that any confidence that might be obtained would be destroyed, and his office reduced to a dead letter.

Such are some of the difficulties, and they are of no small magnitude, which a governmental authority would have to encounter, could he effect an impossibility, or what at present may be considered as such, i. e. insinuate himself into a communication with the head authorities of Canton. Hence it is a question, whether such a position is desirable or could be made beneficial. A chamber of commerce, acting simply in the affairs of trade, and not having or presuming to have, any delegated authority, seems somewhat preferable also, from the circumstance, that no new character would be introduced to alarm the Chinese, and that the present British residents are quite equal in point of talent and numbers to form themselves into one. They would be equal in point of unity and influence with the select committee of the Company, and perhaps superior as combining a greater number of interests.

In this short review of the probable position of a passive authority, (and some only of the inconveniences have been pointed out,) it will appear, that the appointment would be of little practical utility, little or nothing could be effected by him, and absolutely nothing, towards placing the British subject free from the oppressions, annoyances and insults, to which he is daily exposed in common with those occurring under the select committee. These evils have not, nor can they be adequately described. The major ones are not only great, but the minor ones are perpetual and incessant. The free spirit must one day recoil against one class of injuries or the other, under the present state of things, and the minister of England would be wrong, not to expect to receive by every dispatch, the account of some formidable rupture, and his scheme of finance, to the amount of some three or four millions, inlvolved.

If an authority therefore be placed in China, he must be an efficient one, and vested with powers of no ordinary nature; as being placed in a position that may force him into a state of war in spite of his best endeavors to the contrary; nor indeed, should our valuable commerce and revenue, both to India and Great Britain, be permitted to remain subject to a caprice, that a few gun-boats laid alongside the city would overrule by the discharge of a few mortars. The governor and hoppo would soon find that their freaks of fancy were no longer the pastime they used to be, and that it was not prudent to provoke those who were willing to be their friends, merely that they might gratify their assumed superiority, and exhibit their contempt of us to the common people.

The result of war with the Chinese cannot be doubted, but reflection will suggest, whether more apprehension is not to be entertained of the fatal consequences that would attach to China itself, should the spark of war once be lighted, by the internal revolutions it would create without any extrinsic aid, than doubt of what would be effected by ourselves, should we be driven to that extreme.

Putting aside for the present, this deeply important consideration, we will consider it merely in the abstract, and rather as it relates to ourselves than to them. Hostilities with China are of the most anomalous nature; as the slightest application of them may produce the effect required, or force us into all the extreme operations of war. That we shall one day be coerced into it, we take for granted. It is unreasonable to expect that we shall be less exposed than heretofore, and it is utterly impossible that aggression can be overlooked; nor indeed is there any cause that it should be. When we reflect that our intercourse has been put in abeyance, for refusing to deliver up individuals, demanded for no other object than for immolation, we must revolt against the idea of its future recurrence. The case of the American is the last instance; he was delivered up on the promise that justice should be rendered; the next morning he was strangled. Acts of this nature, possessing their own peculiar features of aggravation, cannot but involve hostility.

Our position would then be this; we must succeed, or fall infinitely below our present level;—having passed the Rubicon we must proceed to Rome, or lose the empire. Another admiral Drury's affair would be fatal to us, from the effects of which we have not yet recovered, notwithstanding the more recent spirited conduct of our navy. In short, we might be obliged to establish an embargo on their shipping about Canton, or extend it to the whole coast, or cut off their communications by the Great canal, or land an army of fifteen or twenty thousand men in the Yellow sea, and obtain a substantial commercial treaty under the walls of Peking.

But we must first ask, are there not objects far more worthy of contending for, than the port of Canton; and ground much better

adapted to contend upon, than that, situated at the extremity of a great empire? These questions must both be answered in the affirmative. The past traders to Canton, it is true, have confined their attention to that place, and abandoned ports we once possessed to the eastward. Under existing circumstances, (always referring to Mr. Grant's letter,) "the Pyrenees are removed," our views become less bounded. The question is no longer of Canton, but of China entire; from a minor object, we turn our eyes, as it were, to the rising sun.

We must then repeat, that China entire, a coast of 1600 miles, with a dense population among whom British manufactures have not yet obtained an entry, is the more worthy object of our attention. And when we consider, that this may be obtained, with no greater efforts, no greater exertions, no greater tact, than is necessary to obtain the commerce of a provincial town of the empire, Canton diminishes in magnitude and importance.

Taking then this enlarged object, as the proper landmark upon which to direct our efforts, Canton should no longer be the base of operations, be they of negotiation, of peace, or of war. As we proceed, other causes will be shown, why this locality should cease to be the point *d'appui*, and why this point should be transferred to the seat, or the centre of the empire.

An admiral's station should therefore be selected. For the sake of resting upon some point, let Ningpo be adopted, or the adjacent island of Chusan. This locality is well known; it is fully described by the foreign missionaries, by Du Halde, and was formerly the station of a British factory. This place is mentioned for the sake of removing us from Canton. But close and minute investigation may show, that a position more northward, about the great promontory of Shantung, might be more desirable, or perhaps a station near the mouth of one of the two great rivers. The latter position would command the great artery of internal commerce—the Grand canal; a circle of 100 miles diameter, containing within its circumference six to eight of the largest and richest cities of the empire.

Hostilities, and the impossibility of avoiding them, have been already touched upon; and it is now requisite to enter into some brief notices on this point. It must however be premised, that wanton or inconsiderate hostility would never be tolerated by a British parliament, nor is it consistent with the moral or political footing of the people of Great Britain; much less would we presume to offer any remarks tending to such an end. This observation is requisite, that any following ones may not be entangled or deteriorated, and to mark the fact and circumstance, that when we speak of hostility, it is under the supposition, that it has been forced upon us, and that more than adequate cause has been given.

Our navy must always form a prominent feature with regard to China, not only from its own pre-eminence, but also from the accessibility of the Chinese coast. The effect produced by the

uncompromising conduct of our men-of-war has already been noticed; their power has never failed to overawe the Chinese whenever duly exerted, and to produce upon them the most remarkable effect. The succumbing to the spirited conduct of the Topaze and Alceste is sufficiently illustrative of the fact, not to require any additional force from comment. The Company, in their negotiations with government, have repeatedly set forth the influence of their servants in China, which they only possessed to a limited degree, and may almost be said not to have possessed at all; whatever did or does exist, with regard to the British nation, we owe to the spirited conduct of our navy. It has been before observed of them, that no considerations of a less elevated character were ever permitted to interfere with the honor of the British nation and the royal flag.

That the Chinese are sensible of their incapacity and weakness, we have many proofs; witness their solicitude to get the shipping from their shores which conveyed hither our embassies. In fact, the empire is at present in so crumbling a state, that they dread danger beforehand, and fear the slightest external symptom, that might ruffle the torpid calmness of their government. That we have been most unwittingly and ignobly the creatures of their policy, cannot fail to gleam upon us, perhaps with a blush, as we investigate; for we must remember that we have suffered insults of no small magnitude. That they have skillfully played their game cannot be doubted; but the range of our vision is now extended, and we must acquire juster perceptions and retort their own game upon them.

We ourselves must practice upon their fears, and change the current that has so skillfully been set against us; and instead of prohibiting our ships of war from appearing, instead of soliciting that no men-of-war should approach China, let them rather be invited to show themselves; there are certainly ample objects of nautical pursuit for the employment of our ships of war in the China and eastern seas. These have hitherto been forbidden regions, for which no good reason can be assigned, unless monopoly fears may be considered as such. In the employment of them in the various services that may be suggested, they should visit the Chinese ports, in the same way as those of civilized nations, and claim the same respect and attention that is due to his majesty's flag; on all occasions making due allowance as to form, but nothing to the want of respect that is due. Conceding everything to courtesy, but nothing to arrogance and insult.

The presence of our cruizers would sufficiently alarm them, however friendly might be our conduct, nor is it desirable that it should be otherwise. It might probably invert the past order of things, and oblige them to be the complainants. They might first refer to Canton. If a chamber of commerce were there, they could only answer, as the select committee have only been able to answer, that a mandarin ship was above them, and beyond *their control.* Urged by their fears they might send an address to

the viceroy of India. One thing we might look to with certainty, that with such companions on the coast they would not proceed to any extremity, or touch the trade of Canton. In short, we must establish a new base of operations, by the formation of a flag station; and that base should be about the centre of the coast of China, or nearer to Peking.

The appearance of our ships on the coast of China, whether of war or of commerce, would be received and repelled, by two conflicting dispositions;—they would be received with joy and satisfaction by the great mass of the Chinese population; they would be opposed and repulsed by the mandarins or officers of government with a more dominant power. A deep and distinctive line must be drawn between the nine-tenths of the Chinese population who delight in the exchange of civilities, and enjoy themselves in social intercourse; and the remaining tenth, who form the mandarins, or Tartar officers of government of all grades; whose study it is to maintain the rule, that has obtained against foreigners, and to enforce it upon the people.

Yet it must not be hastily inferred that the mandarins or officers of government are averse to intercourse. The provincial ones are materially benefited by it; there is not a single office about Canton that has not its price, which is paid for, by extortion from foreigners. New ports of trade would open advantages which Canton is now usually known to possess. Hence their cupidity is strongly tempted, and there is no doubt of their willingness to relax. But they are withheld by the espionage of mandarins of the court, who would readily avail themselves of the slightest opening to charge them with negligence of duty in regard to foreigners, that they might displace them, and again sell their posts.

This manifests strongly the necessity of drawing nearer to the court. It is at the fountain head that we must turn the current into the proper channels. To negotiate at Canton, and for Canton, would be a waste of time, and of no practical utility. The Chinese government will be as much at ease, as if we communicated from England. Create apprehensions from without, approach the capital, and we shall have attention from within; until then, little shall we do with the Chinese; then, much may be hoped for. These remarks may appear to have little to do with hostilities, the subject we proposed speaking of, but it must be remembered what is here spoken of, is a sort of *hostilities demonstrative*, and would be so considered by the Chinese; hence, they would have a more powerful effect: when we come to speak of negotiation, their value will become more clear.

The flag ship was supposed to be established in the port of —— with her cruizers; the most valuable would certainly be our small sloops of war and flat bottomed gun-boats. It will be seen by reference to the maps, that the admiral would possess, by means of the Hwang-ho and other rivers, facilities for operating upon the Grand canal and cutting off the supplies of Peking. It is scarcely necessary to notice the magnitude of the consequences that would

result from such an act, and its overwhelming effect upon the capital of the empire.

An embargo would be a minor and more preparatory act. Yet in this we are struck with its weight, as affecting the Chinese. At once is brought to view the whole of the Chinese coast, studded with boats, craft, and junks, the feeders of the Chinese empire. These are totally unprotected, and even the stoutest among them unable to contend with the meanest of our cruizers. It is difficult to find terms to express adequately the disparity between what is Chinese and what is European with regard to the military and to the navy. One small brig of war may be considered equal to the mightiest of their junks of war; one battalion as equal to any 10,000 men they could produce. As to military numbers, in a most serious recent rebellion, they are said not to have been able to produce more than 15,000 men in the field, although their muster roll, like that of their population, is enormous. It is not pretended that this is any just estimate—it is merely to render our vague notions less indefinite. Of the effeminate character of the Chinese, both physical and moral, few can have, without some local knowledge, any just idea; and this effeminacy singularly agrees with their social habits, and trafficking dispositions.

An embargo would carry with it consequences the most weighty. That we should ever be driven to it, by the unimportant causes, that will one day lead to it, cannot but be a matter of deep regret; and when we consider its effect upon a portion, and an extensive portion, of an innocent population—feelings both of justice and humanity loudly call upon us, to suffer no consideration, of a less generous nature, to prevent us from devising the means of averting so inhuman a recourse. Our interests with this nation have become too mutual to be easily severed; too valuable to be left upon the present basis of caprice and chance; too capable of extension to be treated with monopoly indifference; and above all, too susceptible of being placed upon a substantial basis of mutual interests, not to demand the most serious and immediate attention of government at home for the common benefit of both empires.—With all possible respect, it may be asked, shall one of two great exclusive barriers which the Chinese have erected, be permitted to exist for ever? The Tartars, in centuries gone by, passed the Great wall of China, and seated themselves upon the throne; that wall now remains, but an eternal monument of Chinese cowardice and imbecility. Yet the invisible one of prejudice, the wall constructed by a tithe of the people, still towers in all its strength, and the enlightened nations of Europe,—the British, who pride themselves upon their intellect, who would scorn to be called dupes, crouch nevertheless to its influence, and it may be said, worship the edifice they have contributed to erect.

But to return; an embargo would intercept their supplies of fish, rice and salt, destroy a large portion of their tribute and revenue, and carry distress to the inmost recesses of the empire.

Our brigs of war, by intercepting these articles from the islands of Hainan and Formosa, the granaries of the adjacent provinces, would act so forcibly upon the wants of the population, that no government could withstand the calls that would arise from it. It is very doubtful indeed, whether an army of 15,000 to 20,000 men, acting upon Peking, could produce a more influential effect. Yet such a body of troops, efficient and disciplined, it is maintained, would overturn the dynasty and the empire; from which opinion few who can judge, will be found to dissent. To what point force should be directed is subject to a variety of opinions; the fertile island of Formosa has been suggested; secondly, the seizure of the island of Lantao; thirdly, the cession of Macao from the Portuguese.

All these propositions seem liable to the same general objection, that any one of these steps would equally excite the jealousy of the Chinese;—we could not even obtain the cession of Macao, without producing that effect. After all, what advantage would it be, placed as it is at the extremity of China? Yet it has been seriously spoken of for years past, as a step that would relieve us from the arrogance of the Chinese. In a political or commercial point of view, no advantage could be derived from it whatever. It would in fact, remove us from the facilities of trade; the Chinese would in all probability interdict any island that may be taken, and leave us to our own plans, as they did recently until we chose to adopt their system.

To take an island therefore from the Chinese, is but to open Pandora's box upon ourselves, without the chance of obtaining any remunerating benefits; it would attract their displeasure without enabling us to obtain one advantage over them. It is manifest, that on the employment of force, to direct it upon the centre or the capital of the kingdom, would be by far the most efficacious; the moral influence of such a step will readily be seen, compared to that of acting upon an isolated point, or an extremity. Puerile indeed does appear the idea of influencing a great empire by the seizure of one of their petty islands; it has been fledged under leaden wings, and scarcely rises above the atmosphere of Bœotian dullness.

To close all further remarks with respect to hostilities, it may be sufficient to observe, that of all the nations of the east, not one is so removed from a military character as the Chinese; and there are advantages with regard to China as a military field, that we are not accustomed to meet with in the East, arising from soil, climate and locality. Any body of men rendezvoused at Singapore by the end of March, would have six months of fair monsoon for action. Twenty days would carry them to any port of the Chinese dominions. There, a climate healthy and salubrious would attend them, cultivated and fruitful provinces would facilitate their operations. No forests or impervious jungle would impede their course, or destroy by premature sickness their numbers, as in the recent Burmese war.

Passing from the military to the moral of the Chinese character, two feelings may be said to overrule all others with regard to foreigners. These are *arrogance* and *fear;* the one dictates the assumption of superiority, the other creates the policy of expulsion. With regard to the British, fear may be said to be, since the Burmese war, the prevailing sentiment; other causes have doubtless contributed, but this has had the most overpowering influence with them. Burmah has been the grave of more than one Chinese army, and they are by them considered as formidable and warlike. In the late war, the Chinese fully predicted our defeat; the opposite result rendered their astonishment the greater, and the full conviction of our power could no longer be driven away; and this impression may be considered as universal throughout the empire.

Under these impressions our attention should be fixed upon negotiation; and it has been to come at this important point that we have been obliged to wade through the foregoing details somewhat seriatim:—between demonstration in its most qualified forms, and the application of force, lies this vast and extensive field. It is here that diplomacy has full scope, proceeding firmly but with caution, supported by a navy ostensibly engaged in scientific pursuits, the Chinese feelings of haughtiness and insult would be half put in abeyance. The king's authority could neither be treated with the flippancy, or the insolence to which past embassies have been subjected. It would not be a first repulse that would dishearten him, or nullify his powers. He would be a resident either afloat or ashore; every repulse would be but a signal, to renew in some other shape the object of his mission; our cruizers visiting their ports, would sufficiently alarm them, and supplied with able interpreters, a communication with the authorities would follow, mutual explanations would result, their apprehensions would be gradually allayed, and an armed force would be found to have no other object than peace; each communication would rapidly pass and repass to Peking; at length they would find that their ease and security were alike consulted, by complying with views of moderation and reciprocity. This is yet untried ground, and loudly calls for due consideration, as containing in it objects of the last importance to British interests.

In these remarks it has been the object, rather to put forth the various considerations that the subject suggests, than to advocate any particular one. But certainly our opinions do predominate on the humane side, namely, that by bold demonstrations through our cruizers, followed up by negotiation through a commissioner, we might arrive at arrangements with the Chinese government mutually beneficial, without any violation of justice, or any act of hostility, and by it avoid being driven to acts of violence, which will admit of no compromise. By firmness and decision, we can certainly attain all that we have a right to require, without resorting to any of those extreme alternatives, which have been brought forward, but to complete the general picture of our relative positions; *and as we fully* prepare for that last alternative, the first steps

become more efficient to effect the object. Undoubtedly, negotiation has not been fairly tried, and rational and substantial grounds do exist for bringing it to a successful issue.

It is with reluctance that the acts of past times are referred to, as the censure they call for, may bear an invidious interpretation; yet let any one take up a collection of Chinese edicts with regard to foreigners, and after perusing them ask himself, (for to judge fairly, we must apply the case to ourselves,) whether as an Englishman he does not feel degraded in his own estimation by the epithets applied to him. Let a minister ask himself, whether the dignity of his country or of his sovereign, is consulted by permitting a nation, whom we might crush in a grasp, to draft their official language, in terms the most offensive that can be selected, and by allowing his sovereign's picture to be insulted. Is it humane or just, to permit those British merchants whose trade contributes so greatly to the revenues of Great Britain and India, to be exposed to every species of degradation, while they effect this great object? To be spurned as barbarians and bearded with appellations, nothing short of ignominious? To be deprived of every social enjoyment, of every domestic comfort, and pent up in a space to which the King's Bench is a domain? Why has this obtained? Simply because the authorities at home, anglo-monopoly as they have been, were content to be underlings.

But relieved from this incubus, will the spirit of the British nation permit the continuance of such a course, feeling as they will, that both the Chinese nation, and themselves are endowed with a reciprocal disposition in regard to commerce, the former being chained down only by the dominant power of their Tartar conquerors? For, we must once for all dismiss the prevalent jargon, which so erroneously confounds the people of China with their Tartar conquerors. These are separate and distinct, in interests and sentiments, and are in every way opposed to each other: this truth has been smothered in common with many other undigested facts with regard to China. But to the British people, and we trust, to our executive, the dawn of conviction will arrive; that the moment we assert our national dignity, from that moment, the great barrier that has been permitted to rise, will cease to exist. One great obstacle, the monopoly, by the hands of Mr. Charles Grant, has received its "coup de grace;" what others remain will we trust be as powerless as the Great wall itself, which a daring nation, with a handful of men, for centuries past, has cleared; and set at naught both it and its constructors.

This fact, among many others which history records, is one that shows the inapplicability of the principles of civilization to any practical object, in their adaptation to a barbarous, or to a demi-civilized people. To take the law of nations as a rule with a nation where no knowledge of it exists, at best seems idle. With regard to China, Corea and Japan, its operation has been, and still is, to exclude us from a valuable commerce, except under restrictions and contumely, as disgraceful to us, as inconsistent

with reason and common sense. Cautious ourselves of violence that we would not endure, they have attributed our forbearance to any cause, but the proper one; and we have permitted them to doze in error, when one rude shock would have aroused them to a sense of it, and placed us at once upon an equal footing of social intercourse. One mistake produced another, until the very reverse of the opinion, that would have arisen with a civilized nation, was produced upon this barbarous one.

Let us now take a fact. A barbarous nation, the Tartars, despising treaties and the Great wall, have seized the destinies of China, and ruled it with an iron hand. We, with our principles of forbearance, have been fixed in a corner of China; ourselves insulted, our fellow subjects unjustly slaughtered, and insult and contumely showered upon us most unsparingly. Far be it from any one, to deprecate our humane forbearance, or to praise the iron severity of the conquerors. But reason and impartiality will ask the question, and we trust, our countrymen at home will ask the question, has not the principle on our side been carried to an obnoxious extent? Has not their purity been sullied by the return that has been made? Has not the nation been disgraced by its extreme humiliation in the face of insults of the grossest nature? Has not the Chinese commerce of Great Britain been purchased with the blood of the gunner of the Lady Hughes? Has not his immolation up to this day, remained unavenged? Have we not been told by the Chinese, that blood for blood is the law of their empire, and have we not submissively subscribed to it? It matters not to tell, be it in Gath or in the streets of Askelon, that all this was under an anglo-monopoly, and that the British nation has no concern with it; the feelings of Englishmen will respond in spite of them, "there is the smell of blood still."

What reason existed, where this and other sanguinary laws were practiced upon us, that we should not have arranged our civil and commercial relations? Will any reasonable man maintain that there was not sufficient cause for insisting upon it, *coute qui coute*, or that the same causes do not now exist? If the monopoly were an impediment to the vindication of our national honor, it is the more necessary, the moment we are removed from its tarnishing influence, that we should lose no time, in setting ourselves right with posterity, and wiping off the sordid fact, of having purchased our commerce with the blood of a fellow subject. The past, the present, and the future demand it, for each day but exposes us to fresh liabilities. Such then, has been the result, of applying the principles of civilization to a barbarous people; they have acted conversely to our intentions, and to their ordinary course; they have thrown back ignominy upon ourselves, and disgraced our nation's character; and so they will for ever act until our policy is adapted to the character of the nation with which we deal.

The success of any operation with regard to China, be it to *redeem the* past or establish the future, must depend mainly upon *the authority* selected; one high, not in rank, but in talent. In

him, should all authority be invested, alone, without council or control. When the important powers that must be placed in an authority are considered, the tact it would require, and the value of the objects to be attained, it may be fairly said that a consular designation does not correspond with the high nature of the functions that would be delegated; nor would that of embassador be more appropriate, but some term should be adopted corresponding to a general designation of the various powers intrusted to him.

The basis of his demands should be an open trade with China, for which, the edicts of Kanghe would form the incipient argument. That emperor threw the whole of the ports of the empire open to free trade in about 1680, and they continued so till about 1720, when a mandarin represented to the emperor that Europeans were a dangerous and turbulent race; which assertion, the folly of the missionaries but too much justified: they absolutely harrassed the Chinese beyond the bounds of ordinary forbearance, with their speculative doctrines; and commerce was made to pay the debts of ecclesiastical arrogance.

It would too much detail this subject to touch upon the other various points that would follow this leading claim founded upon past records. What we would insist upon, should be well digested, and firmly adhered to, when once determined upon. Our authority would find, when he had once established a reputation of moderation and of determination, that he had not taken the task of negotiation in vain. The scrupulous deportment of past embassies should be wholly laid aside; submission to etiquette and forms would produce no advantage, but must be considered as defeating the objects intended to be gained. A diplomatic Petruchio would be far preferable, who to tame his wayward wife, insisted that black was white, the sun the moon, confounded the order of things, and who overruled all by the defiance of all, yet preserving due decorum even in the torrent of his passion. Such a character would be infinitely better than one cringing to forms, which as he submitted to them would be multiplied ad infinitum.

We now close these remarks. It must forcibly strike any one, that a king's authority, possessing less powers than those of the most confidential description, would be a nullity. In 1829, the Company put forth all their direct and latent powers; and it must be recollected that at home they have repeatedly set forth their influence; yet they were incapable of obtaining any effectual remedy for their grievances; they fairly measured their strength with the Chinese and were found wanting; they put forth all their direct and collateral influences, passive or negative as they were, that can ever be brought to bear upon the Chinese government. Should they be wielded by consular or royal authority, nothing more could be exerted or brought into action. Therefore, if powers beyond this and entire responsibility be not given, it is only necessary to repeat our first quotation "*laissez faire*," under the auspices of a chamber of commerce.

Yet the field is a noble one. A late minister has had the merit awarded him of calling the western world into existence; certainly the one who directs his energies upon China, Corea and Japan, which with great propriety may be called the *terra incognita* of the East, has not a less glorious field; and to call these countries into social and commercial existence, would be an act not less elevated, and of much greater value, as affecting the interests of Great Britain, and her possessions in the East.

A BRITISH MERCHANT,
Macao, 1833. *(Formerly of Canton.)*

The foregoing document, concerning *free trade with China*, came to us accompanied by a note in which our correspondent says, "A friend of mine, who lately departed from China, left with me the accompanying manuscript, to make what use of it I pleased. It is carelessly and diffusely written, and contains a good deal that there is room to dissent from, but withal has some hints which I think valuable. If you think it would suit the pages of your Repository, I should like to see it in print; and would feel obliged by your making such curtailments and corrections as may be considered necessary and desirable." As the subject discussed is one of considerable interest and importance, as well as difficulty, we have preferred to give the paper entire. We do not however vouch for the correctness of all the positions taken and the arguments advanced by the writer, who shows himself, on most points, well acquainted with his subject, and handles it with much ability and fairness. We will now only add a short paragraph from the speech of Mr. C. Grant before the House of Commons, on 13th last June. He said,

"With regard to the trade with China, that should be free. The public voice had decided that question. Commerce had been struggling under the trammels which confined it, until at last it had broken through them, and it became necessary to do away with the restrictive system. The exclusive privilege of the trade with China upon every ground must now be considered to have arrived at its natural termination. The Chinese were a sensible, jealous, and capricious people. They were despotic and arbitrary, and there might circumstances occur that would excite a collision between them and this country. Year after year brought news to that most sensitive and suspicious people of the great and important victories obtained by the Company. The emperor had forbidden, on good grounds, the trade in opium, and the late viceroy at Canton had legalized it by a duty. Now it was proposed to send out persons, armed with considerable authority, to represent the British at Canton. It would be unwise, he thought, to have any previous negotiation with the Chinese authorities. The trade with China, under the charter of the East India Company, would terminate in April, 1834."

THE CHINESE KOTOW. "What are called ceremonies, sometimes affect materially the idea of equality. They are not always mere forms and nothing else, but speak a language as intelligible as words; and it would be just as conclusive to affirm, it is no matter what words are used, words are but wind, as to affirm, it is no matter what ceremonies are submitted to, ceremonies are but mere forms, and nothing else. Some ceremonies are perfectly indifferent; as whether the form of salutaion be, taking off the hat and bowing the head; or keeping it on and bowing it low, with the hands folded below the breast; these, the one English, and the other Chinese, are equally good. There is, however, a difference *of submission* and devotedness expressed by different postures of

the body; and some nations feel an almost instinctive reluctance to the stronger expression of submission. As for instance, standing and bending the head, is less than kneeling on one knee; as that is less than kneeling on two knees; and that less again than kneeling on two knees and putting the hands and forehead to the ground; and doing this once, is in the apprehension of the Chinese, less than doing it three times, or six times, or nine times. Waving the question whether it be proper for one human being to use such strong expressions of submission to another or not; when any, even the strongest of these forms, are reciprocal, they do not interfere with the idea of equality, or of mutual independence; if they are not reciprocally performed, the last of the forms expresses, in the strongest manner, the submission and homage of one person or state to another: and, in this light, the Tartar family now on the throne of China consider the ceremony called *san-kwei kew-kow*, thrice kneeling, and nine times beating the head against the ground. Those nations of Europe who consider themselves tributary and yielding homage to China, should perform the Tartar ceremony; those who do not consider themselves so, should not perform the ceremony.

"The English embassador, lord Macartney, appears to have understood correctly the meaning of the ceremony, and proposed the only alternative, which could enable him to perform it; viz. a Chinese of equal rank performing it to the king of England's picture. Or, perhaps, a promise from the Chinese court that should an embassador ever go from thence to England, he would perform it in the king's presence, might have enabled him to do it. These remarks will probably convince the reader that the English government acts as every civilized government ought to act, when she endeavors to cultivate a good understanding, and liberal intercourse with China; but since, whilst using those endeavors, she never comtemplates yielding homage to China, she still wisely refuses to perform by her embassador, that ceremony which is the expression of homage.

"The lowest form by which respect is showed in China at this day is *kung-show*, that is, joining the hands and raising them before the breast. The next is *tso-yih*, that is, bowing low with the hands joined. The third is *ta-tseën*, bending the knee, as if about to kneel. The fourth is *kwei*, to kneel. The fifth is *ko-tow*, kneeling, and striking the head against the ground. The sixth, *san-kow* striking the head three times against the earth before rising from one's kneeë. The seventh, *luh-kow*, that is, kneeling and striking the forehead three times, rising on one's feet, kneeling down again, and striking the head again three times against the earth. The climax is closed by the *san-kwei-kew kow*, kneeling three different times, and at each time knocking the head thrice against the ground. Some of the gods of China are entitled only to the *san-kow*: others to the *luh-kow*; the teën (heaven), and the emperor are worshiped with the *san-kwei kew-kow*. Does the emperor of China claim divine honors?" See Morrison's Memoir, p. 142.

BENDING THE KNEE.—Chaou Tun-she, one of the censors has complained to the emperor, that in the courts at Peking a spirit of servility is creeping among the officers, which is manifested by some of them, who ought to stand erect when they see others, now *bending the knee* and wishing them repose. They are also accused of receiving *too-e*, emblems of prosperity such as the emperor sent to the king of England. The latter part of the accusation, which was leveled at some of the emperor's kindred, the censor, before the court of nobles which investigated the case, could not substantiate; and he himself is subjected to a strict, or rather *severe* court of inquiry.

PRIDE AND HUMILITY.*—Poor, mortal man has always been disposed to arrogate to himself authority and honors, which belong only to Him who rules above, and before whom all "nations are as a drop of a bucket, and are counted as the small dust of the balance;"—yea, they are as nothing, and are counted by him as less than nothing, and vanity. For he "hath measured the waters in the hollow of his hand, and meted out the heavens with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." As the desires of man are not bounded by earth, his ambition can never be satisfied with short-lived, earthly glory, which passeth away like the flower of the field. The conqueror, satiated with earthly glory, regards all the titles which this world can bestow as not sufficient to portray his dignity; his ambition reaches up to heaven, and the frail child of clay claims relationship with the sun, moon, and stars. But he stops not here even; he proclaims himself *lord* of those luminaries. Reason smiles at this presumption; philosophy pronounces it absurd; and pure religion stigmatizes it with eternal infamy. Alas, how many mortals have arrogated to themselves divine honors, and sought to be *deified* here on earth, and adored as gods by their fellow men.

These facts afford the most decisive proof of our apostacy, and constrain us to confess that we have been in league with the great destroyer of good. Clad with celestial glory, far above many of his compeers in heaven, he fell by his abominable pride. Cast down to the realms of darkness for his transgression, he now seeks to seduce our race, and lead them to offend by a similar exhibition of pride and vain glory. He has declared himself lord of this world, and promised that whosoever will fall down and worship him, shall share with himself the glory and the empire of it; and man, proud man, with equal ambition, seeks for universal sovereignty.

These are not the idle strains of dark demonology. Alas, men have given too much proof that they are under the influence of the prince of darkness. Though his power is invincible and little acknowledged—yea, even ridiculed and denied, his sway is wide and powerful; and if the omnipotent God did not set bounds to his influ-

* From a Correspondent

ence over mankind, they would act the part of demons towards each other, and by perpetual contests for supremacy, would desolate the earth. But to fathom the machinations of this power of darkness is beyond our ability. The fuel of ambition is in our hearts; Satan throws in the spark, and the fire becomes unquenchable. Her responsibility however, is not lessened on this account; we are warned to flee from this arch fiend; and if we resist him, God will deliver us from the power of darkness and translate us into the kingdom of his dear Son. The fruit of this spirit of darkness is ungovernable pride; the fruit of Christ's spirit is deep humility. Unless the human mind is reduced to obedience to Christ, we may never expect to see men truly humble before God.

The more enlightened a nation becomes, the less will be the pageantry of royalty and the desire to assume higher honors than belong to man. The more uncultivated the mind and the more addicted to idolatry, the greater is the danger of giving way to the idle fancy of usurping divine honors. We read of a Babylonian monarch who caused himself to be deified and worshiped. The millions who obeyed the sovereign of Persia, were all the slaves and worshipers of their king. Even Alexander, though he had received a Grecian education, could forget himself so far as to wish to receive divine honors. Many of the Roman emperors were foolish enough to permit their statues to be adored, and finally made a law requiring this impious worship of every citizen of the empire. Could there be an instance of more gross idolatry than this? A whole nation, composed of men whom we honor for the soundness of their judgment, and the many noble qualities which they possessed, thus degrading themselves below many a nation of barbarians and savages.

It is vain to interpret this deification of mortals as only emblematical. Nations, which are without God in the world, are vain in their imaginations, and are led on from one error to another, till they become hateful in the sight of God, and dishonor themselves by the vilest abuse of the noble faculties bestowed on them by their Creator. When we see untaught barbarians puffed up with vanity and self conceit, we pity them; but when we see enlightened nations, who possess the means of knowing their own insignificancy, exalting themselves before the Most High, our compassion may well be mingled with contempt.

Christianity, though it admits of no boasting before the Judge of all mankind, has been accused of cherishing the spirit of pride and self-complacency, by substituting the grace of God for our own righteousness. Fallible men have extolled and trusted in their own meritorious deeds, and thought themselves worthy to appear in the presence of Him who looks not at the outward conduct merely, but knows the innermost recesses of our hearts, and who cannot behold sin but with abhorrence. Vain delusion this! Vain indeed will it appear at that day, when the eternal sanctity of God shall shine forth in its proper lustre, and when every stain and imperfection of the most holy men that have ever lived shall be clearly seen.

Our brightest ornament in the sight of God is, to be clothed with deep humility. Our great pattern, Jesus Christ, "being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross." Let us follow him, that we may not be found naked and forlorn when all the vain glory of this world shall cease to dazzle, and all its pleasures be set at naught.

TRAIT OF THE IMPERIAL CLAN.—The court of General Police has represented to the emperor, that the widow Lewseu only eighteen years of age, applied to their office, and stated that her niece, a girl of fifteen years of age, whose father was dead, was persecuted to become his wife by Changpa, a powerful man of the clan. It was the duty of her late husband Mingshow, to protect the girl. His consent to *sell* her was necessary, before Changpa could make the purchase. Changpa often endeavored to frighten Mingshow into compliance in vain. He then hired vagabonds to seize him, and carry him to his house; which they did, and there bound him and beat him to force him to sign an agreement. Under this usage he made a false promise to refer the matter to the head of the tribe. But the headman himself was afraid of Changpa, and instead of helping the oppressed, joined hands with the oppressor. Changpa next armed a number of followers, who entered by violence the house of Mingshow. He ran out at a back door, and in his fright threw himself into a well. The crowd of assailants wished to rescue him; but Changpa stepped forward and prevented them, and so Mingshow her husband lost his life. Peking, August, 1833.

A HORTATORY COMMAND.—It is difficult to combine an *exhortation* and an *order;* but the government of Canton, to soften the *command* addressed to all householders, requiring them to subscribe for the relief of the sufferers in the last inundation, have prefixed to it the word *exhortation*. This *keuen-yu*, as they call it, has given great dissatisfaction to the people, some of whom have stuck up anonymous placards against the governor and his late colleague, the fooyuen. In these they sneeringly thank the fooyuen for his kind wishes, with which however they cannot comply, and intimate that the officers of government devour what they thus extort. They argue that many widows and poor persons who let small houses, have nothing else but the rent to live upon: take from them a month's rent, and they must go without a month's food. Besides, they are scandalized at the official collectors' feasting every day out of the sums collected from the poor subscribers for the relief of the houseless and distressed sufferers. The managers of charity in China, as well as elsewhere, think that charity begins at home; they must have a good dinner and choice wines, when they take care of the affairs of the poor. The hortatory command extends to them who occupy a house of their own. *An estimate of its* probable rent is made, and that sum demanded.

RELIGIOUS INTELLIGENCE.

SANDWICH ISLANDS.—By the Prussian ship, *Princess Louisa*, which arrived in this port on the 24th ult., we received letters from the Islands to the 31st of August; one of them is from the principal of the *High School* at Lahaina. This institution was founded in the summer of 1831. For the first year, the number of scholars was limited to fifty; but it has now increased to near one hundred. Since the language of the Islands has been reduced to writing, and incipient measures adopted to instruct the inhabitants, many thousands have been taught to read, and the want of more competent teachers is sensibly felt. A leading object of the high school is to train up native teachers, who being well instructed, may aid the missionaries in their arduous duties, or pursue other occupations as a sense of duty shall direct. "It is also the design of the institution to disseminate sound knowledge throughout the islands; embracing literature and the sciences, and whatever will tend eventually to elevate the natives from their present ignorance, and render them a thinking, enlightened, virtuous people."

We wish the school every success; and hope its directors will, without delay, be enabled "to raise it as high as possible, consistent with the length and breadth of its foundation;" and the principal may be assured that "whatever will please and instruct his pupils," which it is in our power to command, shall be forwarded to him by every convenient opportunity. We would not see Chinese ethics transplanted to another soil; but something of Chinese industry as displayed in their husbandry, manufactures, &c., might not be amiss among the Sandwich Islanders.

"There is an article on 'Persecution' in the July number of the Repository for 1832," says a correspondent from the islands, "which purports to have been founded on 'reports' in circulation concerning the 'South Sea islands,' and implying that the chiefs or missionaries have attempted to 'enforce church discipline' upon the people generally. Now as to the Sandwich Islands, the rulers, as such, have not attempted to enforce church discipline even on church members, much less on those who are not members of the church. And the missionaries surely have not attempted to enforce church discipline on any but members of the church; the doors of which they have ever guarded with great care to prevent multitudes rushing in, who were ready to be baptized, and to take on them the vows of the covenant,—at least, many who proclaimed themselves to be thus ready, but whom we feared were not truly born of the Spirit. In all the islands, only 669 have been admitted to church-membership."

Missionary Seminary at Batticotta, Ceylon.—This institution has been in operation about ten years, and has thus far fully

answered the expectations of its founders. It was called into existence by the wants of the people in that and adjoining districts —wants which are felt in perhaps an equal degree in every part of western Asia. These wants may not indeed be known to those who are the subjects of them. The palsy of intellect is too complete for that. The moral disease has progressed till there is not life enough left to enable the people to perceive what their wants are. But they are seen and felt by those who know what men are capable of doing and enjoying, and who wish to see these nations rising to an intellectual and moral equality with the nations of the west.

The object of the institution is to give some of the most promising youth selected from the mission schools in the surrounding country a thorough education. This the founders justly regarded as the surest means of freeing the minds of such youth as might come under their instruction from the errors in philosophy, morals, and religion, which have from time immemorial prevailed among their countrymen; and of preparing them to become teachers of others.

The principal building belonging to the institution is Otley Hall; so called in honor of sir Richard Otley, who contributed liberally for its erection. It is 64 feet in length by 29 in breadth, built of hewn stone. It is completely surrounded by a verandah, and contains four large rooms for library, lectures, and public examinations, and several smaller ones for other purposes. The whole necessary expenses of a native student, tuition, library, &c. being gratis, do not exceed $30 per annum; connected with the seminary, is a *preparatory* school, the object of which is sufficiently indicated by its name.

The course of study is liberal and well calculated to effect its object as stated above. Of this, the following list of books used by the several classes in 1831, is a sufficient proof.

"First class, 17 students. Lennie's grammar and exercises; Blair's lectures on rhetoric; Porteus' evidences of Christianity; Euclid through the 4th book; Blair's grammar of natural philosophy through optics; translating, declamation, and composition; and Tamul classics.

"Second class, 18 students. Woodbridge's geography; Lennie's grammar; Euler's and Bonnycastle's algebra; Mental arithmetic (reviewing): Tamul and English phrases; Euclid 1st book; Pronouncing Testament; Tamul grammar of the high language, and Tamul classics.

"Third class 18, and fourth class 30 students. Lennie's grammar; Colburn and Joyce's arithmetics through logarithms; phrases; Native arithmetic; first lessons in astronomy; writing in English; New Testament and English tracts.—All the classes attended to the study of the Bible in connexion with chronology."

Special attention is paid to the subjects of geography, natural philosophy, and astronomy, on account of the connexion of the native systems with the mythology and superstitions of the Ceylonese. According to the Skanda Purana, one of their

sacred books, which is used, very much to the terror of the priesthood as a classic in the seminary, "The earth is flat, one thousand millions of *yosany* (or 2,000,000,000 miles) in diameter, one hundred thousand *yosany* from the sun, and twice this distance from the moon, and remains immoveably fixed. It is the opinion even of the best informed among the natives, that these things were not ascertained by human investigation, but are matters of pure revelation; sanctioned, however, by the testimony of all antiquity; consequently whatever militates against this system, is to be rejected as false, if not profane."

With the help of a valuable apparatus procured in England, the principal has succeeded in convincing not only the students generally, but also many others who are usually present at the public examinations, and occasionally attend his lectures, of the incorrectness of the systems taught in their sacred books. The truth is made so plain that its evidence cannot be resisted, unless it be by a determination not to be convinced, which will not yield even to the evidence of sight. The effect desired is produced. Their confidence in those books, and consequently in the gods from whom they were supposed to have been received, is shaken, and in some cases entirely overthrown. A spirit of inquiry is awakened and the native intellect begins to be in motion. Those who are accounted learned men begin to tremble for their reputation, and the priests for their credit and support. The people begin to think, to distinguish truth from error, and free themselves from the chains of superstition and bigotry in which their fathers were held. This is to be attributed in no small degree to the wise policy which gave the institution a character truly and decidedly Christian; and has led its instructors to use every proper means for bringing the truths of the gospel to bear upon the minds of the students with all their force. They are not satisfied when they have convinced their pupils of the truth of Christianity, nor even when they see evidence of their real piety. They endeavor to inspire them with the same spirit of active benevolence which dwelt in the bosom of Him who "went about doing good," and which is the distinguishing characteristic of real Christanity. A large proportion of them spend a part or the whole of their vacations in going from village to village, and from house to house, and by conversation, reading the Scriptures, and the distribution of tracts on various subjects, correcting the errors of their countrymen, and communicating to them the knowledge they have obtained at the seminary; and some usually spend a part of every day in such labors.

Let this system continue in operation a few years more, and the sacred books and the Brahmins will lose their influence, truth take the place of error, and virtue and happiness succeed to vice and misery. In these anticipations we are not alone. So long ago as 1824, sir Richard Otley, then governor of Ceylon, after attending an examination and testifying his

approbation by a *very liberal donation*, remarked, "I entertain much more sanguine hope of the progress of civilization among the natives, than I did previously to witnessing the examination." Sir R. usually attended the annual examinations, at the close of which he addressed the members of the seminary and their parents and friends who were present, sometimes distributed rewards to the most deserving of the students, and in various otheir ways rendered important aid to the institution as long as he remained on the island; and at his departure promised to recommend it to the favorable consideration of the British government; a happy instance of the union of rank and influence with decided and efficient piety; such as we ardently desire to see exemplified by those who bear the Christian name in every other land.

Sir Robert W. Horton, the present governor, is no less favorably disposed towards the seminary. The last examination of which we have received any account, was attended by him and lady Horton, together with a large assembly of the ladies and gentlemen of Colombo. The students were prepared to be examined in theology, English reading and grammar, Latin, Greek, Hebrew, geography, arithmetic, algebra, geometry, and trigonometry. His excellency selected passages from the classics used by the students in which they were examined. Their reading, parsing, and answers to questions proposed, were in general highly creditable to themselves and *their instructors*, and seemed to give great satisfaction to the highly respectable audience.

We have watched the progress of this institution with the greater interest, because we believe that the work of arousing the Ceylonese, and every people in this part of the world, from their comparatively stupid state, and of effecting the needed reformation in their character and conduct, must be done chiefly by natives. We recollect no instance in which a great reformation has been effected among any people by foreign influence alone. Foreigners may, and often do, bring into a country the knowledge which rouses the native mind to activity, and thus give the first impulse to the agency which changes a nation of savages or pagans into an enlightened and Christian people. But to give this impulse is all that can be expected from abroad. This is all that we expect will be done for the Chinese by those foreigners who are interested in their moral and religious improvement; and it is all that needs to be done. When all the great truths in science and religion which have made western nations what they are, shall have been fairly brought to the knowledge of a comparatively small number of the Chinese, and they shall have been led, like the members of the Batticotta seminary, by the influence of those truths to put forth the energies of their minds for the instruction of their countrymen; then the great object of our desire will be near its accomplishment; then China will soon be delivered from her ignorance, bigotry, and superstition, and the evils which they

produce and perpetuate; and her sons and daughters be seen walking in the paths of knowledge and holiness.

ROMAN CATHOLICS IN MACAO. Two or three months ago we heard it rumored, that his excellency, the Portuguese governor of Macao, had determined that all the Catholic priests in that settlement, who were not the subjects of his catholic majesty, should, on an appointed day, (15th inst.) leave the place. We doubted that rumor at first, but it has proved to be true. Four of the priests, and no doubt the true and faithful subjects of his holiness, have accordingly quit Macao; three of these are Frenchmen, the other is a native of Italy, and agent for the *Congregatio de propaganda fide* at Rome. How his excellency can reconcile this conduct with the *catholic* principles of Christianity, or even justify himself to the pope and the other high authorities of Europe, we are unable to conjecture. But of this we are confident, that such a procedure cannot be supported on Christian principles, and that it must and will be condemned as unfriendly, uncharitable, and unjust by enlightened and liberal minded men of every name and denomination.

JOURNAL OF OCCURRENCES.

CANTON.—During the month, an imperial messenger has visited the government here to bring an official intimation of the late empress' remains having been deposited in the imperial mausoleum. This messenger wore only a gold button, which indicates the lowest rank; but in honor of his master, the governor went down on his knees and knocked his head nine times on the earth, whilst the other stood erect on the bow of his boat. This envoy brought, it is said, a request from a royal personage in Peking, to a hong merchant who had formerly sought his patronage, that he would procure for him a pair of gold wash hand-basins.

SYCEE SILVER AND DOLLARS.—From the province of Chekeäng, a representation has been made to the emperor, stating that sycee silver was exported from the country for the purchase of opium, &c., but that no law existed for the punishment of the offense; moreover there was some jobbing in playing foreign dollars and sycee silver against each other, by which the price of silver was enhanced, as best suited the interests of the jobbers.

By his majesty's order, the Criminal Board deliberated on the subject, and decided that the exportation of "yellow gold and white silver" should be punished in the same manner as the clandestine exportation of rice or other grains. The Board recommended that the trade with foreigners should be in the way of barter, goods for goods; but in the term white silver, they would not include "foreign money," or dollars; since the dollars were imported, they might also be exported without detriment to the metals of the country.

Against this decision Hwang Teŏtsze, censor of the province of Fuhkeën, has protested. He says, "the people are pleased with dollars for their convenience in counting; they are of value also for the facility of transport, and for use where sycee is extravagantly high, as dollars can be made of an inferior touch. On these accounts, dollars are made from sycee silver by crafty merchants in Canton, Fuhkeën, Keängse and Keängsoo, similar to the foreign dollars; so that if dollars apparently foreign may be exported with impunity, all the sycee silver in China, may be converted into dollars, and thus sent abroad without any crime. The new law, he says, prohibits the export of sycee with one hand, and permits it with the other. He begs the emperor to prohibit by

penalty the coining of dollars, as he does the secret coining of *cash;* and as rice and money are so different in bulk while the same in value, that he should accordingly increase in the same proportion the punishment for exporting silver. Otherwise the treasure of the land will go forth to feed the cupidity of barbarians, and injure China for myriads of years. The export of copper and iron affects only military weapons, but that of silver touches the vitals of the empire.

JEALOUSY OF THE CHINESE GOVERNMENT.—Two nobles of one of the tributary Tartar tribes, employed in attendance on the emperor at Peking, had lately to return to their native tribe, to sacrifice to the manes of a deceased prince. On their way back, feeling a desire to see new places, they left the ordinary route outside of the Great wall, and proceeded to Peking through Shense and the other provinces immediately south of the wall;—defraying all charges themselves, in place of expending the traveling allowances to which they were entitled, on the usual outside route. For this they have fallen under the imperial displeasure, and the Board of War is directed to deliberate regarding the punishment of their demerit.

GAME LAWS OF TARTARY.—The wild horses and cattle of the Mantchou forests are, like the ginseng which also grows there, considered the property of government; and to hunt these cattle is prohibited to every one who is not employed by government for the purpose. It has however been found impossible to prevent the constant infringement of the laws, and therefore it is to be taken off in some places, but retained in others. By this change the government still retains in fact the monoply: for as the frequent hunts on the free lands will drive the cattle into the government forests, the people will rarely be able to maintain the hunt with success.

The Kwangchow foo, whose name is *Kin*, or Gold, is in very bad odor among the people of Canton. The late fooyuen Choo forced him upon his predecessor Hoo, who died of vexation; and now he is placarded in the streets, and even against his own office: *One of these placards* now before us, accuses him of having taken three sisters to be his wives without any of the formalities that law and custom require; and of making two thousand taels of silver the price of every favorable decision.

PEKING. We have received the Gazettes to the 8th of the 9th moon, October 20th; the recent numbers contain very little that is interesting to foreigners. We have looked them all over, but have found nothing to repay the trouble. The military governor of the "nine gates of Peking," continually reports cases of theft, robbery, assault, sodomy and rape, such as in other nations are managed by officers of the police, or inferior judges.

On the 27th of the 8th moon, he reported the apprehension of a band of vagabonds, who had committed all these crimes, and who endeavored to escape being detected by pretending that they were officers of government patroling the streets at night.

In another gazette a case of *parricide* is recorded. The deceased was a Mantchou, who belonged to the Hanlin college. The son says, he was at home superintending the worship of tablets dedicated to heaven and earth, when his father having neglected to give orders, he omitted to burn incense at the proper time. The father, then in front of the tablet, used abusive language to the son; who in a fit of passion seized a billet of wood and broke his father's skull. He then dragged the body into the street, intending to make some pretext to screen himself from the charge of murder, but was seen and apprehended.

On another occasion eight individuals were seized for having propagated heterodox opinions and formed associations.

A member of the imperial family has petitioned government to seize his rebellious and vicious son, in order to send him to Mantchou Tartary, and shut him up in perpetual confinement.

Deliquencies of Chinese Officers. His majesty has recently been very much displeased at the carelessness of many of his officers who have charge of the seals of government. Four cases have come before him this year, wherein the parties lost the keys of the boxes in which the seals were kept.

THE

CHINESE REPOSITORY.

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REVIEWS.

History of the Indian Archipelago; containing an account of the manners, arts, languages, religions, institutions, and commerce of its inhabitants. By JOHN CRAWFURD, F. R. S., late British Resident at the court of the sultan of Java. Three volumes. Edinburgh: 1820.

LONG before the names and situation of the islands of the Indian Archipelago were known in Europe, their productions, having found their way far westward, were included among the choicest luxuries of its inhabitants. More than twenty-eight hundred years ago, in the memorable days of the Hebrew commonwealth, king Solomon's navy, which he built on the shores of the Red sea, came to *Ophir;* three years were required for the voyage; the ships were navigated by Tyrian "shipmen that had knowledge of the seas," and they returned laden with spices, gold, ivory, ebony, apes, peacocks, and various other articles. As to the situation of Ophir there is a diversity of opinion, and it must probably for ever remain a matter of uncertainty. Josephus places it in the Indies, and says it is called the 'gold country,' by which he is thought to mean the peninsula of Malacca. Others think it is Sumatra, Java, or Celebes. But whatever may be the truth in regard to these conjectures, it is quite certain that at a subsequent period, an extensive commerce was carried on

by the half civilized nations of India, who being almost entirely ignorant of geography and navigation were poorly qualified either to extend their own researches, or to communicate to others the little knowledge which they had already acquired. During the middle ages, the productions of these eastern islands constituted the most important part of "that oriental commerce which lighted the embers of civilization in Italy;" and finally, it was the search for them that led to the interesting discoveries of Gama and Columbus.

It is matter of deep regret, that to the present time, these islands and their inhabitants remain in so great a measure unknown to the enterprising and philanthropic people of modern Europe and America. Rich, fertile, and salubrious in a very high degree, they are, with but few exceptions, the abodes of uncivilized tribes, who hold a very inferior rank in the scale of nations. Were they better known to the people of the west, and more frequently visited by them, they would unquestionably contribute much to the advantage of the visitors; and were the visitors men of probity and benevolence, able and ready to communicate, they would prove themselves to be the benefactors of the islanders.

Both the Hindoos and the Arabians who first visited these islands were ignorant of their topography; they sought only for their productions, and to them their knowledge was confined. The natives were, and are still, equally ignorant. Though from their geographical situation they are necessarily a maritime people; yet their enterprises rarely extend beyond those islands and countries which are in the immediate neighborhood of their own. Their voyages are usually confined to the coast; sometimes however, favored by the steadiness of the monsoons, deriving some assistance from observing the heavenly bodies, and now and then having recourse to the compass, the more adventurous navigators pursue a bolder *track, and* quitting sight of land, by a direct course

make for their port of destination. At what period the mariner's compass was introduced among them, and whether they received it from Europeans or from the Chinese, it is difficult to determine: they call it *pandoman*, which is a native name. The islanders have no term to designate the monsoons; they divide the year "into a dry and a wet half," and designate them by the "native term *masa* or *mangsa*, meaning season, or by the Arabic one of the same signification, *musim*," which Europeans have changed into *monsoon*. The natives have no common name to designate the whole group of islands which is so well defined and known by the appellation, Indian Archipelago. The words *pulo* and *nusa*, which ought to be translated 'islet,' they seldom apply to any portion of land, "the insularity of which is not within the range of vision." The name which they give to an island is usually borrowed from the physical aspect of the country, most commonly from its configuration: for example, *Penang*, 'the areca nut,' is so called from some imaginary resemblance of the shape of the island to that fruit. *Ubi*, or *Uwi*, 'a yam,' is a name given to several small islands, in allusion to their form. When an island is inhabited by a tribe considerable for its civilization or numbers, the idea of insularity is dropped, and the country takes its name from such a tribe. On this principle Amboyna, Bali, &c., are called, not the islands of the Amboynese, Balinese, but *tanah Ambun*, *tanah Bali*, the lands of these people.

The Indian Archipelago is by far the greatest group of islands on the globe. Its proximity to China, and the intercourse which subsists between the inhabitants of the two countries, not to mention various other considerations, often attract our attention to that interesting and important subdivision of the earth. After a residence of fourteen years in India, nine of which he spent in the islands of the eastern Archipelago, Mr. Crawfurd was well prepared to write the history of these islands. From his work

the title of which stands at the head of this article, we shall here introduce a rapid sketch of the geographical and physical features of the country, adding from the same source brief notices concerning the character of its inhabitants, their history, and their intercourse and relations with foreign nations. All that we can state in the present article will be general; the more particular accounts of the several islands and their productions, and the different tribes of men and their "innumerable languages" must be reserved for future numbers.

The Indian Archipelago embraces in length forty degrees of longitude, and in breadth thirty degrees of latitude; thus comprehending, with the intervening seas, an area of 4,500,000 geographical, or about 5,500,000 statute miles: it extends from the western extremity ef the island of Sumatra, to the parallel of the Araoe islands; and from the parallel of 11° south to 19° north of the equator. "Its general position is between the great continental land of New Holland, and the most southern extremity of the continent of Asia. It is centrically situated with respect to all the great and civilized nations of Asia, and lies in the direct and inevitable route of the maritime intercourse between them. Its eastern extremity is within three days sail of China; its western not above three weeks sail from Arabia. Ten days' sail carries a ship from China to the richest and most centrical portion of the Archipelago, and not more than fifteen are required for a similar voyage from Hindostan. Taking a wider view of its geographical relations, it may be added, that the passage from Europe or America to the western extremity of the Archipelago, may be readily performed in ninety days, and has been often done in less, and that the voyage from the west coast of America may be effected in little more than one half that time. Such are the extraordinary advantages of the geographical and local position of these *fine countries*."

The following short abstract of the topography will serve our present purpose. It contains three islands of the *first* degree in size; namely, Borneo, Sumatra, and New Guinea; of the *second* rank, it contains an island and a peninsula, namely, Java, and the Malayan peninsula; of the *third* rank, it contains three, Celebes, Luçonia, and Mindanao; and of the *fourth*, it contains at least sixteen, namely, Bali, Lombok, Sumbawa, Chandana, Flores, Timur, Ceram, Booroe, Gilolo, Palawan, Negros, Samar, Mindoro, Panay, Leyte, and Zebu. Of the relative importance, value, and populousness of the different islands, the size is by no means a just criterion. Many valuable islands of small size are excluded from the preceding list; some of these may be noticed in the sequel. "The whole Archipelago is arranged into *groups* or chains of islands, with here and there a great island intervening. The islands are upon the whole thickly strewed, which gives rise to innumerable straits and passages, which would occasion, from their intricacy a dangerous navigation, were the seas of the Archipelago not distinguished, beyond all others, by the proximity of extensive tracts of land, by their pacific nature, and by the uniformity of the prevailing winds and currents."

Five portions of the ocean which encompass or intersect the different islands of the Archipelago are of considerable extent, and tolerably free from islands. The *first* of these in extent is the China sea, which lies between Borneo and the Malayan peninsula; the *second* is the Java sea; the *third* is that tract of waters called the Banda sea, lying between Celebes on one side, Booroe and Ceram on the other, and the chain of islands to the south, of which Timur and Timurlaut are the most conspicuous; the *fourth* is the clear tract of ocean named the sea of Celebes, lying between Celebes and Borneo to the south and west, and Mindanao and the Sooloo chain of isles to the north; the *fifth* and last is the basin formed by the Sooloo chain, Borneo, Palawan, the southwest

side of the Philippines, and Mindanao, usually known as the Mindoro or Sooloo sea.—The bay of Bengal and the Indian ocean, wash the western shores of the Archipelago, the Pacific, its southern and eastern shores, and the China sea its northern. The western boundary of the Archipelago is formed by the Malayan peninsula and Sumatra. The southern boundary is formed by a long chain of contiguous islands, the most singular which the physical form of the globe anywhere present; it commences with Java, and terminates nearly with Timurlaut, running in a straight line almost due east and west, in a course of 1600 geographical miles. The eastern boundary is more extensive, broken, and irregular than any of the rest; it is principally formed by the great island of Luçonia. The northern barrier is formed by the great islands of Luçonia, Palawan, and Borneo.

The whole Archipelago lies within the tropics, and almost the whole of it, with the exception of the Philippines, is situated within ten degrees (on each side) of the equator. "There is necessarily a general uniformity in climate, in animal and vegetable productions, and of course, in the character of the different races of inhabitants. Notwithstanding this, a nearer acquaintance both with the country and its inhabitants, soon points out to us that there is much diversity in both, and we shall find that the whole is capable of being subdivided into *five* natural and well grounded divisions." We will notice each of these divisions, and nearly in the words of our author.

The *first*, comprehends the Malayan peninsula, Sumatra, Java, Bali, Lombok, and about two thirds of the western part of Borneo, up to the parallel of longitude 216° east. The animal and vegetable productions of this division are peculiar, and have a higher character of utility than those of the others; the soil is of superior fertility, and better suited for rearing vegetable food of the first quality. The civilized inhabitants have a general accordance in manners, *language, and* political institutions; they are far more

civilized than those of the other divisions, and have made considerable progress in arts, arms, and letters.

The island of Celebes is the centre of the *second* division, which comprehends, besides that island itself, the smaller ones on its coast, as Bouton and Salayer, the whole chain of islands from the parallel of longitude 116° to 134° east, with the whole east coast of Borneo within the same limit, and up to about 3° of north latitude. The animal and vegetable productions have generally a peculiar character, the soil is of an inferior quality to that of the last, and less suited to the rearing of rice of the first quality. In language, manners, and political institutions, the inhabitants agree remarkably among themselves, but differ widely from their western neighbors, and are inferior to them. Rice is their principal food, but it is not abundant; sago is occasionally used.

The *third* division differs in a most remarkable manner from all the rest. Its extent is from the parallel of longitude 124° to 130° east; and from south latitude 10° to latitude 2° north. The character of the monsoons is here reversed. The eastern monsoon, which is dry and moderate at the west, is here rainy and boisterous; the westerly monsoon, rough and wet in the two first divisions, is here dry and temperate. The greater number of the plants and animals of the two first divisions disappear in the third, where we have strange productions, in both kingdoms, unknown to any other parts of the world. This is the native country of the clove and nutmeg, and the only one in the world which produces them in perfection. For raising the better kinds of vegetable food, the soil is of inferior fertility. Rice is scarcely produced at all, and the staple food of the people is sago. In language, manners, and political institutions, the people agree among themselves, but differ essentially from all their neighbors. They are far inferior to the inhabitants of the first two divisions in civilization, in power, and in knowledge of the useful

arts. They have never acquired of themselves the use of letters.

The *fourth* is, of all the divisions, the least distinctly characterized; it extends from the parallel of 116° east longitude to about 123°, and from 4° to 10° north latitude, and includes the northeast angle of Borneo, the whole of Mindanao, and the Sooloo archipelago. The clove and nutmeg are indigenous, but of imperfect and inferior quality. Sago is very often used, but rice is the principal article of food. In civilization the inhabitants are superior to those of the third division, and inferior to those of the first, or even the second. Their language, manners, and institutions are peculiar, agreeing among themselves, and differing from those of all their neighbors.

The *fifth* and last division is the well-known group of the Philippines, extending from the parallel of 10° to 19° north latitude. A geographical situation so different from that of all the other countries of the Archipelago, produces much relative difference in climate and productions. This division is the only portion of the Archipelago within the boisterous region of hurricanes, and this circumstance alone gives a peculiar character to the country. The soil is of eminent fertility, and rice is the food of the more civilized races. The manners, the political institutions, and above all, the language of the inhabitants, differ in genius and form from those of all the other divisions.

"Such," says our author, "are the particular characteristics of the different divisions of this great country. The more general features of the whole Archipelago, and those distinctive marks which characterize it from other portions of the world, are easily enumerated. It has the common characters of other tropical countries,—heats, moisture, and luxuriant vegetation. It is throughout of a mountainous nature, and its principal mountains from one extremity to the other are volcanoes. It is very generally covered *with deep* forests of stupendous trees. The number

of grassy plains is very small, and there are no arid sandy deserts. It is distinguished from every cluster of islands in the world, by the presence of periodical winds, and from all countries whatever by the peculiar character of those winds. The Archipelago is the only country of Asia situated upon the equinoctial line, or very close to it. * * * The insularity of the whole region, the contiguity of the different islands, and the facility and rapidity of the navigation, are also prominent and characteristic features. The animal and vegetable productions of the Archipelago either differ wholly from those of other countries, or are important varieties of them. In one quarter, even the principal article of food is such as man nowhere else subsists upon. The productions of the ocean are not less remarkable for abundance and variety than those of the land."

Two aboriginal races of human beings inhabit the Indian islands; these are "as different from each other as both are from all the rest of their species." Setting aside the minor divisions of the inhabitants, as the Javanese, Malays, Bugis, Balinese, &c., we shall confine our remarks to these two; the one of which may be described as a *brown-complexioned* people, with lank hair; and the other as a *black*, or rather *sooty-colored* race, with woolly or frizzled hair. Mr. Crawfurd thinks that these two races of men present, in their physical and moral character, a complete parallel with the *white* and *negro* races of the western world; and the first, he adds, have always displayed as eminent a relative superiority over the second, as the race of white men have over the negroes of the west.

The persons of the brown-colored tribes are short, squat, and robust. "Their medium height may be reckoned, for the men, about five feet two inches, and for the women, four feet eleven inches, which gives about four inches less than the average stature of Europeans. Their lower limbs are rather large and heavy, but not ill-formed. Their arms are rather fleshy

than muscular. The face is of a round form: the mouth wide: the teeth, when not discolored by art, very fine: the chin is rather of a square form: the angles of the lower jaw remarkably prominent: the cheek-bones are high, and the cheek consequently rather hollow: the nose is short and small, never prominent nor flat: the eyes are small, and always black, as with other orientals. The complexion though usually brown, varies a little among the different tribes. The fairest races are generally towards the west, but some of them, as the Battaks of Sumatra, are upon the very equator. The Javanese, who live most comfortably, are among the darkest people of the Archipelago: the wretched Dayaks of Borneo are among the fairest. Compared to Europeans, Arabs, Persians, Tartars, Burmese, or Siamese, the Indian islanders must be considered as an ill-looking race of people. In color, *virgin gold* is their standard of perfection; but their complexions are scarcely ever clear, and a blush is seldom seen upon their faces.

The *ivory-colored* race is a dwarf African negro; and by the brown-complexioned tribes is designated the *Pua-pua* (Papua, or woolly haired) race. A full grown male brought from the mountains of Queda was found to be no more than four feet nine inches high. Among those brought from New Guinea and the adjacent islands, our author thinks he never saw any one that exceeded five feet in height. Besides their want of stature, they are of a spare and puny frame. The following distinction has been drawn between the Papuan and the African negro, by sir Everard Home; speaking of the Papuan he says:—"His skin is of a lighter color, the woolly hair grows in small tufts, and each hair has a spiral twist. The forehead rises higher, and the hindhead is not so much cut off. The nose projects more from the face. The upper lip is longer and more prominent. The lower lip projects forward from the lower jaw, to such an extent that the chin forms no part of the face, the lower part of which is formed by the mouth." The

puny stature, and feeble frames of those who belong to this race, Mr. C. proceeds to remark, "cannot be ascribed to the poverty of their food or the hardships of their condition, for the lank-haired races living under circumstances equally precarious, have vigorous constitutions. Some islands they enjoy almost exclusively to themselves, yet they have in no instance risen above the most abject state of barbarism. Whenever they are encountered by the fairer races, they are hunted down like the wild animals of the forest, and driven to the mountains or fastnesses, incapable of resistance."

The question of the origin of these two different races, appears to our author to be one which is "far beyond the compass of human reason;" it is however "one of such curious speculation and interest, that it cannot be passed over altogether in silence." The only connection in language, manners or customs, which exists between the inhabitants of the Archipelago and any distant people, which cannot be satisfactorily ascertained, is that with the negro races of Madagascar. Mr. Crawfurd has "no hesitation in thinking, that the extraordinary coincidences in language and customs, which have been discovered between the people of the Archipelago and those of Madagascar, originated with the former; every rational argument is in favor of this supposition, and none against it." He discusses this subject at some length, and then concludes, that these facts point at a connection of great antiquity, and lead him "distinctly to assert," that the connection which existed between the two countries, "originated in a state of society and manners different from what now exists, and took place long before the intercourse of the Hindoos, not to say the Arabs, with the Indian Archipelago."

The limits of a single article forbid us to follow the historian of the Archipelago, in his particular description of the intellectual endowments, social qualities, religious institutions, domestic ceremonies, and familiar usages, games and amusements of the

natives. From the correspondence of gentlemen, some of whom have long resided in the islands and are well acquainted with them and their inhabitants, we hope to be able from time to time to lay before our readers interesting notices of the Indian islanders. We now proceed to notice very briefly the principal foreigners who have at various times come in and settled among them. These are Indians, Chinese, Arabs, Portuguese, Spaniards, Dutch, and English.

The *natives of Hindostan* are found chiefly in the western portion of the Archipelago. By Europeans these are called Chulia; but by the natives Teling or *Kaling*, which is more correct. *Kalinga* is the only country of India generally known to the islanders; and they give the name Kaling to those who come from that country. Between the Coromandel coast and the Indian islands, a commercial intercourse has existed from time immemorial. "A passion on the part of the Hindoos, in common with the rest of mankind, for the spices and other rare productions of the islands, gave rise to this commerce, which increased as the nations of the west improved in riches or civilization; for the trade of the people of Coromandel was the first link of that series of voyages, by which the productions of the Archipelago were conducted even to the markets of Rome." Taking advantage of the westerly monsoon, these adventurers came annually to seek their fortunes in a country richer and far less occupied than their own. In their character, they are shrewd, supple, unwarlike, mendacious and avaricious; a large portion of them return to India, but a considerable one also colonizes and intermarries with the natives.

Of all foreigners, the *Chinese* are the most numerous in the Archipelago. Their junks never fail to bring a large supply of emigrants, and the European trading ships frequently do the same—as many as 450 have been known to sail in a single ship. Many of these return to their own country, "and the first *intention of* every emigrant is probably to do so; but

circumstances detain a number of them in the islands, who, intermarrying whith the natives of the country, generate a race inferior in energy and spirit to the original settlers, but speaking the language, wearing the garb, professing the religion, and affecting the manners of the parent country. The Chinese settlers may be described as at once enterprising, keen, laborious, luxurious, sensual, debauched, and pusillanimous. They are most generally engaged in trade, in which they are equally speculative, expert, and judicious. Their superior intelligence and activity have placed in their hands the management of the public revenue, in almost every country of the Archipelago, whether ruled by natives or Europeans; and of the traffic of the Archipelago with the surrounding foreign states, almost the whole is conducted by them." The principal part of these settlers are in Java, Borneo, Singapore and Penang; but a few scattered families are to be found in every island where the people are in any manner civilized. Of these emigrants, sir Thomas Herbert has given, in the quaint language of his time, the following account:—"The Chyneses are no quarrellers, albeit voluptuous, venereous, costly in their sports, great gamesters, and in trading too subtle for young merchants; ofttimes so wedded to dicing, that, after they have lost their whole estate, wife and children are staked; yet in a little time, Jew-like, by gleaning here and there, they are able to redeem their loss; and if not at the day, wife and children are then sold in the market for most advantage."

The *Arabians* began at a very early period to trade to the Archipelago; but these settlers are more considerable for their influence than for their numbers. In 1296, when Marco Polo visited Sumatra, he found many of the inhabitants of the coast converted to Mohammedanism. Arabian adventurers have settled in almost every part of the country; and of all who meet on this *common theatre*, the Arabs are the most ambitious and bigoted. They have a strength

of character which places them far above the natives; and when not devoted to the service of the prophet, are wholly occupied with mercantile affairs. The genuine Arabs are spirited, fair, and adventurous merchants; but they often intermarry with natives, and the mixed race is of a less favorable character.

Such are the *Asiatic strangers*, who at various time have visited the Indian Archipelago. With regard to *Europeans*, three nations only, the Portuguese, the Dutch, and the Spaniards, have established a dominion of such extent and duration as to produce a material influence on the condition and character of the native inhabitants; the Dutch and Spaniards are the only people who have colonized in the Archipelago, or at least who now exist there as *colonists*. The British, at the present time, and under the government of the honorable the E. I. Company, have a governor and *resident* at Singapore, Malacca, and Penang. "It is instructive," says our author, "to contemplate the difference which has characterized the policy pursued by European nations in these countries and in America, which became known to Europeans nearly about the same time. Avarice was the main spring of the policy with respect to both countries, but it took a different direction, and was differently modified according to the circumstances in which they found the nations which occupied them. The gold of America was soon exhausted; the persecution of the natives which followed the search of it soon ceased; the Americans had no rich commerce to prosecute; their soil furnished no productions on which Europeans put an extraordinary estimate; colonization was consequently early resorted to, and the prosperity of America has been comparatively great and progressive. The Indian islands, on the contrary, were found to have an industrious and commercial population, and to abound in highly prized commodities peculiar to themselves. The attainment of these commodities by *violent means*, and not the search for gold, became naturally the object of

the European adventurers of all nations. The prosecution of the same object has continued down to the latest period to actuate their policy; a ***systematic injustice*** which has, in every period of the European connection, generated a train of evils and misfortunes to the native inhabitants, of which no other portion of mankind has been so long the victim."

Of European nations, the *Portuguese* were the first who reached the Indian islands by way of the cape of Good Hope. Diego Lopez de Sequeira led on the enterprise; and, "if we except the *accidental* visits of Marco Polo, Mandeville, and others," may be looked upon "as the proper discoverer of the Indian Archipelago." Malacca was wrested from the natives in 1511, and its immense riches were given up to plunder. During the 130 years the city remained in the possession of the Portuguese, it was 18 times besieged or blockaded; *six* times by its legitimate possessors, *seven* times by the king of Acheen, *thrice* by the Javanese, and *twice* by the Dutch. In 1521, a squadron of nine ships appeared in the Spice islands for the purpose of *taking possession of them* in the name of the king of Portugal. The "simple sovereigns" of the Moluccas received their treacherous guests with caresses, and contended for the honor of entertaining them. De Britto established himself in Ternate; and was soon astonished by the arrival of the companions of Magellan, who had reached the Moluccas in the course of *the first voyage round the world.* These he seized and imprisoned; and the natives no sooner knew Europeans, than they were presented with the odious spectacle of their hatreds and animosities. The first governor of the islands, "stirred up civil war," and even distributed rewards for the massacre of the unfortunate natives. For sixty years during which their dominion continued, "the same scenes of rapine and cruelty were exhibited. Kings were made and dethroned, executed and extirpated at the caprice of these petty tyrants of the Moluccas."

The *Dutch* intercourse with the people of the Archipelago, did not commence until 1596; in which year, a fleet of four ships, after a voyage of ten long months, arrived at Bantam, then the principal trading port in the Indies, for those commodities which the habits of Europe demanded. The adventurers acted without judgment or moderation, in their intercourse with the natives. At Bantam they embroiled themselves with the inhabitants, and committed actual hostilities. At Sădayu, "they committed a horrible massacre, and at Madura a still more atrocious one, in which the prince of that country and his family, coming to visit a Dutch fleet in a friendly manner, lost their lives through the suspicious timidity of these strangers." The early period of the Dutch history, "consists in a compilation of their commercial transactions, their wars with the Spaniards and Portuguese, their broils with the English, and their aggressions upon the natives." We might follow our author through many pages of similar narrative, but we have no heart to do it, and we desist from the task. At the present time, the Dutch have possessions in Java, Amboyna, and Macassar; and their countrymen at home in concert with a few in the east, as in former times, are making laudable efforts for the improvement of the islanders; and we hope their success will be equal to the opportunities they enjoy.

Of the *Spanish* possessions, which are confined to the Philippines, we have already spoken in another article, and shall not here resume the subject further than to quote one short paragraph from the work before us. "It is remarkable," says Mr. Crawfurd, "that the Indian administration of one of the worst governments of Europe, and that in which the general principles of legislation and good government are least understood, one too which has never been skillfully executed, should, upon the whole, have proved the *least injurious* to the native inhabitants of the country. This, undoubtedly has been the cha-

racter of the Spanish connection with the Philippines, with all its vices, follies, and illiberalities; and the present condition of these islands affords an unquestionable proof of this fact. Almost every other country of the Archipelago is, at this day, in point of wealth, power, and civilization, in a worse state than when Europeans connected themselves with them three centuries back. The Philippines alone have improved in civilization, wealth, and populousness."

We have now brought into review all the topics which we proposed to notice in this article. We shall conclude it by adding, in the form of a chronological table, brief notices of the principal events in the history of the Archipelago, whether native or European. Our limits will not allow us to give the table entire as it stands in the volumes of Mr. Crawfurd; we select only the most important and interesting particulars.

Chronological Table

Of the principal events in the history of the Indian Archipelago.

1160. A. D. A Malayan colony, first from the original country of that people, and latterly from Palembang in Sumatra, settles at the extremity of the Malayan peninsula, and founds the city of Singhapura (Singapore).

1252. The king of Java invades Singhapura, and drives the Malays from thence, who, proceeding further westward, found the city of Malacca.

1276. Sultan Mohammed Shah ascends the throne of Malacca, and embraces Mohammedanism.

1304. The Javanese and Malays visit the island of Ternate for cloves, and many of them settle there, and are soon followed by Arabians.

1340. The king of Malacca engages in a war with Siam, whose sovereign is killed in a battle which ensues.

1350. An Arabian adventurer instructs the king of Ternate in Arabic, and in the art of ship-building.

1391. An unsuccessful attempt to convert the Javanese to Mohammedanism is made by a rajah.

1465. Javanese, Malays, and also Chinese, in great numbers, frequent Ternate in quest of cloves.

1478. The Mohammedan religion established in Java; and shortly after, the people of the western end of the same island, or the Sundas, converted to Mohammedanism.

1496. The king of Ternate embraces the Mohammedan religion, and visits Java to receive instruction in that faith.

1509. A Portuguese squadron of four ships, under the command of Diogo Lopes de Sequeira, reaches the Indian Archipelago.

1511. The renowned Alphonzo Albuquerque, viceroy of the Indies, with a fleet of nineteen ships, and fourteen hundred men, conquers Malacca, and sends a squadron under Diogo de Abreu for the discovery of the Moluccas; he touches only at Amboyna, and returns with a cargo of cloves.

1512. The Portuguese permitted to settle in the Celebes, where they find some of the inhabitants converted to Mohammedanism.

1521. The Spaniards, conducted by Magellan, arrive in the Moluccas by the straits bearing his name. That great navigator is killed in an affray with the people of the little isle of Mactan, one of the Philippines.

1522. The king of Acheen besieges the fortress of Pasai, the Portuguese garrison of which, after a gallant defence, take flight, which puts an end to the Portuguese dominion in Sumatra.

The king of Bintan invests Malacca with a fleet and army, the former under the command of the celebrated Laksamana; Alphonzo de Sousa arrives and relieves the city, sails for Pahang, where he destroys all the merchant vessels, kills six thousand persons, and takes prisoners in such numbers as to afford every Portuguese *six slaves*.

1526. The Spaniards form their first establishment in the Moluccas, on the report of the companions of Magellan.

1530. Gonçalvo Pereira, as governor of the Moluccas, sails for those islands, touches at one of the ports of Borneo, where he makes commercial arrangements with the king.

1531. The kings of Gilolo, the Papuas, and the princes of the Moluccas, join in a league to exterminate the Portuguese, who are blockaded and confined until the arrival of the new governor, the heroic Galvan. To save the effusion of blood, Galvan proposes to the kings of Gilolo and Bachian to meet each of them in single combat, which they accept, but the meeting is prevented and peace concluded.

1537. The king of Ternate, sent to India, is there converted to Christianity, and sent back to be reinstated in his kingdom, but dies at Malacca on his way to the Moluccas.

Galvan employs himself zealously in converting the islanders to Christianity, institutes a seminary for religious education, which was approved of by the council of Trent; and, after making himself beloved to such a degree as to cause the inhabitants of the Moluccas to propose making him their king, is superseded in his government: during his rule, Christianity made rapid progress in the Moluccas and spread to Celebes and Mindanao.

1547. Francis Xavier, 'the apostle of the Indies,' makes his appearance at Malacca, and the Portuguese ascribe to his presence the salvation of the place from a formidable attack of the king of Acheen, who came against it with a fleet of seventy large gal-

lies, and an army of a hundred thousand men, among whom there were five hundred Turkish janissaries. Two years after this, Xavier propagates Christianity in the Moluccas.

1565. Miguel Lopez de Legaspi, in the reign of Philip II. of Spain, takes nominal possession of the Philippines.

1571. Manila founded by the Spaniards, and three years after, attacked and nearly taken by the Chinese rover, '*Limahon*.'

1578, Nov. 14th. The English, under sir Francis Drake, make their first appearance in the Archipelago, touching at Ternate and Java.

1581. The king of Ternate captures the Portuguese fortress, and puts an end to their dominion in that island. The kingdom of Portugal being united to that of Spain, its Indian dominions fall under the power of the latter.

1586. There is a great eruption from the volcanic range of mountains in the islands at the eastern end of Java.

1588. Thomas Cavendish, in his circumnavigation of the globe, touches at Java.

1590. The emperor of Japan sends a mission to the Philippines; the king of Camboja does the same, and begs the governor, Dasmarinas, to assist him against the king of Siam.

1593. The governor of the Philippines, having sailed against the Moluccas, his fleet is dispersed, and he is murdered by the mutiny of the Chinese part of his crew, who had been cruelly used by the Spaniards.

1596. The Dutch under Hautman, arrive in Java, and the prince of Madura and his family are massacred by them while paying a visit of ceremony on board of Hautman's fleet.

1600. The Dutch visit Acheen; and the next year the king sends two embassadors to Holland, one of whom dies there, but the other returns in safety. *Tobacco* is introduced into Java.

1602. The emperor of Japan sends another embassy to the governor of the Philippines, requesting a continuation of the commercial intercourse between Japan and those islands, and also that some Spanish shipwrights might be sent to him.

1603. The emperor of China sends an embassy to Manila to ascertain the truth of a report that had reached him, that the port of Cavité was formed of *gold*. The Chinese of the Philippines shortly after this, revolt against the Spaniards, and after a long resistance, are exterminated to the number of twenty-three thousand. The emperor sends a mission to inquire concerning the murder of his *countrymen*, is satisfied with the explanation afforded by the governor, and the commercial intercourse goes on as formerly.

1605. Dadu ri Bandang, a native of the Malayan kingdom of Menangkabao, converts the kings of Goa and Tallo in Celebes, by whose influence the Mohammedan religion is accepted by all the *Macassar* states. The next year the Macassars force the people of Boni, and the Waju nations, to adopt the Mohammedan religion.

1611. Peter Both, a Dutch governor-general, arrives at Java; enters into a treaty with the king of Jacatra, by which the Dutch are allowed to build a fort, and establish a factory.

1613. King James I. of England sends a letter and presents to the king of Acheen; who writes a friendly answer to his Britannic majesty, and requests to have one of his '*countrywomen to wife*,' promising to make her son king of the pepper countries.

1619. Coen attacks and destroys the town of Jacatra, and the name of *Batavia* is given to the Dutch fort of that place.

1620. The Dutch and English East India companies having entered into treaty, the former propose the reduction of the Banda isles as a joint enterprise, which the latter decline, declaring their want of means to be the sole reason. The Dutch by themselves achieve the conquest of those isles.

1621. The French make their first appearance in the Archipelago, carrying a letter and presents from the king of France to the king of Acheen.

1623. The Dutch pretending to have discovered a plot of the English and their Japanese soldiers to sieze the fort of Amboyna, put the supposed conspirators to the torture, and execute them upon their confession on the rack.

1624. The Dutch commence hostilities against the inhabitants of the Moluccas, for *selling their cloves to other strangers*.

1625. The Spaniards make a settlement on the east side of Formosa, and are successful in converting the native inhabitants to Christianity.

1626. An expedition sails from the Philippines against the Dutch establishment in Formosa, but returns without reaching the place. Another expedition is fitted out against the Dutch commerce; it sails to Siam, where the Dutch being protected by the king of that country, the Spanish commander burns their junks, and takes prisoners the Siamese mission, proceeding on its annual voyage to China.

1629. The king of Siam sends an embassy to Manila, claiming redress for the ravages committed by the Spaniards in the Siamese port, and the seizure of the embassador proceeding to China. The king of Camboja sends a mission to the Philippines, claiming the assistance of the Spaniards against the king of Siam, and requesting shipwrights, who are sent to him.

1636. Antony Van Diemen, governor-general of the Dutch Indies. The next year the governor of the Philippines sails against Sooloo and Mindanao, and after an obstinate struggle, reduces them, but is soon obliged to recall his garrison, and abandon his conquests.

1639. The Chinese in the Philippines, now amounting to thirty thousand men, revolt against the Spanish authority; being attacked by a military force, they are driven from post to post, and at length yield, after their number has been reduced to seven thousand.

1640. The Portuguese settlements in India are separated from those of Spain, by the rise of the duke of Braganza to the independent throne of Portugal.

1642. Malacca is taken by the Dutch after a seige and blockade of five months. Their having established themselves in Formosa, occasions great consternation among the Spaniards at Manila.

1643. A truce of ten years for India is concluded between the Dutch and Portuguese. Tasman discovers New Zealand and Van Diemen's Land.

1645. A succession of earthquakes takes place during sixty days in the Philippine islands, when Manila is entirely destroyed, and many lives lost.

1649. The sultan of Mataram issues an order to his subjects, *enjoining all the men to marry each two wives.*

1652. The king of Ternate is carried off to Batavia by the Dutch, and compelled to sign a treaty, agreeing to *destroy all the cloves* in his dominions. Vlaming, the governor of Amboyna, executes more than twenty of the nobles of the Moluccas by breaking some on the wheel, and strangling or drowning others.

1653. Corrolat king of Mindanao, puts to death two Jesuits and other Spaniards sent to him as embassadors from Manila.

1660. A *copper currency* is established for *tin coin* by order of the sultan of Mataram.

1662. Koxinga (Ching Chingkung), having taken Formosa from the Dutch, sends a mission to Manila, requesting the payment of tribute, and his acknowledgment as sovereign of the Philippines, in consequence of which the governor directs all the Chinese to quit the islands. But the death of Koxinga frees them from the danger of a Chinese invasion.

1666. The Dutch send a great force, under admiral Speelman, for the conquest of Macassar.

1669. The treaty between the Macassars and Dutch is broken and war renewed.

1671. A violent earthquake takes place at Amboyna, another occurs in 1673, and another in 1674.

1683. The king of Bantam grants to the Dutch the exclusive trade in pepper, and the *monopoly* of the sale of cotton goods in his dominions, and expels the Danes and English.

1684. The English send an embassy from Madras to Acheen, requesting permission to build a factory, which is peremptorily refused. The next year they establish their factory at Bencoolen.

1687. The Dutch, on the call of the king of Bantam, attack Succadana and conquer it, making the English who are found there prisoners.

1699. Surapati attempts the conquest of the province of Pronorogo in Java, and is defeated.

1705. The Dutch general, De Wilde, takes the field with an army of eight thousand Europeans, and seven thousand Javanese and Madurese, and the army of the Susunan is defeated.

1706. The Dutch again take the field against the dethroned Susunan and Surapati; the latter flies, after receiving a wound of which he dies.

1708. The Dutch make offers to the Susunan, who surrenders himself on assurance of grace; he is sent to Batavia, and then banished to Ceylon, where he dies.

1709. The Chinese are banished from Manila, under the pretext of carrying off the public wealth.

1710. The Spaniards attempt the conversion of the Pelew islanders; but the priests sent thither with that view were never heard of after landing.

1713. The Dutch banish the king of Tambora in Sumbawa to the cape of Good Hope.

1717. The governor of the Philippines sends a mission to Siam, to cultivate friendly and commercial relations with that country, and the Spaniards obtain liberty to establish a factory; but a ship of Siam having, in the meantime, come to Manila, and the crew being ill used by the Spaniards, the effects of the mission are frustrated.

1719. The natives of Sumatra, irritated by the misconduct of the agents of the English East India Company, rise upon the Europeans at Bencoolen, and the garrison abandons the fort; but the natives alarmed by the encroachments of the Dutch, invite the English to come back, and they return accordingly.

1723. The culture of *coffee* is introduced into Java by the Dutch governor-general Zwardekroon.

1739. The English admiral, Anson, captures the Acapulco galleon, with a million and a half of dollars in silver specie.

1740. The Chinese, to the number of ten thousand, are massacred at Batavia by the Dutch, on suspicion of conspiracy.

1741. The Dutch governor-general is arrested and put on trial for the massacre of the Chinese. The same year the Chinese join the Susunan in a league to exterminate the Dutch; they capture a fortress at Cartasura, and put to death the European officers who had surrendered by capitulation; they then march to Samarang, lay seige to the Dutch fort, but are finally defeated. The Susunan forsakes his alliance with the Chinese, of whom he massacres a number, and then joins the Dutch. The Chinese retreat into the interior of Java, and raise to the throne a prince of the house of Mataram. The Dutch, on the 29th of November, celebrate their triumph over the Chinese, by a public thanksgiving at Batavia.

1742. The Chinese attack Cartasura, and have several engagements with the Dutch troops.

1743. The Chinese disperse, and Kuning their prince, surrendering himself to the Dutch, is banished to Ceylon.

1747. A royal order arrives at Manila for the final expulsion of the Chinese, the execution of which is suspended.

1748. The Dutch East India Company install the Prince of Orange as supreme director and governor-general of the Indies.

1755. The Spaniards of the Philippines, under the priest Ducos, are successful in checking the inroads of the neighboring native states.

1757. The Chinese are finally expelled from the Philippines, in conformity to the royal edict, and the *temporary* residence of traders from China only tolerated.

1760. The French destroy the whole of the English settlements on the west coast of Sumatra.

1762. The British, on the 22d of September, arrive at the Philippines, with a military and naval force, and demand the surrender of the islands, which being refused, they commence military operations. On the 5th of October, they storm the fortifications of Manila, and carry the town. The military commander, Señor Anda, retires from Manila, and maintains the authority of the king of Spain, so that the British authority never extends much beyond the confines of Manila. The Chinese, who in the course of three years, had increased to prodigious numbers in the Philippines, all join the English and commit great excesses; and Señor Anda orders all the Chinese on the island *to be hanged*, which order is very generally carried into effect.

1763. The British settlements on the west coast of Sumatra are re-established; and that at Bencoolen, or fort Marlborough, is erected into an independent presidency. The English deliver over Manila to the Spaniards.

1785. The English establish a settlement on Penang, or the Prince of Wales' island.

1795. The British capture Malacca and its dependencies.

1811. The Dutch colonies of the Indian Archipelago, following the fate of the mother country, become a portion of the French empire, and Janssens is appointed governor-general. The British, August 4th, land a force on Java, and on the 10th, take possession of Batavia, drive the Dutch and French troops from the cantonments of Weltervrieden, and on the 26th, storm and take the entrenched position of the enemy at Cornelis. Janssens, having retreated to the eastern part of Java, is defeated near Samarang, and on the 18th of September, he capitulates with the British authorities for the surrender of Java and the other Dutch possessions. The Dutch possessions in the Celebes are transferred to the British.

1812. Banca and Billiton ceded to the British. The sultan of Java is made prisoner, and his son is placed on the throne, who cedes to the British government the provinces of Kadu, Blora, Jipang, Japan, and Garobagan.

1813. The British government of Java, under the direction of sir Stamford Raffles, effects a number of beneficial changes, commercial, fiscal, and judicial.

1816, August 19. Java is ceded by treaty to the Dutch, and is taken possession of by them.

1818. The settlement of Singapore commenced. "The rapid rise of this important station," says a correspondent of the

marquis of Lansdowne, in a letter dated April 15th, 1820, "during the year that it has been in our possession, is perhaps without its parallel. When I hoisted the British flag, the population scarcely amounted to 200 souls; in three months the number was not less than 3,000; and it now exceeds 10,000, principally Chinese."

1825. The sovereignty and property of Singapore, in their present extent, confirmed to the British government, by a convention with the king of the Netherlands, and a treaty with the Malay princes of Jehore, to whom it belonged.

MISCELLANIES.

FORMOSA. *Its situation and extent; discovery by the Chinese; occupation by the Dutch; their government there, and expulsion by the pirate Koxinga; its cession to the Chinese; present government and divisions; the late rebellion; its aboriginal inhabitants; productions and population.*

Formosa, "the beautiful island," as named by the Portuguese, has been recalled to notice by the recent insurrections there, and by the prospect that it may be destined hereafter to attract more the attention of foreigners. The Chinese name is *Taewan*, which signifies Terrace bay. Its intrinsic and relative importance will justify us in recalling a portion of its history, and in exhibiting a brief description of the island. Its length which is greatest from north to south, includes more than three degrees of latitude; its breadth, which at most is about 80 miles, is much narrowed towards each extremity. The southeast point of Formosa, according to one authority is in latitude 22° 6′ N.; but by the observations of La Perouse and Broughton compared with the Dutch, it is lat. 21° 53′ 30″ N., and in longitude 120° 57′ E. Ke-lung, the most northern point, is 25° 16′ N. and 121° 4′ 3″ E. from Greenwich. The channel which separates Taewan from the Chinese coast, is from 75 to 120 miles in breadth; in which, and about 25 miles from the island, lie the *Pang-hoo* or Pescadore islands. They afford good harbors, and were long the resort of Chinese pirates, and of the Dutch, who from this secure station could easily command the passages on both sides.

Though lying opposite to the Chinese coast, and within one day's sail of the port of Amoy, yet Formosa does not appear to have attracted the notice of the Chinese government till a modern date. According to their history, they had no knowledge of it till 1430 A. D., in the reign of Seuen-tsung, the fifth emperor of the Ming dynasty, when an officer of the court was driven by storm upon the island. More than a century later, a pirate, who had been driven with his fleet from the Pang-hoo isles by a Chinese

squadron, took refuge on Formosa. The island was then uncultivated, and inhabited only by savages. The pirate, who was an ambitious man, seized upon the island for himself, and the better to fit it for his purposes, massacred all the inhabitants that fell into his hands, smearing his vessels with the blood of the unfortunate natives. In some such way, doubtless, many Chinese must have gone over to Tae-wan before its occupation by the Dutch, which we now proceed to relate.

The early voyages of the Hollanders to the East Indies, says Burney in his voyages, were projected by individuals or different companies, and were prosecuted with the spirit of reckless adventurers. The Dutch East India Company was established in 1602. Nowhere was the mutual enmity of the Dutch and Portuguese more actively displayed than in these Indian seas, where commercial jealousy was superadded to many other causes of animosity. Soon after the formation of their company, the Dutch began to contend with the Portuguese for the Chinese trade. The Portuguese successfully opposing their designs, the former in return besieged Macao in 1622, from which however they were repulsed with much loss. From the tenure by which the Portuguese held Macao, the Chinese regarded this attack as an act of hostility against themselves. But the Dutch accused them of aiding the Portuguese, and alledged as just cause of complaint, that they were admitted to trade on a fairer footing than themselves. Frustrated in their designs on Macao, they therefore sailed for the Pang-hoo islands. The Chinese having no sufficient force there, the Dutch took possession of them, and began a fort, to forward which many Chinese crews were condemned to labor. Of 1500 workmen thus employed, it is related, that 1300 died in the progress of the building; "for they seldom had more than half a pound of rice for a day's allowance." The Dutch pleaded in vindication, the cruel usage received by their countrymen, who had been imprisoned by the Chinese.

This establishment of the Dutch annoyed all parties;—the Spanish, by rendering dangerous the commerce between Manila and China; the Portuguese, by interrupting the trade between Macao and Japan; and to the Chinese it was "an incessant and intolerable grievance," who therefore commenced negociations. The emperor required the preliminary step of their withdrawing from the islands; the Dutch claimed "nothing more than liberty of commerce with China, and the prohibition of it between the Chinese and the Spaniards in Manila;" nothing therefore was effected, and the Dutch recurred to their former means of *persuasion*. Eight ships were dispatched at one time to scour the sea and destroy whatever they could seize along the Chinese coast. Negociations were resumed, and the Chinese promised that if the Dutch would withdraw from the Pang-hoo islands they might fortify themselves upon Formosa without reprehension;—a reasonable permission, no doubt, from them who had no right to the islands. In the year 1624, the Dutch concluded peace with the

Chinese, by which liberty of commerce was granted them. They on their part evacuated the island, sailed to Formosa, and took possession of a harbor on the southwestern side. The best entrance to it was narrow and shoal, there being at high water no more than thirteen feet.

Thus the Dutch entered upon Formosa; a small Japanese colony then resident there, soon retired, and the natives offered no opposition. To defend their new establishment, a fort and batteries were built, which protected the principal harbor, *Ta-keäng;* this fort was named fort Zealand. For the defense of the trade between China and Manila, the Spanish governor of the Philippine islands fortified the port of Ke-lung, in 1626; from which, however, the Spaniards were subsequently expelled by the Dutch. Thirty miles from this harbor, on the western shore, another settlement was formed, called Tan-shwuy. Yet the jurisdiction of the Dutch extended little beyond the towns and villages in the neighborhood of their principal fort. In these they wisely combined the Dutch and native authority; "they introduced new laws among them, and instead of their councils of elders, constituted one of their chief men surpervisor in every village, who adminstered justice, and was accountable to the governor of the island." The natives in these districts were reclaimed from many barbarous customs, and became attached to the government of the Dutch.

In 1626, George Candidius, a Protestant divine, was appointed minister to the settlement; and he took great pains to introduce Christianity among the natives. At the governor's request, he gave his opinion on the prospects of propagating the gospel in Formosa. He considered both the dispositions and circumstances of the people favorable for their conversion to Christianity. "With good capacities, they were ignorant of letters; their superstitions rested only on tradition, or customs to which they were not strongly attached, and which had been almost totally changed within the last sixty years: no obstacles were to be apprehended from their government. God blessed his labors in Formosa, so that during a residence of sixteen months, part of which was occupied in studying the language, he instructed 120 of the natives in the Christian religion." The number of Christians, it is said, daily augmented; the intermarriage of Dutch and natives was practiced; churches and schools were multiplied, so that in all, many thousands of the islanders were converted to Christianity and baptized. "But the Dutch governors in India were cautious of encouraging the conversion of the Formosans, lest it should give offense to the Japanese, with whom they had commerce, and by whom Christianity was then heavily persecuted." Thus as often elsewhere the interests of true religion were sacrificed upon the altar of Mammon, and the knowledge of salvation withheld for money.

The whole interval of Dutch authority in Formosa was a period fraught with calamity to China, both from the scourge of civil war and foreign invasion. In 1644, the Mantchou Tartars had gained

the capital, Peking, and the Tartar chief was acknowledged as emperor of China, by most of the northern provinces. At the close of the next year, twelve of the fifteen provinces had submitted to the usurper. Throughout the whole course of this long war, the Chinese were emigrating to other countries to escape the miseries of their own. Early in the struggle, 25,000 families are said to have transported themselves to Formosa. The industry of these strangers gave the island a cultivated appearance, and increased the produce of rice and sugar for exportation. At first the Dutch encouraged this immigration, and at length were unable to prevent it; which influx of foreigners aided in the final overthrow of the Dutch dominion in the island. But the unexpected and unheard of result, that of Europeans being defeated in contest with the Chinese, will excuse a minute description, and demands a brief retracing of some previous events.

These calamitous and turbulent days produced in China, as ever elsewhere, some daring spirits, who rode upon the storm, and whose names are well known in the history of those times. None of these was more remarkable than the half piratical, half patriotic naval chief, *Ching Chingkung*, better known as Koxinga. His father was once a servant of the Portuguese at Macao, and was instructed in the Christian religion, and baptized by the name of Nicholaus. From a petty trader, he grew by foreign trade to be the richest merchant in China; and afterwards equipped, at his own expense, a small fleet against the Tartars. His success gradually drew around him a vast number of Chinese vessels, till he became the commander of as formidable a fleet as ever sailed these seas. But after many battles, the Tartar chief invited him to court, and offered him the dignity of king, which he accepted, leaving the command of the fleet to his son Koxinga, while himself was doomed to perpetual imprisonment at Peking. Koxinga, with more than his father's valor, opposed the usurper, and continued faithful to his country. During several years, he scoured the seas with his formidable fleet, descended upon the coast, and with the aid of a land force, retook some cities and defeated the enemy in several engagements. But in three or four years the Tartars by force and bribes recovered all, and drove him from the coast to the numerous islands which line the shore. In this state of affairs, the larger and fertile island of Formosa became the object on which the exiled chieftain rested his last hopes. The Dutch foresaw the danger; they were aware that the agents of Koxinga held secret correspondence with the resident Chinese; and the garrison at fort Zealand was accordingly increased in 1650. For several succeeding years, there was no open hostility, and Koxinga being fully employed against the Tartars, neglected Formosa; yet dissatisfaction was mutually increasing between the Dutch and the chief. But after his severe defeat in the seige of Nanking, he had no resource left but to obtain the island; his followers were dispersing to procure subsistence, and his fleet could not be kept together. He now began in earnest to look at the "beautiful isle."

The Dutch also increased their vigilance; took some of the most considerable emigrants as hostages, arrested and tortured others who were suspected. At the earnest request of Coyet, governor of Formosa, 12 ships were dispatched from Batavia in 1660, with large reinforcements, and orders that if the alarm at Formosa proved groundless, the fleet should proceed against Macao. The garrison at Tae-wan now consisted of 1500 men, a force which the admiral thought superior to any number whatever of Chinese troops. A categorical answer was demanded of Koxinga, "whether he was for peace or war." The wily chief replied by letter, that "he had not the least thought of war against the Company." To remove suspicion, he sent several merchant ships to Tae-wan; but as he still continued his vast preparations for war in his stronghold at Heämun (Amoy) and Ke-mun, the governor's suspicions were not removed. The majority of his council, however, were of opinion that there was no present danger, and all the ships were therefore ordered away to their respective places. The admiral returned to Batavia, and accused the governor of unreasonable apprehensions. The council, wearied with the expenses, and with the false alarms of the governor for several years, suspended him from all office, and ordered him to Batavia to defend himself. M. Clenk his successor sailed for Formosa in June, 1661.

Widely different from these conjectures were the events then passing at the island. No sooner had the Dutch fleet departed, than Koxinga, and his forces were in motion. He embarked 20,000, or 25,000 of his best troops in a great number of vessels, and appeared before fort Zealand, and assisted by thousands of his countrymen on shore, began to land. He first stationed a number of his vessels between fort Zealand and fort Province, on the opposide side of the entrance, and occupied with his forces a point which would cut off the communication between the forts.

The governor seeing this ordered out 240 men to dislodge the enemy from this post. Here was the first trial of their strength. By the time of their coming up, 4000 Chinese had already occupied the place; but so confident were the Dutch that the enemy would not stand the fire, that they immediately attacked them. "But so far were the Chinese from giving ground, that they returned the fire with musketry and arrows, and sent a detachment to attack us in the flanks. This alarmed the soldiers, who threw down their arms and fled, leaving the captain and 19 men to the mercy of the enemy. One half only of their company reached the fort alive. Nor was the defense by sea any better. The four ships in port attacked the junks, and sunk a few; but one of the four was burned by the Chinese fire ships, and the rest escaped from the harbor, to which they all returned again, but one which sailed away for Batavia." By passing around the Philippines, she reached Batavia in 53 days; the first instance of a passage down against the monsoon. The Chinese landed without any further opposition, and in four hours' time cut off all communication between the forts, and also between fort Zealand and the open

country. Koxinga now summoned the fort, threatening to put all to fire and sword, if they did not surrender immediately.

A consultation was immediately held, and it was agreed to send deputies to Koxinga, offering to surrender fort Province rather than to lose all. They went to his camp, then consisting of about 12,000 men who were besieging fort Province. They were armed with three different sorts of weapons; the first, of bows and arrows; the second, of cimiters and targets only; and the third, of backswords and pikes, three or four feet long, with broad pointed irons at the ends. The deputies were conducted into a spacious tent, where they waited till Koxinga was at leisure. He meanwhile was employed in combing his black, shining hair, a great ornament among the Chinese. "This done, they were introduced into his tent, all hung with blue; he himself was seated in an elbow chair behind a four-square table; round about him attended all the chief commanders, clad in long robes, without arms, and in great silence, with a most awful countenance." Koxinga replied; that "Formosa had always belonged to China, and now the Chinese wanted it, the foreigners must quit the island immediately. If not, let them only hoist the red flag." Next morning the red flag waved over fort Zealand, but fort Province was surrendered, with all its garrison and cannon.

To prepare for a more vigorous defense, all the men able to bear arms were taken into the fort, and the city set on fire, but not so effectually as to prevent the Chinese from preserving many of the buildings, which afforded them a shelter. They also brought up thither 28 cannon to bear against the fort; but they were so galled by the fire of the Dutch that the streets were covered with the slain, and the beseiged making a successful sally, spiked the enemy's guns. Koxinga now finding all his attacks fruitless, began a close blockade, and meanwhile made the open country feel his rage. He made the Dutch, especially the ministers and schoolmasters, prisoners, because they were suspected of secretly encouraging their parishioners to kill the Chinese residing among them; some were crucified by the Chinese, and their crosses erected in their respective villages. One individual event of this kind as related by Nieuhoff, is so Regulus-like that we present it entire to the reader.

"Among the Dutch prisoners taken in the country was one Mr. Hambrocock, a minister. This man was sent by Koxinga to the governor, to propose terms for surrendering the fort; but in case of refusal, vengeance would be taken on the Dutch prisoners. Mr. Hambrocock came into the castle, being forced to leave his wife and children behind him as hostages, which sufficiently proved that if he failed in his negociation, he had nothing but death to expect from the chieftain. Yet was he so far from persuading the garrison to surrender, that he encouraged them to a brave defense by hopes of relief, assuring them that Koxinga had lost many of his best ships and soldiers, and began to be weary of the siege. When he had ended, the council of war left it to his

choice to stay with them or return to the camp, where he could expect nothing but present death; every one intreated him to stay. He had two daughters within the castle, who hung upon his neck, overwhelmed with grief and tears, to see their father ready to go where they knew he must be sacrificed by the merciless enemy. But he represented to them that having left his wife and two other children in the camp as hostages, nothing but death could attend them if he returned not: so unlocking himself from his daughters' arms, and exhorting every body to a resolute defense, he returned to the camp, telling them at parting, that he hoped he might prove serviceable to his poor fellow-prisoners.

"Koxinga received his answer sternly; then causing it to be rumored that the prisoners excited the Formosans to rebel against him, ordered all the Dutch male prisoners to be slain; this was accordingly done, some being beheaded, others killed in a more barbarous manner, to the number of 500, their bodies stripped quite naked, and buried 50 and 60 in a hole; nor were the women and children spared, many of them likewise being slain, though some of the best were preserved for the use of the commanders, and the rest sold to the common soldiers. Happy was she that fell to the lot of an unmarried man, being thereby freed from vexations by the Chinese women, who are very jealous of their husbands. Among the slain were Messrs. Hambroecock, Mus, and Winshaim, clergymen, and many schoolmasters, who were all beheaded." Thus ended that tragical scene.

Two days after the council at Batavia had censured Coyet for his fears, and had dispatched his successor Clenk to Formosa, the Maria arrived with the news from Formosa. They immediately revoked the censure and suspension, and fitted out 10 ships with 700 soldiers for the island; but Clenk arrived first off Tae-wan, where instead of the rich and peaceful station he had flattered himself with obtaining, he saw the red flag flying, and hundreds of Chinese vessels lying in the northern roads. He anchored in the southern, sent his dispatches ashore, did not land himself, but sailed for Japan, and was heard of no more at Formosa. Soon the succors from Batavia arrived, and the besieged began to act on the offensive. They were unsuccessful however in attempting to dislodge the enemy from the city of Zelandia, and suffered the loss of two ships and many men, in the attempt; the garrisons were now ordered from the two northern ports, Kelung and Tanshwuy, to increase the force of the besieged. "The women and children and other useless persons were also sent to Batavia." These preparations checked the approaches of Koxinga for the present, which led to an injudicious act on the part of the besieged. The governor received letters from the viceroy of Fuhkeën, requesting his coöperation in expelling the remains of Koxinga's forces from the coast, and promising his whole aid afterwards to the Dutch at Formosa. Five ships were therefore dispatched for this purpose, but three were lost in a storm and the remainder returned to Batavia.

This act was just to the wish of Koxinga, and led the besieged to despair of holding out much longer. A deserter from the Dutch encouraged the besiegers, and directed them where to press the attack. They now assailed the fort from three near batteries, and notwithstanding opposition, after many assaults succeeded in making a breach, and gaining one of the redoubts, from whence they annoyed the Dutch, and seemed ready for a general assault through the breach. Then the besieged began to deliberate, and the majority of the council agreed that the fort was untenable. The governor yielded his opinion to the majority, surrendered the public property, but was allowed to embark their private property for Batavia in their only remaining ship. Thus after a siege of nine months, with the loss of 1600 men, the Dutch returned to Java; "where the governor and council of Formosa, after all the hazards and incredible hardships they had undergone, were imprisoned, their goods confiscated, and the governor condemned to perpetual banishment in one of the Banda isles," but was finally recalled by the Prince of Orange. Thus after thirty years' duration, ended the Dutch authority in Formosa, in 1662.

Freed from all oppesers, Koxinga now distributed garrisons throughout the western parts of Tae-wan, and established an undisputed dominion there. He constituted himself sovereign of the island, assumed a princely style, and fixed his palace and court at Zelandia. Then the island assumed a new aspect; for with their proverbial industry he introduced also the Chinese laws, customs, and form of government. He even looked beyond "the beautiful island" to the rich clusters of islands which almost bordered on his narrow domain. He had threatened the Philippines, and was preparing for an expedition against the Spanish there, when he was arrested by death only two years after his gaining Formosa, and left his possessions to his son. Ten years after, when the provinces of Kwangtung and Fuhkeën revolted against the emperor Kanghe, this son resolved to join the king of Fuhkeën: but not being acknowledged by the latter as a sovereign prince, he declared war against the king on the spot, defeated him in several battles, and weakened him so that he was obliged to submit again to the emperor, and receive the tonsure. Kanghe now abolished the title of king, and appointed a governor over Chekeäng and Fuhkeën. This man seized upon the Pang-hoo isles, and proclaimed general amnesty to all who submitted to the emperor. This policy had the desired effect of inducing many Formosan emigrants to return again to China, and of weakening the enemy upon the island, till it was finally surrendered to Kanghe by the grandson of Koxinga. Thus ended the sovereignty erected by that chief, and Formosa passed into the hands of the Chinese government in 1683.

Little change ensued in the government or customs upon this change of masters. The imperial authority on the island, though often assailed by insurrections during the last 150 years, is still maintained. The lands possessed by the Chinese in Formosa

were at that time divided into three districts; the subject natives composed 45 towns or villages. Little can be said with certainty of the events which have since transpired there.

The two most prominent events are the destructive inundation in 1782, and the rebellion in 1788. The official report of the former disaster states, that in May (which is not the month for tyfoons,) a wind, rain and swell of the sea together for 12 hours, threatened to overwhelm the island. On its cessation, the public buildings, granaries, barracks, and salt warehouses were found totally destroyed, and most private houses were in ruins: of 27 ships of war, 12 had disappeared, and 12 more were wholly ruined; of other ships, about 200 are lost. Without the harbor, a prodigious number of barks and small vessels disappeared, and left not a piece of wreck behind. The emperor directed that all the houses thrown down should be rebuilt at his expense, (i. e. from the public treasury,) and provisions supplied to the people. "I should feel much pain," said he, "were one of them to be neglected." Subterranean convulsions may have conspired with the winds to aggravate this calamity.

This event was followed six years later by the most important and bloody rebellion which Formosa has yet witnessed. The particulars of it cannot be given, but its suppression by cruel punishment and almost indiscriminate proscription, tarnished the name of Keën-lung, the emperor. M. de Grammont states in a letter of March, 1789, that "the troubles on Formosa are ended at last, but at the cost of a shameful and expensive war to China. She has lost at least a hundred thousand men, destroyed by disease or the sword of the rebels; and she has expended more than two millions of taels. The only advantage that she has secured, is the recapture from the Formosans of the two places they had seized. According to the returns of the Chinese general to the emperor, the renowned rebel leader, Lin Chwang-wan has been captured and cut into a thousand pieces; but according to private advices the rebel still survives, and the real sufferer was only a Formosan bearing the same name."

A brief geographical description, adapted to its present condition will be found at the close of this account. One prominent object with the Chinese government in retaining Formosa, second to preserving it from the possession of foreigners, is to prevent its becoming a rendezvous for criminals and desperadoes from the empire. For this purpose they have always maintained a numerous guard of soldiery upon the island. The officers stationed there have been strict, even to vexation, in granting passes to the applicants who come thither from China to trade or to reside. Many hundred thousand emigrants from Fuhkeën, Kwangtung, and Chekeäng have peopled the villages of Formosa, and it is said a regular system of extortion is praticed by the officers upon the new comers. They demand a fee so large, that poor settlers have no other means to pay it, than to bind themselves to the officers in a certain portion of their profits till the whole demand is discharged. Thus on

their arrival, many of the emigrants find themselves in a manner slaves to the mandarins, as to them much of their hard earnings must revert. "Though they are industrious," says a recent observer of the island, "yet the emigrants have deservedly a reputation for insubordination and lawlessness. They associate much in clans, and clannish attachments and feuds are cherished among them; but they are very fond of intercourse with foreigners. Many of them are unmarried, or have left their families in China, to whom they hope to return after amassing a little property." Having just escaped from the grinding tyranny of magistrates at home, they naturally wish to enjoy more freedom in their voluntary exile. But the mandarins of Formosa on their part also, by being more removed from the supervision of their superiors, can proceed to more open and extreme extortion than in China itself, since complaint is difficult, and relief still more so. Thus mutual dissatisfaction is excited and cherished, on the one hand by new acts of oppression, and on the other by new arts of evasion or resistance; hence, in no part of the empire have insurrections been so frequent as in Tae-wan. The late threatening rebellion there has but just closed, though for some time it has ceased to excite any conversation or interest. The reports from the seat of war were so imperfect or contradictory, that it is either difficult or impossible to obtain satisfactory information.

It appears that the naval and military forces stationed on the island were noways contemptible as to numbers. An imperial report states, that 20,000 of the troops there in garrison had been allowed by their officers so to mingle in the employments and interests of the people, that on the breaking out of the rebellion, no effective force could be mustered on the island. The general cause of the war doubtless was, and the emperor at last acknowledged it, the growing oppression of the officers of government. But there was no unity among the rebels, nor any previous concert to rise against the government. The occasion of the insurrection is said to have been a quarrel between two clans, one of which, by appealing to the officers, brought in the other for an unusual fleecing from the mandarins, which in this case was not endured. The opposition burst forth about 15 miles from Tae-wan, the capital, and 20 or 30 officers with near 2000 men were killed at the first explosion. The news soon spread, and there was a very general rising throughout the districts, and the imperial troops were destroyed or fled into the mountains; they *disappeared*. While troops were being levied and dispatched from the four southeastern provinces of China, the insurgents were expending their strength against each other. It was said that one clan had seized the capital, and kept possession of it with 30,000 men, and that 50,000 of the hostile clan were marching against them. The navy and most renowned officers were dispatched to suppress the rebellion; commissioners were sent from Peking for the purpose, and woe be to such officers in China, who are not successful by some means or other. At length, by force and money, and if reports be true,

not much less by the latter than the former, the insurrection was checked; but it broke out again at different times and places till June, 1833. After a continuance of eight or nine months, "now all are again quiet," says the final report, "and the mind of his majesty is filled with consolation."

After this sufficiently extended sketch of the history of the island, we proceed to its form of government and productions. Formosa, together with the Pang-hoo islands forms one *foo*, or department of the province of Fuhkeen. It is immediately subject to the foo-yuen of that province. For an account of its present divisions, we refer to a geographical description in the Canton Register, the writer of which drew from Chinese statistical books. The department, defined as above, comprises six *heen*, or subordinate districts, five of which are in Formosa, the remaining one includes the Pang-hoo isles. The aboriginal inhabitants of the western parts have been mostly subdued and enslaved by the Chinese; but they do not continue in quiet submission to their conquerors, except the small proportion which are styled *matured foreigners*, and are civilized. Tae-wan heen, the chief district, is a narrow tract of land, comprehending a town, 21 Chinese and 3 native villages. The capital Tae-wan, is in latitude 23° N. Its harbor had formerly two entrances, one of which called Ta-keang, is now entirely blocked up by the accumulation of sand; here stood the fort Zealandia. The other is so shallow and intricate on account of shoals that it is impracticable without an experienced pilot. The city of Tae-wan is described as ranking among cities of the first class in China, in the variety and richness of its merchandise, and in population. Its streets are covered many months of the year to avoid the rays of the sun. Fung-shan heen, lies south of the former, and includes a town, 8 villages, and some plantations of Chinese. The native villages are 73, of which 8 only are occupied by the civilized natives. Choo-lo heen lies north of Tae-wan and comprehends a town, 4 Chinese and 33 native villages; 8 belonging to the civilized natives. Chang-hwa heen, besides its town has 16 villages and 132 plantations of Chinese, and 51 native villages. Tan-shwuy heen has a town, 132 farms, and 70 native villages. Pang-hoo ting, according to Nieuhoff who visited it, has several good harbors and two commodious bays, where ships may ride safely at anchor in eight or nine fathoms of water. It contains many populous villages, the islands being all well stored with inhabitants, with fat cattle, especially cows, and birds of all sorts, with an incredible number of fine, large cocks. Here are always seen many Chinese vessels for fishing and traffic; the islands are many in number; the two most famous are Fisher's island, (which is the western,) and Pehoo. The *southeast* side of Fisher's island is so barren that it produces not a tree. Perhaps this last remark may aid us to understand other accounts which represent these islands as desolate and barren.

A chain of mountains divides the island in its whole length, from north to south, forming in general, the barrier between the

Chinese on the west, and the independent natives of the unexplored eastern side. Many of these mountains are very lofty, sometimes slightly covered with snow; some are volcanic and sulphureous.

Of the native inhabitants, there are three classes; *first*, those who have not only submitted to the Chinese but also have adopted many improvements from them, and have advanced beyond their former rude state towards civilization. These were instructed by the Dutch as has been related; but having lost their teachers and pastors together, it is not to be supposed that they retain much knowledge of Christianity now, after a period of 170 years. The Jesuit Du Halde, who wrote seventy years later, and who would not have judged too favorably says, "the people adore no idols, and abominate every approach to them, yet they perform no act of worship nor recite any prayers. There are many who understand the Dutch language, can read their books, and who in writing use their letters, and many fragments of pious Dutch books are found amongst them."

The *second* class is composed of the aborigines, who though acknowledging the authority of the Chinese, yet retain their primitive customs, and are called "*raw natives*." This class comprises much the greater part of them who are subject to the Chinese. The *third* portion includes all the unsubdued and independent tribes and villages, of whom we have an imperfect knowledge. It appears, however, that they have no books or written language; that they have no king or common head, but petty chiefs, and councils of elders and distinguished men, in that respect, much like the North American Indians. It does not appear whether they have any separate priesthood, but it is probable that there is none beyond the conjurers and enchanters of all savage tribes, nor any ancient and fixed ceremonies of divine worship, or system of superstition. They are represented by the Chinese as free from theft and deception among themselves, and just towards each other, but excessively revengeful when outraged. In their marriages, which are made by mutual choice, the bride takes home the bridegroom to her parents' house, and he returns no more to his father's; "therefore they think it no happiness to have male children." They are of a slender shape, olive complexion, wear long hair, are clad with a piece of cloth from the waist to the knees; they blacken their teeth, and wear ear-rings, and collars. In the southern part, those who are not civilized, live in cottages of bamboo and straw, raised on a kind of terrace three or four feet high, built like an inverted funnel, and from 15 to 40 feet in diameter. In these they have neither chair, table, bed, nor any movable; they place their food on a mat or board and use their fingers in eating, as the apes do. They tattoo their skin. In the north part they clothe themselves with deer skins.

That portion of *Formosa* which is possessed by the Chinese well deserves its name; the air is wholesome, and the soil very fruitful. The numerous rivulets from the mountains fertilize the

extensive plains which spread below; but throughout the island the water is unwholesome to drink, and to unacclimated strangers it is often very injurious. "All the trees are so beautifully ranged, that when the rice is planted, as usual, in a line and checkerwise, all this large plain of the southern part resembles a vast garden, which industrious hands have taken pains to cultivate." Almost all grains and fruits may be produced on one part of the island or another; but rice, sugar, camphor, tobacco, &c., are the chief productions. Formosa has long been familiarly known as the granary of the Chinese maritime provinces. If wars intervene, or violent storms prevent the shipment of rice to the coast, a scarcity immediately ensues, and extensive distresses, with another sure result—multiplied piracies by the destitute Chinese. Some idea of the exports from the island may be formed from the reports of an European who has visited the island, and who is intimately acquainted with the maritime provinces of China. "The quantity of rice exported from Formosa to Fuhkeën and Chekeäng is very considerable, and employs more than 200 junks. Of sugar, there annually arrive at the single port of Teëntsin upwards of 70 loaded junks. Much of the camphor in the Canton market is supplied from Formosa. The greater part of the colonists are cultivators of the soil, but many of the Amoy men are merchants, fishermen, and sailors. The capital which they employ is very great and the business profitable. The natives have receded farther and farther towards the east coast, and have been partly amalgamated with the planters. The whole population may amount to *two or three millions.*"

The position of Formosa is admirable as affording facilities for trade; within 30 leagues of China, 150 of Japan, and less of the Philippines, its situation and resources make it a desirable station for the commerce which is now opening, and yet to be opened in those long forbidden lands. But except Ke-lung, there is no good harbor yet explored on the whole coast; at Tae-wan, the greatest depth at high water is eight or nine feet. The Lord Amherst, which stopped at Formosa a few days in 1832, could not approach within several miles of the shore. Junks also lay a long way outside, and received their cargoes in lighters. It is well known that the harbors are becoming shoaler, and the land is increasing by constant and large accretions of sand. The currents in the channel are very strong, so that unless the wind be fair, Chinese vessels cannot bear up to regain their course; and in passing from Fuhkeën to Formosa, they have often been driven so far to the south, that they not could reach their destination, when not unfrequently they bring up at Cochinchina or Siam, there to await a change of the monsoon. But foreign ships, during the last and present winter, beat up the channel against the full strength of the northeast monsoon and the current; yet this can be accomplishd only by strong and superior sailing ships.

THE CHINESE NAVY.—The Peking gazette of the 17th day of the 9th moon, October 29th, 1833, contains a paper of six pages concerning the *navy* of China, from the pen (or rather pencil) of his imperial majesty. It was occasioned by the operations of the Canton navy a few months ago, on the coast of Cochinchina, when a pirate named Chin Keahae was taken prisoner. He was really a Chinese, but made himself *a citizen of either nation as suited his convenience.* It will certainly be better for some people, when all are allowed to be *citizens of the world*, but amenable to no one state in particular. The emperor's attention being called to the navy by the operations above alluded to, and by some failures against pirates on the coast of Fuhkeën, he takes occasion to animadvert in rather severe terms on the present state of the Chinese navy. He begins his paper by this first principle, that, "according to the ancients, in the government of a nation, while civilians required rubbing up, the military no less required a brushing. Government," he says, "appoints soldiers for the protection of the people; and naval captains are not less important than dry-land soldiers. But the navy has lately fallen off, as appears by many cases of failure on the high seas.

"On shore a man's ability is measured by his archery and his horsemanship; but a sailor's talent by his ability to fight with, and on the water. A sailor must know the winds and the clouds, and the lands and the lines (or passages among the sands). He must be thoroughly versed in breaking a spear with (or beating against) the wind. He must know, like a god, how to break through the billows, handle his ship, and be all in regular order for action. Then, when his spears are thrown they will pierce; and his guns will follow to give them effect. The spitting tornadoes of the fire-physic (gunpowder) will all reach truly their mark; and whenever pirates are met with, they will be vanquished wonderously. No aim will miss its mark. The pirate banditti will be impoverished and crippled, and even on the high seas, when they take to flight, they will be followed and caught and slaughtered. Thus the monsters of the deep, and the waves will be still, and the sea become a perfect calm, not a ripple will be raised.

"But, far different from this, has of late been the fact. The navy is a nihility. There is the *name* of going to sea; but there is no going to sea in *reality*. Cases of piracy are perpetually occurring, *and even barbarian barks anchor in our inner seas*, without the least notice being taken of them! I, the emperor consider," &c. Here his majesty looks back on the past, and has rather dismal forebodings for the future, arising from such an uncomely appearance of things;—but the shadows of night are obscuring his paper, and the translator is weary of his subject, and therefore leaves the rest to the imagination of the reader. After advising and threatening his naval servants, the emperor adds, "do not hereafter say that you were not early warned."

SEAMEN IN THE PORT OF CANTON.—In no place in the world is the character and conduct of seamen more deserving of consideration, than in China: for nowhere else does so much depend on their deportment. We do not say this solely or chiefly on account of the magnitude and importance of the foreign trade, but in consideration of the liability of that trade to be hindered or stopped in consequence of the ill conduct of sailors. Of all the causes which have heretofore interrupted the commerce with the Chinese, and led to long protracted and vexatious disputes with the local authorities, this has been one of the most frequent. And if the contemplated changes in the British trade take place, as they most surely will, there is reason to fear that still more serious evils may arise in future from the same cause. In order to show that the most undesirable consequences may result from the rash and improper conduct of seamen here, we will cite a few, from among a very great number of occurrences, which bear directly on the point in question. We do not allude to past transactions with any other view than that they may serve as beacons to warn off from danger those who may hereafter visit this port; nor will we designedly attribute to seamen any of that blame which justly belongs to those natives who rudely attack them, cozen them, or decoy them into evil.

The first case which we have to notice occurred in 1721. The Bonita, a trading vessel at Whampoa, was preparing to sail for Madras, when David Griffiths, a man belonging to one of the other ships, having engaged to sail in her, procured one of her boats to tranship his effects. On his way to the Bonita, a custom-house boat made towards him, intending to search his boat. "Griffiths, being intoxicated and also alarmed for his property, fired a musket at the Chinese boat, and killed one of the custom-house men. The next morning, the corpse was laid before the door of the English factory, and a supercargo belonging to the Bonita, who happened to be the first Englishman that went out of the factory, was apprehended by the officers of the Chinese police, and led chained about the streets of Canton. Griffiths was secured and confined on board one of the East India Company's ships, whilst endeavors were made by the factory to appease the Chinese, which, however, was not done, nor the release of the supercargo obtained, until the culprit was delivered into their hands."

In 1772, a Chinese and some Europeans were wounded in an affray, which originated in the fourth officer of the Lord Camden having incurred debts which he was unable to pay; the trade was in consequence stopped.

In 1800, the supercargoes of the Company "made strong representations to the court, respecting the English sailors and their riotous conduct while on shore at Canton, whither they were occasionally permitted to go to purchase necessaries. It was hoped that the court would seize any opportunity to make regulations which might be effectual, as the scenes described were disgraceful in the eyes of the Chinese, embarrassing to the Company's

interests and to their servants, and highly offensive to all descriptions of persons."

Again in 1804, the attention of the court was called to the "long established practice" of permitting the seamen to spend three days on shore at Canton, "where they are exposed to the arts practiced by the Chinese of mixing their liquors with ingredients of an irritating and maddening effect, causing a state of *inebriety more ferocious than that occasioned by any other spirit*, and leading to riotous scenes of the greatest enormity, and which tend to keep alive in the minds of the Chinese, the most unfavorable opinion of our character."

The circumstances connected with the execution of the unfortunate Francis Terranova, an Italian sailor serving on board an American ship, in 1821, are yet fresh in the recollections of many. We do not undertake to say what degree of blame was imputable to him in causing the death of *Ko Leäng she*. It is generally believed that he was bartering with that woman for ardent spirits, when the quarrel arose which ended in her death. The charge of murder was brought aginst him, the *whole* American trade was stopped, and the security-merchant and linguist of the ship Emily, to which he belonged, were both arrested, and placed in close confinement within the walls of the city of Canton. On the 25th of October, Terranova was brought from Whampoa, and placed in irons at the public hall of the hong-merchants. "During the two following days, the forms of a Chinese trial were gone through in the same place, but the precise nature of the proceedings can only be conjectured, as no foreigner of any description was allowed to be present; and on the third day, about day-break, notwithstanding a very general expectation entertained here, that his life would be spared, the unfortunate man was brought forth and publicly strangled at the usual place of execution, without the walls of the city. His body was given up to the Americans in the course of the evening, and on the following day, the trade was re-opened."

The preceding instances of disturbances, and the testimony concerning them, will suffice for our present purpose of showing that the most serious consequences may result from the bad conduct of seamen here; and that the acts of a single individual, in a fit of intoxication, may put in jeopardy the property and the persons of many. These unpleasant occurrences have not been confined to men of any one nation; they have been witnessed among seamen under most, if not all the several flags, which visit this port. Lately they have been less frequent, probably, than they were thirty years ago. Still they have occurred recently, and will continue to do so, unless most carefully guarded against.

The liquor which is given to sailors on entering most of the shops which they are wont to frequent in Canton, and which is frequently conveyed to them either openly or secretly at Whampoa, is a rare dose, composed often of *alcohol, tobacco juice, sugar, and arsenic*. The liquor which contains the alcohol, and

which constitutes the principal part of the dose, is literally and very properly called *ho tsew*, 'fire liquor.' Its effects, with the substances mixed with it, are awful; when taken in considerable quantities, it not only destroys the reason and senses of the man, but, at intervals, it throws him into the most frightful paroxysms of rage.

Some may say that "the reformation and inprovement of seamen cannot be effected, their case is hopeless, and they must be left to take their own course," i. e. must continue to be neglected. But the success that has already attended the incipient efforts for their improvement, demonstrates clearly that their case is not hopeless. To raise them to the rank, in regard to moral character and conduct, which they ought and are able to hold, needs only the prompt, united and persevering efforts of those who are engaged in commerce, coöperating with the numerous friends of seamen who are rising up to plead their cause in every part of Christendom.

Most of those who are engaged in the trade with the Chinese are aware of the difficulties and embarrassments, to which they are exposed on account of the misconduct of seamen. Should any such, or others who are about to embark in this trade, inquire "How may these evils be avoided?" We would answer; "In the first place, take the most special care to employ commanders and officers who can be relied on for maintaining discipline; and in the second place, let the commanders see to it that they have orderly crews, composed of temperate and trustworthy men." With these precautions, and a proper degree of carefulness by all while they are in port, not the least difficulty need be apprehended. But it is not enough that foreign seamen abstain from acts of aggression. As civilized and Christian men they should exhibit conduct worthy of such a character and name. We give our most decided approbation to the efforts of those who are striving to elevate and improve the character of seamen; and, so far as we may have opportunity, shall joyfully coöperate with them in their good work.

In a short "Address to masters, officers, and seamen, in the port of Canton," published last September, the seamen's chaplain notices several things which he deems it desirable to accomplish here for the benefit of seamen, and several evils which are to be removed. But one thing of moment, which deserves immediate attention, he did not notice; we refer to some *medical aid for the sick*. Whether improvements cannot be made in the accommodations for seamen on board ship, is a question that demands more attention than it has yet received. Few individuals would be willing to take up with the ordinary accommodations of common seamen. Could these men be better provided for, there would be among them doubtless less sickness, and fewer deaths. There is an economy which tendeth to poverty and distress. To the exercise of this economy in the accommodations of seamen, may be attributed many of the discomforts, and much of the sick-

ness and premature death prevalent among them. Go the merchantman, when she is about to sail on a voyage of ten months or a year, and see what preparations are made for her crew during that long time. A space twenty feet long by ten or twelve wide, having little light and poorly ventilated, without chairs or table, half filled with berths and chests, and the persons of ten or twenty men, is their only room for eating and sleeping, and generally also for their accommodation in times of sickness. On their homeward passage, a part even of this space is often occupied by stores, &c. While the ships are in this port, during the first autumnal months, when the weather by day is usually very hot, the air in these forecastles becomes so close, confined, and warm, as to render them utterly unfit for dormitories. Hence, where it is allowed, the sailors accustom themselves to sleep upon deck, till the fever and ague, or other disease, obliges them to retreat from the cold, damp night air, and seek for rest in their berths.

Of the American ships employed in the Chinese trade, very few are provided with physicians. English laws require that every British ship having more than forty men on board shall be provided with a surgeon. But if the large ships of the East India Company cease to frequent this port, it is probable that a very considerable part of the English merchantmen will be equally destitute with the American ships. With eighty or a hundred ships then annually visiting this port, shall there be no medical aid provided for their sick? Something, it seems to us should be done. The medical gentlemen who are resident at Canton might, perhaps, by fitting up a hospital at Whampoa, and securing the aid of one or more medical practitioners, make all the necessary and desired arrangements. Or some other plan might be adopted; other medical gentlemen might, perhaps, independently, establish themselves there, and during the business season attend upon the sick and administer to their wants. At Lintin also, if the shipping continues to increase, as it seems likely to do, the constant presence of a medical gentleman will soon, no doubt, be deemed indispensable.

GOVERNMENT GRATUITIES, in times of calamity and scarcity. That the Chinese government does nothing for the poor and distressed is not true; but to use a Chinese phrase, there is so often "the *name* without the *reality*," as to make the doing appear next to nothing. These remarks are suggested by two official papers before us, which were recently issued in the form of proclamations to the people.

When in the month of August last, the middle of the seventh moon, the rains, the winds, and the river conspired to wash away or rend to pieces the humble dwellings of the poor, the government sent around surveyors to take a list of the names of the sufferers. On the 28th of the 11th moon (the 7th instant), an official document was published by *Hwang* and *Le*, i. e. "Yellow" and

"Plum," the magistrates who divide the city of Canton between them, stating that on the 2d, 3d, 4th, and 5th, days of the 12th moon, the sufferers from the inundation (which occurred about five months ago), might apply for relief, which would be paid to them out of sums subscribed by the public, in the following proportions.

To the poor who were utterly unable to rebuild their houses, and where one roof had fallen in were to be paid 2 mace, 5 candareens.

To the poor whose houses had fallen in, and who were destitute, money was to be given for two months' food; i. e. for every big person's mouth were to be given, per mensem, 1 *m*. 3 *c*. 5 *cash*; and to every little person's (or child's) mouth one half of that sum. That is (as the proclamation states it) for two months, each big mouth was to receive 2 *m*. 7 *c*.; and each little mouth 1 *m*. 3 *c*. 5 *c*.

Thus, a poor man, five months after the falling in of his house, who has strength to wait and rush and reach the distributor with his ticket, will get two mace and five candareens gratuity to help to rebuild his house. But this sum (about, say largely, 2 shillings sterling), as a native has observed, is not enough to remove the rubbish of a fallen in house, nor to buy a single beam.

The supply of rice to the poor by government, notified in another proclamation, is on the same liberal scale. The allowance per month for "big mouths," or grown people, is given at a rate of money, value 1 *m*. 3 *c*. 5 *c*. For "little mouths" or children, the abatement is valued at one half of this. Thus the poor may apply at once for the two months' allowance, or 2 *m*. 7 *c*. 0 *c*. for the "big mouths;" and 1 *m*. 3 *c*. 5 *c*. for the little mouths. But here again, to obtain this pittance of from one to two shillings, there is so much rushing and pushing and waiting,—for the aged and feeble have to go two or three days successively before they can reach the distributing officer, who does not preside many hours per day,—it becomes a question with many whether to go or not. Of course those who have employment are not required to go, and would do better to stay at home. We state these facts to show the case, and not for the purpose of reflecting on the government, for with the best intentions their task is difficult.

LITERARY NOTICES.

Tan-kwei Tseih, the Olea fragrans Miscellany: or some say, *the Laurus cassia, which grew in heaven and fell from the moon.*

This is the title of a collection of Chinese religious and ethical essays in four small vols. It is a popular work, and is often given away by benevolent natives as an expression of gratitude for mercies received. We bought our copy, but the title page gives the name of a person who printed a thousand copies, for distribution in the twenty-third year of the late emperor Keäking. The value is about two mace five candareens, or one third of a Spanish dollar.

This Fragrant Miscellany is

of the eclectic school, and contains extracts from the writings of the Confucian sect or the *Joo-keaou*, and also from *Shih* and *Taou*, i. e. the Buddhists and Taouists. There is in it consequently a good deal of variety of opinion, and rather contradictory sentiments, but supposed to be consistent in one thing, viz.; in being favorable to virtue and opposed to vice. For example, the preface sets out with the high-flying doctrine of infidelity, that hope of reward and fear of punishment are incompatible with virtue; and yet the body of the book is filled with the sentiment that virtue is rewarded and vice punished in this life.

The first two volumes contain various essays on morals; and papers which profess to be revelations from the gods; and the two remaining volumes consist of illustrations and proofs, derived from legendary tales, which are often frivolous and silly, and generally absurd fictions.

The style of these books is generally sententious and perspicuous; abounding in point and energy. The thoughts are sometimes beautiful and just; but often disfigured by superstition and nonsense. The whole book is what in Europe is called a "pious fraud." In our opinion no fraud can be pious; man should never do evil that good may come; nor attempt to help the truth by telling a lie. In religion and morals, *truth* alone is of value. If superstition be any check on the vices of mankind, it is only in consequence of its containing some portion of truth.

In the collection there are about forty essays, most of which are common to Chinese ethics. The mere titles of them would give but little idea of their contents; and a translation of them would be too voluminous. In them, however, many virtues are inculcated, though from mistaken principles, and fallacious sanctions. Filial piety of course holds a chief place. Truth, honesty, chastity, temperance, mercy and kindness are all taught. And, what is remarkable for a pagan and a Chinese, humility, forbearance, and the forgiveness of injuries are also inculcated.

There are dissuasives against gambling; infanticide, and unnatural crimes; against slander, backbiting, and envy. Some of the papers have already appeared in Morrison's Chinese works; but the most of them are new to the readers of the western world. We hope as Chinese scholars increase, translations from curious books like that before us will more abound.

Memoirs of Louis XVIIth, written by himself. 2 Vols. London, 1832.

If this book be a faithful picture of the court of France, and the Romish religion, it would seem that vice and superstition were as prevalent in Paris, the most scientific city in Christendom, as in pagan China.

Louis the XVth died in the midst of the vices in which he had lived; but what is called the "last sacrament" in the book before us, was thought essential to, and seemingly perfectly sufficient for, the "king's eternal welfare." Still the

priests were afraid to administer it lest the king should recover. Five or six bishops were "invested with the duty of providing for the king's salvation." Yet owing to the selfishness and fears of all parties, "the ball," our memorialist says, "was bandied from hand to hand, and the precious time so wasted, that it became not improbable that the soul of the eldest son of the church might have been carried off by Satan" for want of the,, last sacrament," administered by the hands of a consecrated priest. The grand almoner, who was applied to, *feigned a sudden indisposition*, till the king's death appeared certain, and then "being no longer afraid of the king's displeasure," he at once became quite well and officiated "*in pontificalibus*;" made a lying speech to the clergy and people at the foot of the royal bed, and gave the communion to save the king's soul!

RELIGIOUS INTELLIGENCE.

THE LOST TEN TRIBES OF ISRAEL.—Concerning these ancient inhabitants of western Asia, we have received the following letter from a correspondent. He says,

"From Calcutta and Madras there have lately been gentlemen visitors in China, who had personal acquaintance with Mr. Wolff, the far-famed Jewish missionary, who has traversed central Asia in search of the so called *lost ten tribes*. Mr. Wolff is generally considered, not only as enthusiastic in the extreme; but even to be a little beside himself, though to all appearance a pious man. However the utter ignorance of educated gentlemen, concerning these said *tribes*, as manifested in conversation, was occasionally very extraordinary.

"You know, Mr. Editor, that Mr. Wolff has not found the lost tribes, and I am inclined to think, with Dr. Jahn, in his History of the Hebrew Commonwealth (p. 155—159), that there are no such lost tribes to be found, for the decree of Cyrus, (B. C. 536) inviting the people of the Lord God of heaven to go and rebuild Jerusalem, (Ezra i. 1,) included not only the captives of Judah, but also the captives of Israel. And as the jealousy between Judah and Israel had now ceased, according to the predictions of the prophets, they united, and all received the denomination of Jews. 'All questions therefore, and investigations, for the purpose of ascertaining what has become of the *ten tribes*, and whether it is likely they will ever be discovered, *are superfluous and idle*.'

"Your's obediently,

* * * *"

MODERN BENEVOLENCE.—Perhaps there has never appeared a more remarkable phenomenon, or been a more cheering event in the history of man, than is the increase of benevolent exertions within the last forty years. For an illustration of this remark, look at the efforts made for a

single object, the spread of the gospel of salvation. The first missionary society in England was formed in 1792; and from that year we may date the commencement of those truly Christian efforts which promise ere-long to change the moral aspect of the world, and extend the blessings of civilization, intelligence and true religion to every nation and family on earth. Associations for benevolent purposes have since been constantly increasing in number and efficiency. A mighty machinery is now in operation; too well planned and directed to fail of effecting its object, and too powerful to be resisted. Its influence is already extensively felt, and will soon pervade the world. The following brief statements taken from the latest reports which we have at hand, respecting some of the most important societies in England and America, will serve to confirm the truth of this remark. We begin with those of England.

1. The British and Foreign Bible Society formed in 1804 has issued 6,119,376 Bibles and Testaments, in 143 languages and dialects. In the year 1829–30, the number was 434,424. Income, £84,982.

2. The London Missionary Society was instituted in 1795. It employs, chiefly in India, Africa and the South Sea islands, 13 printing presses, 92 ordained missionaries, 20 European and 105 native assistants; and has under its care 391 schools, containing 22,193 scholars. Income £48,526.

3. The Church Missionary Society, founded in 1800, employs in Hindostan, Africa, and other countries, 59 missionaries, 102 European and 483 native assistants, and has in its schools 15,791 scholars. Income, £47,328.

4. The Wesleyan Missionary Society employs 229 missionaries, and has more than 30,000 scholars in its schools. Income £55,265.

5. The Society for Propagating the Gospel, formed in 1701, but revived within the period named above, employs 160 missionaries, and supports wholly or in part 4 colleges in foreign countries. Income, £29,168.

6. Society for Promoting Christian Knowledge. Estimated income, £60,000.

7. The Religious Tract Society formed in 1799, has published 1300 different tracts and books, and issued probably between 170 and 180 millions of copies. In 1829–30, 10,900,000, Income, £24,973.

8. The Baptist Missionary Society formed in 1792, employs 28 missionaries, and 260 native assistants. Income, £11,300.

The income of other societies on the list before us, nearly all of which have the same general object, is £49,875; making a total of £431,717; which is expended chiefly for the benefit of foreign countries. We will now notice a few of the most prominent benevolent associations in the United States of America.

1. The American Board of Commissioners for Foreign Missions, organized in 1810, employs 75 missionaries, and 178 American and 34 native assistants. Its printing presses have issued 61,000,000 of pages in 12 different languages; 14,200,000 in 1831–32. Its schools contain

59,824 learners. Income, $130,-574.

2. The Bible Society, organised in 1816, has published about 1,084,513 Bibles and Testaments; — 238,583 in 1829–30. Income, $170,067.

3. The Tract Society, instituted in 1825, has issued 648 different publications, of which about 28,954,173 copies have been put in circulation. Income, $62,443.

4. The Home Missionary Society employs 509 missionaries and agents, chiefly in the western states. Income, $43,240.

5. The Education Society assists 673 young men in procuring such an education as will qualify them to become preachers of the gospel. Income $41,-927.

6. The Baptist Board for Foreign Missions. Income $20,000.

The income of other societies whose object, with one or two exceptions, is the same, $142,-655; making a total of $641,-439.

Thus England and the United States alone expend, by means of these societies, to say nothing of what is contributed in other ways, for benevolent purposes *more than two millions, five hundred thousand dollars annually.* In addition to this, probably not less than 1,500,000 children receive instruction in their Sabbath schools from at least 150,000 teachers, who thus make a *weekly* donation of 25,-000 days' time to the cause of benevolence.

Let this benevolent spirit continue to increase, and it will soon fill every dark place with light, and cause the whole world to rejoice in its genial influence. Let it progress during the next 40 years in the same ratio in which it has during the last 40, and wherever it is allowed to extend its operation, it will give every child an opportunity to attend a school, give every slave his liberty, enable every individual to hear the gospel preached, and give to every family that will receive it, a copy of the word of God. But opposition and reverses are to be expected, and the grand result, the universal diffusion of the blessings of science and Christianity will probably not be witnessed within so short a period as that just named. Yet the above statements show an increase of benevolence at which every friend of man must rejoice. It is the true "glory of the age." Viewed in connection with the promises of God, it may justly be regarded as a sure indication that the true golden age of the world, when knowledge, virtue, and happiness will be universal, is fast approaching.

JOURNAL OF OCCURRENCES.

REVENUE OF CHINA.—In a Gazette of the 11th of October there is a long document, which is the result of deliberation among the several supreme Boards and the *Hoo Poo* or Treasury department. Its object is to increase the revenue for current expenses; because, during the last few years, the outlay has exceeded the income more than *thirty millions of taels.* This is attributed to the two Mohammedan rebellions, together with the "ugly monkey tricks of the highland mountaineers;" also the calamities from

water and drought, in opposite extremes, which made it necessary to remit the land-tax, during the last two years of his majesty's reign; and to the various public works in repairing the banks of rivers, which have drained both the general and provincial treasuries. The method now adopted to raise money is the sale of office, i. e. eligibility to office, as vacancies may occur. This method has been resorted to several times of late years, for a given period. The present term is to continue till the 5th moon of next year, when it will be closed. Each of these periods, like the European loans, has an appropriate name. The sale now open is called the *Chow pe ling fei ho*, and the vacancies occurring are to be filled up in certain proportions by the old and the new purchasers. But the system is altogether a bad one. Many of the old purchasers are unemployed and standing idle for want of office; and those who get into office, having bought their places, deem it but just to repay themselves as fast as possible from the people.

Since the preceding was in type, more information has come to hand on the same subject. In the Gazette of the 9th moon, 28th day (Nov. 9th), there is an elaborate state paper concerning the revenues by the censor of the province of Kuängse, *Na-sze-hung-ah*, a Tartar, as his name and style indicate, for he calls himself *noo-tsae*, 'a slave,' which is the usage of the Tartar statesmen, whereas Chinese call themselves *chin*, 'a servant.' This slave says, that the whole income from land tax, salt monopoly, customs and duties, with items paid to make these good, does not exceed forty and odd millions of taels; and the regular outlay of the nation is thirty and odd millions. He adds, that although the overplus be not great, yet were there no deficiencies of income, the machine of state would go on long, and the supply be abundant. But of late years, there has not been one in which numerous defalcations in every department have not occurred, so that the income has not been adequate for times of tranquillity; whilst in cases of insurrection, scarcity, and so forth, the deficiency has amounted to millions; and to supply these, various expedients have been proposed. Some have been for opening the mines; some have advised raising the price of salt; some for selling appointments, and persuading merchants to subscribe for the wants of the state; thus causing anxiety to the sacred mind of his majesty, on whom it devolved to balance the advantages and disadvantages of these plans, and either to reject them at once, or give them a trial, and then desist. But these measures have been only the result of necessity, and not of any well digested and permanent plan.

Robbery.—On the evening of the 10th of Jan. about ten o'clock, a band of robbers in the district Kaou-ming, repaired by torchlight to plunder a respectable clothier's shop, situated at the entrance of Po-shih (Broken-stone) street. They carried off property worth from one to two thousand dollars.

An officer of an adjoining guard-house saw the robbers proceed to their booty, but was afraid to attack them with his inferior force. However he secreted himself near the path by which they retired, and under the cover of darkness, shot twenty or thirty arrows against the crowd of plunderers. They, notwithstanding, went off; and the next morning revealed that many of them had been wounded, for the arrows tinged with blood were thrown upon the path. One of their number severely wounded, remained behind, and died before any confession was obtained from him.

King, the local magistrate, directed the parties concerned to report the matter as a case of simple theft, and not of open robbery. The neighbors complied, but the father and son, belonging to the shop plundered, refused to conceal the truth, and by the last accounts were kept in custody in order to compel them to comply with the direction of the magistrate. However, the surrounding neighborhood, became roused by the firmness of the father and son, demanded their release, and that the case should be prosecuted according to the facts. To bring the local magistrate to terms, the markets were discontinued, the shops closed, all business suspended. The people in fact struck—they stopped the trade. This proceeding is known in China by the term *pa shc*.

Homicide.—In a Peking Gazette of November 22d, the emperor delivers a

severe censure on the governors of provinces, and their subordinate officers for delay and inattention in cases of homicide. The circumstance which called his attention to the subject, was an appeal from the province of Canton, which alleged that nine lives had been destroyed eleven years ago, and no satisfaction obtained from the government. Governors and lieut.-governors are expressly appointed, his majesty says, to take care of the lives of the people, and they should unite with the judges and see into affairs themselves. Speedy justice is required, that the dead may be satisfied, and the living witnesses set free. The emperor then threatens those governors, &c., who notwithstanding this admonition are found remiss.

Decapitation of a son for the murder of his father.—In Shense, a young man being vexed with a creditor, who was urging his claims with abusive language, picked up a stone and threw it at him as he stood in the doorway. At that moment the creditor stooped, and the father of the young man rose; and the stone, passing over the foe, killed the father. The son for this unintentional parricide is condemned to be decapitated. Had it been intentional, he would have suffered the slow and ignominious punishment of being cut to pieces; but as it was confessedly unintentional, the sentence was commuted to merely cutting off his head! Surely it may be said, their tender mercies are cruel.

Heterodoxy.—Im the province of Shantung, the propagators of what the Chinese call *seay kaou*, 'depraved doctrines,' have been apprehended. But, as it usually happens in such cases, the doctrines which they propagate are not specified in the Gazette.

Szechuen.—On the frontiers of this province there have recently been some military operations against the barbarians. Twenty-three of the prisoners taken were put to death. The imperial troops pursued the enemy among the hills, killing and burning in all directions. They found also some Chinese women, who had been previously carried off.

Coast of Chekeang.—It appears by reports in the Gazettes, that vessels of Corea and Lewchew have been wrecked on this coast, during the last season.

Koko-nor.—The head Tartar prince at Koko-nor has "sickened and made a vacancy," i. e. died. To select another from the kings and nobles is spoken of as a great event, previously to which a sacrifice was offered to the *Tsing-hae*, 'azure sea,' lake Koko-nor.

The barber's shop, or stall, is in China the place to which travelers, in town or village, repair for local information, and the news of the day. A man who wants his head shaved, or his hair plaited, has a right to enter the shop; and as it is said of portrait painting, that a talent for conversation is essential to the artist, so it is in barbering—the shaver, who can lather his customer well, or, as is the case in China, (where the barbers do not use soap,) can scald him well and bring off the hair, and at the same time regale him with news or scandal, is sure to succeed.

Idolatry of an aged statesman. Wang How-ho, an old officer of the Board of Rites at Peking, returned thanks to the emperor for having sent him, on the 70th anniversary of his birth, an inscription for his gate, and the word *longevity* written with his majesty's own hand; also an image of Budha. The old statesman says on receiving the heavenly marks of the emperor's favor, he spread out an altar of incense on the ground in token of his gratitude! Alas, what childish idolatry in the emperor and in his minister.

The emperor has received his mother's orders to confer the titles "imperial, honorable," &c., on three of his concubines; and has ordered the Board of Rites to search and see what are the proper formalities for so grand on occasion.

Postscript. The commercial business of Canton, during the current season, has been carried on with few interruptions. Almost all the foreign ships have already left the port. The Chinese are busily employed in arranging their affairs for the *new year*, which occurs on the 9th of February. All public *offices will be closed* on the 29th instant, the 20th of the 12th moon.

THE

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DESCRIPTION OF THE CITY OF PEKING.

PEKING, the capital of the Chinese empire, stands on a vast plain, in the interior of Chihle, (or Pih Chihle), the most northern province of China Proper. It is situated in latiude 39° 55′ north, and in longitude 116° 45′ east from Greenwich, and about 3° 30′ east of Canton. On the east and south, the low and sandy plain extends farther than the eye can reach; on the west and north, hills begin to rise above the plain only a few miles from the walls of the city; and at a distance beyond, the prospect is bounded by mountains which separate the province of Chihle from Mantchouria. Viewed from the summit of those mountains, the city appears as if situated in the midst of a thick forest; this effect is produced by the clusters of trees that cover the villages, temples, and numerous cemeteries which encompass the capital. From the great wall, which passes along upon this ridge of mountains, Peking is about fifty or sixty miles distant; and a little more than a hundred from the gulph of Chihle. The Pei ho, rising in the north beyond the Great wall, flows within twelve miles of the city on the east, and then passes down in a southeast direction by Teëntsin into the sea. Several smaller rivers, issuing from the mountains on the northwest, water a part of the plain; and one of

them, which is called the Tung-hwuy, descends to the city and supplies its numerous canals and tanks; it then flows eastward, and uniting with one of the larger rivers forms an extensive water communication by which provisions are conveyed to the capital.

Peking or *Pih king* 'the Northern capital,' is regarded by the Chinese as one of their most ancient cities: its early history, however, is involved in obscurity. The imperial court has been repeatedly removed from one province to another, having been held in Shense, Honan, and in other more southern provinces. The first monarch of the Yuen dynasty, who ascended the throne in A. D. 1279, kept his court for several years at the capital of Shanse; but subsequently removed it to *Shunteën foo*, the principal department of the province of Chihle, and the present site of Peking. Hungwoo, the first emperor of the Ming family, established the seat of his government at Keängning foo, the principal department of the province of Keängnan, and hence styled *Nanking*, 'the southern capital;' but Yunglŏ, the third monarch of tho same line, removed it to Peking, where it has remained to the present time. On native maps the city is not usually denominated Pih-king, but *Kingsze*, 'the residence of the court.' Since the foundations of the city were first laid, it has undergone many changes in its extent and form. For a long period it was surrounded only by a single wall, and had nine gates; and hence, even to the present day, it is sometimes spoken of as 'the city of nine gates.' At a later period it was extended towards the south by a new wall, leaving the former southern wall between the old and the new city. At the present time, the northern division is called *nuy-ching*, 'the inner city,' and the southern, *wae-ching* 'the outer city;' and as in the case of Canton, the northern part is frequently denominated the Tartar city. The new wall which surrounds the outer city, or southern division of Peking, has seven gates.

The northern division of the city is nearly in the

form of a parallelogram, of which the four sides face the four cardinal points; it extends from north to south about four miles, and from east to west three, having an area of twelve square miles. The southern division extends from east to west nearly six miles, and two and a half from north to south, occupying an area of about fifteen miles. Thus the entire circumference of Peking may be estimated at nearly twenty-five miles, and its area at twenty-seven square miles.

The walls of the northern division of the city, according to Barrow, are thirty feet in height, twenty-five feet in breadth at the base, and twelve at the top. The inclination is chiefly on the inner side; the outer side is smooth and nearly perpendicular. Near the gates, the walls are faced with marble or granite, but in other places with large bricks laid in mortar, which is made of lime and clay, and "in process of time becomes almost as hard and durable as granite." The intermediate space between the inner and outer surfaces of the wall is filled with the earth and clay that was dug from the ditch which surrounds the city. On the outer side of the walls, square towers, projecting about fifty feet from the line of the wall, and of the same height with it, are built at the distance of about sixty yards from each other. Two such towers, of equal height with the walls, stand one on each side of every gate, and are connected in front by a semicircular fort. The arches of the gates are strong, being built of stone; they are surmounted by large wooden buildings, several stories high. On the inside of the wall, at the side of every gates, also near the middle of the interval between the gates, and at the several corners of the city, there is a species of esplanade for ascending to the top of the wall. A ditch surrounds the whole city, which is supplied from the waters of the Tung-hwuy river: with this ditch others are connected, by which the same waters are conducted to all the principal parts of this great metropolis.

To the stranger approaching the city of Peking, its lofty walls and towers give it an imposing appearance, not unworthy the capital of a great empire; but when he comes within the walls, his admiration is turned to surprise. He beholds there none of those beautiful and superb edifices, none of those neat and elegant streets, which are the principal ornament of European cities; instead of these, he sees in various directions irregular assemblages of houses, shops and temples. The style of the architecture, and the general appearance of the buildings, is the same as in Canton. Most of the streets are indeed sufficiently wide and straight; but they are not paved, and, in general, their bad condition is a just subject of complaint, in this as well as in other Chinese cities. As, however, the front of every shop in the business streets, has an arrangement peculiar to itself, and before it, on either side, a perpendicular signboard as high as the roof, covered with inscriptions in large gilt or painted letters, describing the wares within and the reputation of the dealer, and often hung from top to bottom with flags and ribbons; this diversity in the arrangement of merchandise, together with the profusion of gaudy decorations and the bustling crowd by which he is surrounded, divert the attention of the spectator, and cause him to forget in some degree the more disagreeable parts of the scenery around him.

The smaller streets are quiet and free from crowds; but those which lead to the principal gates are constantly thronged with people. The following description by an eye-witness will serve to convey some idea of the scene they often exhibit. "The multitude of movable workshops of tinkers and barbers, cobblers and blacksmiths; the tents and booths where tea and fruit and rice and other vegetables were exposed for sale; with the wares and merchandise arranged before the doors of the shops, contracted the spacious street to a narrow road in the middle. The processions of men in office, attended by their

numerous retinues bearing umbrellas and flags, painted lanterns and a variety of large insignia of their rank and station; trains accompanying, with lamentable cries, corpses to their graves, and others conducting brides to their husbands with squalling music; the troops of dromedaries laden with coal from Tartary; the wheel-barrows and hand-carts loaded with vegetables; occupied nearly the whole of this middle space. All was in motion; the sides of the streets were filled with people buying and selling and bartering their different commodities. The buzz and confused noises of this mixed multitude, proceeding from the loud bawling of those who were crying their wares, the wrangling of others, and the mirth and laaghter which prevailed in every group, could scarcely be exceeded. Pedlars with their packs, and jugglers, and conjurers, and fortune-tellers, mountebanks and quack-doctors, comedians and musicians, left no space unoccupied." Such, according to Mr. Barrow, is the scene exhibited in a street in Peking. The crowd of people, and the variety of strange sights and sounds on the occasion described, was probably rather greater than usual; but he has given too correct a representation of what may sometimes be witnessed even in the suburbs of Canton, to allow us to accuse him of much exaggeration.

Soon after the present dynasty took possession of the throne of China, in 1644, the government, designing to occupy the northern division of the city as barracks for its troops, purchased the houses of the private owners and gave them to the Tartars who had served in its wars; but these brave soldiers, less skilled in the arts of peace than the people they had subjugated, were very soon obliged to sell them to the Chinese. In consequence of this, all the principal and many of the smaller streets, with the exception of those near the imperial palace, are owned and occupied by Chinese; and the Tartar soldiery have been compelled to take up their abode in the lanes and alleys near the walls of the city. Thus far we

have spoken of the capital as a whole; we now proceed to survey its principal parts.

The northern division of Peking consists of three inclosures one within another, each surrounded by its own wall. The first contains the imperial palace and the abodes of the different members of the imperial household; the second was originally designed for the residence of the officers and attendants of the court, but is now occupied in part by Chinese merchants; the third consists of the remaining space inclosed by the outer walls, which have already been described.

The first inclosure, which is called *the forbidden city*, being the seat of 'the dragon's throne,' the place from which emanates the authority that governs one third of mankind, is the most splendid, as well as the most important part of Peking. According to the notions of a Chinese, all within its walls is gold and silver. "He will tell you," says Mr. Barrow, "of gold and silver pillars, gold and silver roofs, and gold and silver vases, in which swim gold and silver fishes."

It is situated nearly in the centre of the northern division of the city. It is an oblong parallelogram about two miles in circumference, and inclosed by a wall of nearly the same height and thickness as that of the outer wall of the capital. This wall is built of polished red brick, and surrounded by a broad ditch lined with hewn stone, and covered with varnished tiles of a brilliant yellow, which give it the appearance, especially when seen under the rays of the sun, of being covered with a roof of gold. On each of the four sides is a gate consisting of three arcades or avenues, surmounted by a tower. A tower also stands at each corner of the wall. The interior of this inclosure is occupied by "a suite of courtyards and apartments which seem to vie with each other in beauty and splendor." The terraces and glacis are covered with large bricks, and the walks that lead to the great halls are framed of large slabs of gray and

white stone. It is divided into three parts, the eastern, middle, and western. The middle division contains the imperial buildings, which are subdivided into several distinct palaces, each having its particular name and destination. "There reigns," says father Hyacinth, "among the buildings of the forbidden city, a perfect symmetry both in the form and height of the several edifices and in their relative position, indicating that they were built upon a regular and harmonious plan." We will notice a few of the most remarkable objects it contains, beginning at the southern part of the middle division.

1. *Woo mun*, 'the meridian gate.' Before this gate, on the east, is a lunar, and on the west, a solar dial, and in the tower above it a large bell and gong. Public officers, of both the civil and military departments, enter and leave the palace by the eastern avenue; none but the princes of imperial blood are permitted to pass the western, and no one but the emperor the southern avenue. Whenever he goes out or returns through it, the bell is rung and the gong struck. When his troops return in triumph from war and come to present their captives, the emperor places himself here to perform the ceremony of receiving the prisoners. Here also, are distributed the presents which the emperor makes to foreign princes and their embassadors, as well as to his own vassals. After passing this gate the visitor enters a large court, through which runs a small canal, over which are five bridges adorned with balustrades, pillars, steps, and figures of lions and other sculptures, all of fine marble. He next enters a beautiful court, terminated on the right and left by gates, porticoes, and galleries adorned with balconies supported on pillars.

2. *Tae-ho mun*, 'the gate of extensive peace.' This has five avenues, and in other respects resembles the Woo mun, or meridian gate; it is a superb building of fine white marble. The height of the basement is twenty feet, and of the whole edifice,

according to father Hyacinth, one hundred and ten. The ascent to it is by five flights of forty-two steps each, bordered with balustrades, and ornamented with tripods and other figures in bronze. The central flight is very broad, and is reserved for the emperor alone; princes and officers of the first rank enter by the two next, and inferior officers by the others. Here the emperor, on the first day of the year, on the anniversary of his birth and several other occasions, receives the congratulations and respects of his officers, who prostrate themselves to the earth before him and strike the ground with their foreheads.

3. *Chung-ho teën*, 'the hall of perfect peace.' This is the hall of audience where the emperor comes to examine the implements prepared for the annual ceremony of ploughing; and where also the genealogical tablets of his ancestors are presented to him.

4. *Paou-ho teën*, 'the hall of secure peace.' In this the emperor gives a banquet to his foreign guests on newyear's day; and the authors of the biography of his deceased father come in pompous ceremony to this hall to present to him their work. After ascending three flights of steps, and passing another gate, the *keën-tsing mun*, the visitor sees before him

5. *Keën-tsing kung*, 'the tranquil palace of heaven,' i. e. of the emperor. This is a private retreat, to which no one can approach without special permission. To this palace the emperor repairs whenever he wishes to deliberate with his ministers upon affairs of state, or to see those who present themselves as candidates for office or for advancement. It is described by Timkowski as "the loftiest, richest, and most magnificent of all the palaces. In the court before it is a small tower of gilt copper, adorned with a great number of figures, which are beautifully executed. On each side of the tower is a large vessel likewise of gilt copper, in which incense is burnt day and night. It was in this palace that Kanghe, in the fiftieth year of his reign, instituted a grand

festival, to which every individual, whose age exceeded sixty years, whether a civil or military officer, or a private citizen, was invited. Tents were erected in the front of the palace, and tables spread for many thousands. The sons and grandsons of the emperor themselves waited upon the guests. At the end of this generous entertainment, presents were distributed adapted to the condition and rank of those to whom they were given. Keënlung also, in the fiftieth year of his reign, made a similar feast. The number of guests was twice as great as on the former occasion. Those whose age exceeded ninety years were admitted to the table of the emperor, who addressed them with kindness, and afterwards bestowed on them magnificent presents.

6. *Keaou-tae teën:* this hall resembles in many respects the *chung-ho teën;* it contains twenty-five of the emperor's seals; ten others are kept at Moukden.

7. *Kwăn ning kung,* 'the palace of earth's repose,' i. e. of the empress, is the usual abode of 'heaven's consort.' This opinion, that *keën* and *kwăn,* the emperor and empress, are heaven and earth, is a favorite dogma of the reigning dynasty, and is sedulously inculcated in its state papers.—Beyond this palace stands the

8. *Kwăn ning mun,* 'the gate to earth's repose,' which admits the visitor to the

9. *Yu hwa yuen,* 'imperial flower garden.' This is laid out into beautiful walks designed for the use of her majesty, who, being of Tartar origin, is not deprived of this pleasure, as are the Chinese ladies, by being crippled with small feet. The gardens are filled with elegant pavilions, temples and groves, and interspersed with canals, fountains, lakes, and beds of flowers. Two groves, rising from the bosom of small lakes, and another crowning the summit of an artificial mountain of rugged rocks, add much to the beauty of the scene. At the east of this mountain is a library, *said* to contain a complete collection of all books published in the empire.

10. *Shin-woo mun;* this gate stands beyond the imperial flower garden, and forms the northern entrance to the forbidden city. We have now completed our survey of the central division of the *kin ching;* the eastern contains fewer objects of interest.

11. *Nuy-kŏ,* 'the council chamber.' This term, *nuy-kŏ,* is used to denote not only the Cabinet of the emperor, but also the hall in which that body holds its sessions. It is situated near the southern wall; and beyond it, towards the east, is the *nuy-koo,* the imperial treasury.

12. *Chuen-sin teën,* 'the hall of intense mental exercises.' It is situated at some distance northward from the Nuy-kŏ. Offerings are brought and sacrifices presented here to "the deceased teacher," Confucius, and likewise to other ancient sages.

13. *Wăn-yuen kŏ,* the imperial library, or, more literally, 'the hall containing the literary abyss:' this is situated near the Chuen-sin teën, and consists of several buildings and suites of rooms, which, containing a large compilation of the national literature, *Sze koo tseuen shoo* 'the complete books of the four treasuries' (or libraries), presents the largest and most complete literary collection in the empire. Farther north, in this division of the prohibited city, are situated several imperial buidings, and the palaces of princes: and also

14. *Fung-seën teën,* a temple to which the emperor comes to "bless his ancestors," whose names are written on tablets deposited here. Before the day when any great sacrifice is to be offered, and when he is about to leave the city, as well as when he returns, the emperor pays a visit to this temple; likewise, at the commencement of each of the four seasons of the years, and on the first and fifteenth days of every month, offerings are here presented, and during each day are thrice repeated.—In the western division of the prohibited city, beginning again at the south, we notice only a few of the principal objects.

15. *Nan-heun teën;* this hall stands near the

southern wall, and in it are collected the portraits of the sovereigns of preceding dynasties, and likewise tablets, and broad rolls, containing the portraits of eminent scholars and sages; these are arranged according to the degree of merit attributed to each.

16. *Woo-ying teën;* this hall contains his majesty's printing establishment; it has a bindery and buildings in which the blocks used in printing are preserved.

17. *Nuy woo foo;* here are held the sessions of a court of commissioners, or controllers, which "has among its prerogatives the regulation of receipts and expenditures of the court, its sacrifices and feasts, rewards and punishments, and all that relates to the instruction of its younger members, &c. This establishment, together with the principal magazines of the crown, which are under its superintendance, is situated near the wall on the west side of the city.

18. *Ching hwang meaou,* 'the temple of the guardian deity of the city,' which stands at the northwest corner of this inclosure. In the northeastern part of the same division, are six palaces which are occupied by the females of the emperor; they are situated like those designed for the residence of the princes, in the eastern division.

We have now completed our brief survey of the prohibited city, which is regarded by the Chinese as the most sacred and awful of places. In their estimation it is also the most magnificent. The glittering yellow, and various ornaments of the roofs of its palaces and other edifices, and the brilliant colors and abundant gilding applied to the interior, give it, in their eyes, a dazzling glory; but were we to seek in it for convenience of construction, or for much that can seem elegant or grand to one whose taste has been formed according to any of the rules of architecture adopted by the people of the west, we should doubtless meet with disappointment.

(*To be continued.*)

MISCELLANIES.

CHINESE WEIGHTS AND MEASURES.—The frequent mention of Chinese weights and measures, in the pages of the Repository, renders a brief description of them desirable, especially to those of our distant readers who may not be familiar with the terms in use among this people.

The Chinese weigh all articles that are bought and sold that are weighable; as money, wood, vegetables, liquids, &c. This renders their dealings simpler than those of other nations who buy and sell commodities with more reference to the articles themselves. Their divisions of weights and measures, are into *money* and *commercial weights*, and *long*, *land measures*, &c.

1. MONEY WEIGHTS.

The circulating medium between foreigners and the Chinese is broken Spanish dollars, the value of which are usually computed by weight. Dollars bearing the stamp of Ferdinand have usually borne a premium of 1 to 1½ per cent., while those of Carolus have risen as high as 7 or 8 per cent., but are subject to a considerable variation, according to the season and different times of the season. Those coins bearing the stamp of the letter G, are not received by the Chinese except at a discount. Mexican and United States' dollars do not pass among the Chinese, but are taken *at par* by foreigners. Every individual coin has the mark of the person through whose hands it passes stamped upon it; and as the number of these marks soon become very numerous, the coin is quickly broken in pieces, and this process of stamping being continually repeated, the fragments gradually become very small. The highest weight used in reckoning money is the *tael* (leäng), which is divided into *mace* (tseën), *candareens* (fun), and *cash* (le). The relative value of these terms, both among the Chinese and in foreign money, can be seen by the following table. It should be observed here that these terms, *taels*, *mace*, *candareens*, *cash*,—*peculs* and *catties*, *covids* and *punts*, etc., are not Chinese words, and are never used by the Chinese among themselves; and why foreigners have employed them instead of the legitimate terms it is difficult to conjecture.

Tael.	Mace.	Cand.	Cash.	Ounce tr.	Grs. tr.	Sterg.	Dollars.
1	10	100	1000	1.206	579.5	6s.8d.	1.389 a 1.398
	1	10	100		57.984	8d.	,138 a ,139
		1	10		5.7984	,8d.	

The value here given for the tael, in sterling money and dollars, is not the exact value; and it is difficult to ascertain it owing to

the ignorance of the Chinese of such money among other nations. The value given to the tael in sterling money is that which is found on the books of the East India Company; that given to the dollar is the extremes of its value, as different transactions have a different estimate for its value.

The only coin of the Chinese is called *cash* (or *tseën*), which is made of 6 parts of copper and 4 of lead. The coins are thin and circular, and nearly an inch in diameter, having a square hole in the centre for the convenience of tying them together, with a raised edge both around the outside and the hole. Those now in use have the name of the emperor stamped upon them in whose reign they were cast. Notwithstanding their little value they are much adulterated with spelter; yet on account of their convenience in paying small sums and for common use they generally bear a premium; about 1100 can commonly be obtained for a dollar. The use of silver coin, however, appears to be increasing among the Chinese, as by recent accounts we learn that silver dollars have been made in Fuhkeën and other places, contrary to the laws of the empire.

Bullion is rated by its fineness, which is expressed by dividing the weight into a hundred parts, called touches. If gold is said to be 94 or 98 touch, it is known to have 6 or 2 parts of alloy; the remainder is pure metal. Silver is estimated in the same manner; and without alloy, or nearly so, is called *sycee*, which bears a premium according to its purity. It is cast into ingots, (by the Chinese called shoes, from their shape,) stamped with the mark of the office that issued them, and the date of their emission. It is used to pay government taxes and duties, and the salaries of officers. The ingots weigh from ½ to 100 taels, and bear a value accordingly. Sycee silver is the only approach among the Chinese to a silver currency. Gold ingots are made, weighing ten taels each, and are worth between $22 and $23 each; but neither gold ingots nor doubloons, nor any other gold coin, are used as money among the Chinese.

2. Commercial Weights.

The only weights in use among the Chinese, other than money, are the *pecul* (tan), *catty* (kin), and *tael* (leäng). The proportion these bear to each other and to English weights, can be seen by the following table.

Pecul.	Catties.	Taels.	Lbs. avr.	Cwt.	Lbs. troy.
1	100	1600	133⅓	1.0.21⅓	162.0.8.1.
	1	16	1⅓		

Usage has established a difference between the tael of commercial weights, which, at the rate of 133⅓ pounds to the pecul, weighs 583⅓ troy grains, and the tael of money weight, of which the old standard is 579.84 grains troy. By the above table it appears that one ton is equal to 16 peculs and 80 catties; one cwt. is

the same as 84 catties, and one pound avoirdupois equals $\frac{3}{4}$ of a catty. The Portuguese at Macao have a pecul for weighing cotton and valuable articles; a second for coarse goods; and again a different one for rice. But the Chinese among themselves know no difference either in the weight of a pecul for different articles, or in the tael, whether used for money or goods.

3. MEASURES.

The principal measures in use among the Chinese are three, namely, long measure, land measure, and dry measure: each of these we notice separately,

Long measure. The principal measure of length is the *covid* (*chih*) which is divided into ten *punts* (*tsun*). The covid varies considerably, according as it is used for measuring cloths, distances, or vessels. That determined upon by the mathematical tribunal is 13.125 English inches: that used by tradesmen at Canton is about 14.625 inches; that employed by engineers for public works is 12.7 inches; while the one by which distances are usually rated is 12.1 inches nearly. The *le*, or mile, is also an uncertain measure, varying more than the covid or foot. Its common measure is 316$\frac{1}{2}$ fathoms, or 1897$\frac{1}{2}$ English feet, and it is the usual term in which length is estimated. The Chinese reckon 192$\frac{1}{2}$ *le* for a degree of latitude and longitude; but the Jesuits divided the degree into 250 *le*, each *le* being 1826 English feet, or the 10th part of a French league, which is the established measure at present. A le, according to this measurement, is a little more than one-third of an English mile.

Land measure. This also has varied considerably, but is at present established by authority. By this rule, 1200 covids make an acre or *mow*, which contains about 6600 square feet.

Dry measure. Rice or paddy is the only article measured in vessels, the dimensions of which have been fixed by law or usage; but as even rice and paddy are usually weighed when sold in large quantities, the vessels for measuring these commodities are but little used.

To perform their calculations, the Chinese have a kind of arithmetical board or abacus called *swan-pan*, or '*counting board*,' on which, by constant practice, they will perform calculations in numbers with surprising facility. It consists of an oblong frame of wood, having a bar running lengthwise, about two-thirds its width from one side. Through this bar at right angles, are inserted a number of parallel wires having movable balls on them, five on one side and two on the other of the bar. The principle on which computations are made is this: that any ball in the larger compartment, being placed against the bar and called unity, decreases or increases by tenths, hundredths, &c.; and the corresponding balls in the smaller division by fifths, fiftieths, &c; if one in the smaller compartment is placed against the middle bar the opposite unit or integer, which may be any one of the digits, is multiplied by five.

Imports and Exports of Canton.

Supplementary to the account of the provincial city, published in former numbers, we introduce here a brief description of the principal articles which are bought and sold by foreigners in Canton. Some of the commodities noticed in the list, such as tea, silk, &c., will require more detailed accounts, which must be reserved for future numbers.

AGAR-AGAR. This is a species of sea-weed, of which the Chinese make the gum used in the manufacture of their transparent lanterns. It is incomparable as a paste; and is not liable to be eaten by insects. It is extensively employed in making silks and paper; and when boiled forms a sweet, glutinous compound which is used in sweetmeats. It is brought from New Holland, New Guinea, and other adjacent islands; between 400 and 500 peculs are imported annually by the Chinese at a prime cost of $1½ to $2 per pecul. Its cheapness and admirable qualities as a paste, render it worthy the attention of other countries.

ALUM. This salt is exported by the Chinese in considerable quantities to the Indian Archipelago. It is probably found in the same geological positions in this, as in other countries, namely in a slate, known as *alum shale*. The supply seems to be abundant from the quantities brought to market. It is commonly much adulterated with other substances, as gypsum, lime, &c.; the taste is not so sharp as that of European alum; but the pieces are large and transparent. Great quantities of alum are employed by the Chinese in purifying the water of their rivers, which they use for culinary purposes. The duty on the article when exported is 5 taels per pecul, and its value in market is from $2 to $3 per pecul.

AMBER. This fossil is found on the shores of several islands of the Indian Archipelago, and in some small quantities on the coast of China and Tungking (Tonquin). A considerable part of the amber in the markets of the East comes from the eastern coast of Africa; and as far as investigation has gone, it is found in greater or less quantities on all extended lines of sea-coast, having been brought from the shores of Europe, America, Africa, and all the islands of the eastern part of Asia. Its value was formerly very great in those countries of the East where it was used for ornaments and incense; but other substances cheaper and more odoriferous, have superseded it In choosing it, those pieces should be selected which are hard, transparent and of a lively yellowish-brown color; and it should attract light substances after being rubbed on cloth. If there are insects in it, the value is greatly increased, but if the pieces are opaque and foul, they ought to be rejected. The price is from $8 to $14 per catty according to the quality and size of the pieces. False amber is also sold in Canton at prices almost as great as those which the genuine article bears.

AMBERGRIS. This has been often confounded with amber, which it resembles somewhat in appearance, and it is used for nearly the same purposes. The origin of the two, however, differs widely; amber being a vegetable fossil, and ambergris a substance found in the intestines of the *Physeter macrocephalus* and spermaceti whale.

It is probably generated in the animal when it is diseased, though whether it be the effect or cause is not ascertained. If no feces are voided from the animal, when it is first harpooned, the sailors generaliy expect to find ambergris: 362 ounces have been taken from the body of a single whale. Kæmpfer asserts that the Japanese collect it in this manner. Most of it, however, is picked up after strong winds, on the shores of the numerous islands of the Indian and Pacific oceans. The Dutch formerly purchased much of this article; they gave the king of Tidore 11,000 rix dollars for one mass weighing 182 lbs., and for which the duke of Tuscany offered 50,000. The French East India Company once had a mass weighing 225 lbs. estimated at $52,000. The shores of Africa afford ambergris in considerable quantities, and in large pieces. Good ambergris is of an ash color, marked with blackish and yellowish spots, soft and tenacious like wax, and when melted entirely disappears. The Chinese test its goodness by throwing some of it scraped very fine into boiling hot tea, where, if pure it will diffuse itself equally through the fluid. It has but little taste or smell when cold: but when handled it emits a fragrant odor. It swims on water. The pure white, or that which is apparently smooth and uniform in quality, should be rejected, as it is commonly factitious.

AMOMUM. The seeds of the *Amomum verum* have a strong, penetrating smell, and an aromatic, pungent taste. The tree grows in China and the East Indies. The fruit is shaped like a grape, and contains three cells, each of which has a number of blackish seeds. The pods are of little value, as are the seeds also when wrinkled and small. When good, the pods are heavy, of a light gray color, and filled with grains. Their uses are similar to those of star aniseeds.

ANISEED STARS. These are the fruit of a small tree, *Illicium anisatum*, which grows in China, Japan, and the Philippines. They are prized for their aromatic taste, and for the volatile oil obtained from them. The name of *star* is applied to them on account of the manner in which they grow; the pods being in small clusters joined together at one end and diverging in the form of a star. The husks have a more aromatic flavor than the seeds, but they are not as sweet. In China, their most common use is to season sweet dishes; in Japan, they are applied to quite a different purpose, being placed on the tombs of friends, and presented as offerings in the temples. They are exported at $11 or $12 per pecul; and the oil which is extracted from them, at $2 per catty; both for medical uses.

ARRACK. This spirituous liquor is distilled from different substances in the several countries where it is manufactured; on which account that made at different places is often found to vary much in strength and taste; the three principal kinds are made in Batavia, Goa, and Colombo. That from the former place is the strongest, and is distilled from a mixture of 62 parts of molasses, 3 of toddy or palm wine, a liquor distilled from the juice of the

cocoa-nut tree, and 35 of rice. The process of making it is as follows; the rice is first boiled, and after cooling, a quantity of yeast is added, and the whole pressed into baskets, in which condition it is placed over tubs and left for eight days; during this time, a liquor flows abundantly from the rice. This liquor is distilled and then mixed with the molasses and toddy, which is all left to ferment for a week in large vats; after the fermentation is over, the arrack is distilled one, two or three times, according to the strength required. That made at Java is chiefly for home consumption, but is exported to China and India, where it is sold at 40 cents a gallon for the best, and 27 or 30 cents for the poorest.

The arrack produced at Goa is sweeter than that which comes from Java, being made entirely from toddy, by repeated distillation. It is preferred by the Hindoos to the Batavian on that account, though it is an inferior spirit, containing only one seventh of pure alcohol. That made at Colombo is the poorest, and but little of it is exported.

Assafœtida. This is the concrete juice of the roots of the *Ferula assafœtida*, a tree which grows in Persia. To obtain it, the roots, after the earth is taken away from them, are covered with leaves to defend them from the sun for forty days; they are then cut off transversely, and the thick milky juice exudes and thickens on the wound; this when hard is scraped off and another transverse section made. This operation is repeated until the root is entirely exhausted of juice. The gum is nauseous and bitter, and as it grows old loses its efficacy. The masses are composed of grains, of a variegated color; the best color is a pale-red, having the grains nearly white; the odor should be penetrating, and when the piece is broken, the fracture ought to bear a marbled appearance. The vessels employed to carry this drug are so scented with the odor, that they spoil most other goods. Considerable quantities of it are brought to this market; and it ranks high in the materia medica of the Chinese physician. Its value is from $4 to $5 per pecul.

Bamboo. The uses of this plant are very numerous; it is employed for purposes of building and clothing, for food, paper, boats, masts, sails, ropes, medicines, sweetmeats, beds, fodder, &c. All these uses are made of it however, only where it is indigenous. It is exported in considerable quantities, in the shape of canes and umbrella sticks, &c.

Bees-wax. This article has been introduced by foreigners from the Indian Archipelago and Europe, and it has gradually superseded the product of the tallow-tree, *Stillingia sebifera*. In the islands where the bees are found, the natives collect the wax from the nests in the forests, disregarding the honey, which is little in quantity and worthless. The islands of Timur and Timurlaut afford bees-wax in sufficient quantity to form an important article of export; the Portuguese there send away 20,000 peculs annually to China and India, at a prime cost of $5 per pecul. The Chinese use it to form cases or envelopes for the tallow of

the Stillingia, in the manufacture of the candles used in their temples. The wax when so employed is colored with vermilion.

BETEL NUT. The leaf of the betel pepper, *Piper betle*, and the nut of the areca palm, *Areca catechu*, together constitute this article, which is improperly called *betel nut*, and which is used as a masticatory so universally throughout the east. But as an article of commerce it is always sold separately, under the name of 'betel nut,' so called because always used with the leaf af the betel pepper.

The habit of chewing this compound has extended from the islands, where the plant is found, to the continent of Asia, and it is now used from the Red sea to the Pacific. The areca nut is the fruit of a slender palm, not above six inches in diameter and about thirty feet high. The tree produces fruit from the age of five to twenty-five years. The nuts resemble a nutmeg in shape, color and internal structure, but are a little larger and harder. The annual produce of a single tree is averaged at fourteen pounds; and the little care requisite in producing it, allows the cultivator to sell it at the rate of about half a dollar a pecul. In the Deccan, the expense of rearing the palm is much greater, and the crop more precarious. The betel pepper is the vine from which the leaf is obtained, and for which alone it is cultivated. The flavor of the leaf is very peculiar, being between a herbaceous and an aromatic taste, and is a little pungent. This vine requires a rich soil where there is abundance of water. The tree on which it is supported affects the quality and quantity of the produce.

The preparation of the betel nut for use is very simple. The nut is cut into slices, and wrapped in the raw leaves together with a quantity of quick-lime, enough to give it a flavor. All classes of people, male and female, are in the habit of chewing it. "It sweetens the breath," so say those who use it, "rectifies and strengthens the stomach and preserves the teeth;" it also gives the teeth, lips and gums a dark-red color, which is esteemed a mark of beauty in proportion to its darkness. Much more can be said in favor of the use of it, than of tobacco; its narcotic properties are not so great, and the taste is more pleasant. Persons of rank carry it prepared for use in splendid cases suspended from their girdles. Poor people are contented with cases of any kind, provided they contain the substance itself. A present of one of these cases is esteemed as a mark of high favor and friendship, and is valued accordingly. Among some of the inhabitants of the Indian Archipelago, to refuse, on meeting a friend, to accept the betel nut is regarded as an offense, and satisfaction is demanded. So interwoven into their ideas, has the practice become, that figures of beauty are taken from it, and a face is not accounted beautiful, unless the mouth be stained of a dirty red round the outside of the lips.

The nuts brought from the coast of Malabar are not so good as those from the Indian islands, and they are injurious to the health and destroy the teeth of those who chew them. They are of two sort, the boiled and the raw; the one is the nut alone, the other

the nut cut into slices and boiled with a small quantity of *cutch* and then dried. Another method of curing the nuts is to split and dry them hastily over a fire, or to dry them slowly without splitting. The betel nut is seldom carried to Europe or America, though the leaf might be employed in dyeing cottons, as it is cheap, and used for that purpose in India. Most of that imported into China comes from Java, Malacca and Penang. It varies from $2 to $3 per pecul. It is prepared for use in the same manner as in the islands, except that the Chinese color the lime with a red mixture.

Benzoir or *Benjamin.* This resin is the concrete juice of a small tree, *Styrax benzoin,* which grows on the plains of Borneo and Sumatra, in a rich moist soil. Its geographical limits are the same as the camphor tree, being found only in Borneo Proper and the territory of the Battaks in Sumatra; but unlike that tree, it is cultivated. When the plants are seven years old, an incision is made in the bark, from whence the gum exudes, and is carefully scraped off. The trees produce the best benzoin in three years; this first gathering is called *head:* that produced during the next eight or ten seasons, and which is inferior in quality, is known by the name of *belly;* at the end of the last named period, the tree is supposed to be worn out, and is cut down and split to pieces, and all the gum is scraped off from the fragments of wood; this last is denominated *foot,* and is full of sticks and dirt. These varieties bear a price proportionate to their goodness; the first quality, varying at the emporia, from $50 to $100 per pecul; the second from $25 to $45; and the worst from $8 to $20 per pecul. The gum is brought from the interior in large cakes, which among the natives are standards of value, as metals are in other countries. These cakes require to be softened by boiling before they are packed, and care should be taken to free them from external impurities. Good benzoin is full of clear, light colored spots, and when broken appears marbled; it is almost tasteless, but when rubbed or heated gives off an extremely agreeable odor. The *head* only should be selected for Europe; the other kinds are imported to China and India and used in temples. This is the *frankincense* of the east, but different from the Arabian, which is olibanum. It has been used for incense in the ceremonies of the Roman Catholic, the Mohammedan, the Hindoo, the Budhistic, and probably also, of the Israelitish worship. From remote ages, almost all nations have sought for this substance. The Arabians prize it more than they do their best olibanum; the Javanese chiefs smoke it with their tobacco; and rich Chinese often fumigate their houses with its grateful odor.

Bezoar. This name was first applied to a concretion found in the stomachs of a goat in Persia, but latterly has been used for similar substances found in various other animals, as the horse, boar, camel, &c. That produced by the goat was formerly much prized as a medicine, sometimes selling for ten times its weight in gold; but since its constituents have been ascertained, it has ceas-

ed to be sought after. Different animals produce bezoars, the substance of which differs often in the same kind of animal, as well as in dissimilar species. The famed oriental bezoar is formed of bile and resin; other kinds are found to be made of hair, others of wood, and some principally of magnesia and phosphorus. The true bezoar from Persia is counterfeited so well by pipe-clay and ox-gall that even those have been deceived who procure the genuine from the animal. The genuine throws off only a small scale when a hot needle is thrust into it; when put into hot water it remains unchanged; when rubbed on chalk, the trace should be yellow, but green on quick lime. That found in the camel is highly esteemed as a yellow pigment by the Hindoos. The cow bezoar is valued in this market at from $20 to $25 a catty, and is used by the Chinese solely as a medicine. All bezoars are caused by diseases of the animals which produce them, and are formed by continual accretions to a center nodule.

BICHO DE MAR or *biche-de-mer*. This slug, (*Onchidium?*) as its name imports, is a product of the sea, and resembles that often seen in damp places on land. It forms the most important article of commerce between the islands of the Indian Archipelago and China, excepting perhaps pepper. It is found on all the islands from New Holland to Sumatra, and also on most of those in the Pacific. It is produced in the greatest abundance on small coral islands, especially those to the south and east of the Sooloo group. Among the islanders it is known by the name of *tripang;* the Chinese at Canton call it *hoy-shum* (hae-shin). It is an ill looking animal, and has but few powers of locomotion in common with other *gasteropodæ*. It is sometimes two feet long; but its common length is from four to ten inches, and its diameter two. Its tentaculæ are short, and when the animal is captured are folded up under its body. It is taken with the hand by natives, who often dive for it; and after it has been cleansed, dried and smoked, it is fit for the markets. For a long time the Chinese were the sole carriers of the article; but recently foreigners have engaged in the trade, and found it profitable. In the markets it appears hard and rigid, and has a dirty brown color. The Chinese use it by itself, or as an ingredient in other dishes, and in large quantities. The varieties into which they divide it are about thirty, varying in price from $80 down to $1½ per pecul. About 7000 peculs come annually from Macassar, and much more than that from Manila.

BIRDS' NESTS. These, which owe their celebrity only to the whimsical luxury of the Chinese, are brought principally from Java and Sumatra; though they are found on most of the rocky islets of the Indian Archipelago. The nest is the habitation of a small swallow, named (from the circumstance of having an edible house,) *Hirundo esculenta*. They are composed of a mucilaginous substance, but as yet have never been analyzed sufficiently accurately to show the constituents; externally, they resemble ill concocted, fibrous isinglass, and are of a white color, inclining to red;

their thickness is little more than that of a silver spoon, and the weight from a quarter to half an ounce. When dry, they are brittle and wrinkled; the size is near that of a goose egg. Those that are dry, white, and clean are the most valuable. They are packed in bundles with split rattans run through them to preserve the shape. Those procured after the young are fledged, and denominated *foot*, are not saleable in China.

The quality of the nests varies according to the situation and extent of the caves, and the time at which they are taken. If procured before the eggs have been laid, the nests are of the best kind; if they contain eggs only, they are still valuable, but if the young are in the nests or have left them, the whole are then nearly worthless, being dark colored, streaked with blood, and intermixed with feathers and dirt. The nests are procurable twice every year; the best are found in deep, damp caves, which if not injured will continue to produce indefinitely. It was once thought that the caves near the sea-coast were the most productive; but some of the most profitable yet found, are situated fifty miles in the interior. This fact seems to be against the opinion that the nests are composed of the spawn of fish or of biche de mar.

The method of procuring these nests resembles somewhat that of catching birds practiced on the Orkney isles. Some of the caves are so precipitous, that no one, but those accustomed to the employment from their youth, can obtain the nests, "being only approachable," says Crawfurd, "by a perpendicular descent of many hundred feet by ladders of bamboo and rattan, over a sea rolling violently against the rocks. When the mouth of the cave is attained, the perilous task of taking the nests must often be performed by torch-light, by penetrating into recesses of the rock, where the slightest slip would be instantly fatal to the adventurers, who see nothing below them but the turbulent surf making its way into the chasms of the rock." Such is the price paid to gratify luxury.

After they are obtained, they are separated from feathers and dirt, are carefully dried and packed, and are then fit for the market. The Chinese, who are the only people that purchase them for their own use, bring them in junks to this market, where they command extravagant prices; the best or *white* kind often being worth $4000 per pecul, which is nearly twice their weight in silver. The middling kind is worth from $1200 to $1800, and the worst or those procured after fledging, $150 or $200 per pecul. The most part of the best kind is sent to Peking for the use of the court. It appears, therefore, that this curious dish is only an article of expensive luxury among the Chinese; the Japanese do not use it at all, and how the former people acquired the habit of using it is only less singular than their persevering in it. They consider the birds' nests as a great stimulant and tonic, but their best quality, perhaps, is their being perfectly harmless. The labor bestowed to render them fit for the table is enormous; every feather, stick or impurity of any kind is carefully removed; and then after un-

dergoing many washings and preparations, it is made into a soft, delicious jelly. The sale of birds' nests is a monopoly with all the governments in whose dominions they are found. About 243,000 peculs, at a value of $1,263,570, are annually brought to Canton. These come from the islands of Java, Sumatra, Macassar, and those of the Sooloo group. Java alone sends about 27,000 lbs., mostly of the first quality, estimated at $60,000.

BRASS LEAF. This article is manufactured by the Chinese for the Indian markets. It is worth from $36 to $50 a box.

CAMPHOR. This well known gum is brought from Sumatra and Borneo. In those islands, the tree is confined to a small extent of country. In Sumatra, the best gum is obtained in the district of Baroos, and hence all similarly good, brought from those two islands is called *Baroos* camphor. The tree, *Dryobalanops camphora*, is found nowhere else in the world, and there only extends three degrees north of the equator. To collect it the natives go into the forests, cut down the trees and split them open, and scrape the gum from the fragments; it is there found in small pieces or as a thick gum, ready for use. It is said that not a tenth of the trees yield any gum or oil; and as they are not cultivated, camphor is becoming gradually more and more scarce. Before killing the trees it cannot be ascertained whether they are productive or not. It is divided into three sorts; the best is in lumps, apparently crystalized in the fissures of the tree; the second is somewhat brownish with but few sticks in it; while the last and worst is the refuse scrapings. In packing it, particular care should be taken that the boxes are sound, else its volatility will cause it to decrease materially. Good camphor is strong and penetrating, of a bitterish aromatic tase, and when bitten imparts a cooling sensation to the mouth. All that is produced in Sumatra and Borneo, about 800 peculs annually, is brought to China; the high price, near $18 a pound, paid for it by the Chinese, induces the sellers to bring it to this market. The proportion between the prices of Baroos and Japan camphor is as 18 to 1, though no perceptible difference can be seen between them.

Nearly all the camphor carried to Europe and America, is obtained from the *Laurus camphora*, a tree which grows in China, Japan, and Formosa. The tree, including the roots, is cut into small pieces, and boiled; the sublimed gum is received into inverted straw cones. It is then made into greyish cakes of a crumbling consistency, and brought to market; that from Japan is esteemed the best, though that from Formosa is good. The Dutch in seven years imported into Europe from Japan alone, 310,520*lbs.* Its price varies from $20 to $30 per pecul, while the Baroos is $1000 to $2000. The wood of the Laurus makes a very good material for trunks, boxes, drawers, &c., as the scent preserves it for a long time from insects. The wood that has been boiled is worth but little, being porous and scentless.

CAPOOR CUTCHERY. This is the root of a plant which grows in China; it is about half an inch in diameter, and is cut into small

pieces and dried for exportation; has internally a whitish color, but externally it is rough and of a reddish color; it has a pungent and bitterish taste, and a slight aromatic smell. It is exported to Bombay, and from thence to Persia and Arabia; it is said to be used for medical purposes, and also to preserve clothes from insects. The price is about $6 per pecul.

CARDAMOMS. There are several varieties of these, produced by various plants in different countries. The lesser and greater are, however, the principal distinctions made in this article. The lesser cardamoms are obtained from a small shrub, *Elettaria cardamomum*, which grows on the coast of Malabar. They are the capsules of the plant, and merely require drying to be ready for sale. They have a sweet aromatic flavor; and the seeds when chewed impart a grateful pungency to the mouth. The capsules have a bright yellow color, a pungent smell, and when good are plump and broken with difficulty. They should be well dried. In the mountains where the cardamom grows, the natives fell and burn trees to cause others to grow; wherever the ashes fall, it is said that this plant will spring up, and that those cultivated are of an inferior quality. The greater cardamoms are the fruit of the *Amomum cardamomum*, a tree which grows in China, Ceylon, Java, and other places. The seeds are of a triangular shape and of a black color; and longer and larger than those of the other kind. They are inferior in pungency and flavor to the lesser, and only used when the other cannot be obtained. Both are employed for culinary purposes among the Chinese, by whom alone they are imported. The lesser cardamoms are carried to Europe for medicinal and other uses.

CASSIA. This of three kinds; cassia lignea which is the bark of the tree, cassia buds, and cassia fistula or pods; the latter of these is usually known by the name of senna. *Cassia lignea* is the substance commonly called cassia, and is exported from China to all parts of the world. It is the decorticated bark of the *Laurus cassia*, a large tree which grows in Japan and China in great quantities; the tree is also found in the northerly islands of the Indian Archipelago. The bark is stripped off by running a knife longitudinally along the branch, on both sides, and then gradually loosening it; after it is taken off, it is suffered to lie for twenty-four hours, during which time it undergoes a kind of fermentation, and the epidermis is easily scraped off. The bark soon dries into the quilled shape in which it comes to market. Thin pieces, having an agreeable taste, a brownish red color and a tolerably smooth surface are the best kind; that which is small and broken, is of an inferior quality. The cassia brought from Ceylon and Malabar, is inferior to the Chinese, more liable to foul packing, thicker and darker colored and less aromatic. The Chinese cassia is sewed up in mats, usually two or more rolls in each mat, and a pound in a roll; it is easily distinguished from cinnamon, which it resembles, for it is smaller quilled, breaks shorter, and is less pungent. The trees do not however grow in the same countries, and there-

fore the liability to mistake will happen only distant markets. ***Cassia fistula*** is the plant that produces the cassia pods; this grows in China, and the East Indies, but that from Egypt and South America has superseded it. ***Cassia buds*** are not obtained from the same tree as the cassia lignea, but are the fleshy receptacles of the seeds of the cinnamon tree. They bear some resemblance to a clove, and when fresh, possess a fine cinnamon flavor. Those that are plump and fresh and free from stalks and dirt are considered the best. It is probable, however, that much of this article is procured from the cassia tree, since it is found in this country, where the true cinnamon tree is not known. If the buds are packed in the same bundles with the bark, the flavor of both are improved. The relative value of cassia bark and buds is as 8 to 5; this varies however according to the quantity in market.

CASSIA OIL is obtained from the leaves of the cassia tree by distillation; and is used as a medicine, under the name of ***oleum malabathri***. It is easily tested by putting it on the hand, where it will evaporate slowly, and any foreign substance in it will thus be detected. The leaves are exported under the name of ***folia malabathri***. There is hardly a product of the east that is more useful than the cassia tree. The wood, the bark, the leaves, the buds, and the oil, are all in request for various purposes in carpentry, medicine and cookery. The price of cassia varies from $8 to $10 per pecul; the buds are generally a little advance of that, and the oil is from $1½ to $2 per catty.

CHINA ROOT. This is the root of the ***Smilax China***, a climbing plant. The roots are jointed, knobbed, thick, of a brown color, and break short; when cut, the surface is smooth, close, and glossy; but if old and wormy, dust flies from it when broken. The market price varies from $3½ to $4 per pecul. It is used by the Chinese extensively as a medicine, and is exported to India for the same purpose.

CHINAWARE, or ***Porcelain***. Very little of this ware is now exported. When the productions of the east were first carried round the cape of Good Hope, the porcelain of China bore an enormous price, and the profits of the first shipments were great. But the process of manufacturing it having been ascertained, the European nations began to make it, and soon rivaled the Chinese. Chinaware is sold in sets, consisting of a table set of 270 pieces at from 12 to 75 taels, a breakfast set of 20 pieces at three taels, a long tea set of 101 pieces at 11 to 13 taels, and a short tea set of 49 pieces from 5 to 6 teals. Flower pots, vases, jars, fruit baskets, table ornaments, &c., are also made of porcelain to any pattern by the Chinese.

CLOVES. These are the unopened flowers of a large tree, ***Caryophyllus aromaticus***, which grows in the Molucca islands, and is cultivated to a very limited extent in Sumatra and Mauritius. The tree resembles the pear tree in shape; the bark is smooth and adheres closely to the wood; the leaves are reddish on the upper

and green on the under side; and the whole plant, like the cinnamon tree, has a strong aromatic odor. When an exotic, the tree does not begin to produce till 9 or 10 years of age, but in its native soil, is usually productive at 5 or 6. The buds appear in the beginning of the rainy season, about the first of May, and during the four following months are perfected: they are green at first, then yellow, and finally, when ripe, change to a blood-red color. Soon after this, the flowers open, and in three weeks the seeds are fully ripe. They are gathered very carefully by the hand and by crooked sticks, in order that the trees may not be injured. Sir T. Herbert gives the following fanciful description of the buds of the clove. "It blossoms early, but becomes exceedingly inconstant in complexion, from a virgin white varying into other colors; for in the morn, it shows a pale green, in the meridian, a distempered red, and sets in blackness. The cloves manifest themselves at the extremity of the branches, and in their growing evaporate such sense-ravishing odors, as if a compendium of nature's sweetest gums were there extracted and united." They are cured by placing them on hurdles over a slow fire for a few days, and afterwards in the sun, until they are thoroughly dried. The produce varies in different years; the average quantity for an orchard is from 6 to 10 *lbs.* from each tree; some trees have produced 150 *lbs.* in one season. The ordinary age is 70 years in Amboyna, and in their native isles about 90. In commerce, there are four varieties of the clove; the common, the female, the royal, and the wild or rice clove. The two latter are smaller and more scarce than the other kinds. The best cloves are large, heavy, have a hot taste, and an oily feel. Those which have had the essential oil extracted, are shriveled and usually want the knob at the top.—The clove trade is in the hands of the Dutch, and has been a monopoly ever since they obtained supremacy in the Moluccas: the cultivation of the tree is restricted to the single island of Amboyna. Cloves are now 55 per cent. dearer than when first brought round the cape of Good Hope, and are sold to the consumer at an advance of 1258 per cent. on first cost of production! The price for Molucca cloves in this market is from $28 to $30 per pecul; for those from Mauritius, $20 to $24 a pecul.

Mother cloves are a larger and inferior description, of late years imported from the straits of Malacca. The price fluctuates greatly according to the supply; from $10 to $12 per pecul, however, is the average. We believe it is used by the Chinese for scents.

Oil of Cloves. This is procured by distillation, and is exported for various uses in the arts. If it be suspected to be adulterated by any other oil, it can be proved by dropping into it spirit of wine, when the two will separate; or by setting it on fire, when the smell of any other will be detected. The color when pure is of a reddish-brown, which gradually becomes darker by age.

Cochineal. This insect is brought to China from England and Mexico, and is used for dyeing silk goods, crapes, &c. The insect itself is about one-third of an inch in length, and has been

materially improved by culture from what it was in its wild state; it lives solely on the leaves of the *Cactus cochinilifer*, a species of prickly pear. Attempts have been made to raise it in India, Java, and Spain but with little success. The climate and situation of China and Japan being similar to Mexico, it is probable that the cultivation of the plant and domestication of the insect would be successful in these countries. In selecting cochineal, care should be taken that the black color has not been occasioned by art; this deception may be discovered by the bad smell of the article. The insects are divided into the wild and the domesticated, and are collected thrice in a year. A watery infusion of cochineal dyes scarlet; an alcoholic infusion produces a deep crimson; while an alkaline, gives a deep purple color. It is occasionally imported to China from Mexico via Manila, and is called *ungarbled*, to distinguish it from that brought from England, which bears the name of *garbled*. Garbling is the term given to the process of repacking it free from all impurities. Garbled cochineal is valued at $280, or $300 per pecul, and ungarbled at from $180 to $200.

COPPER. This metal is found in Persia, Sumatra, Borneo and Japan. It formed an export to England from Persia formerly, but is now sent to the Indian presidencies. In the island of Borneo, copper has been lately discovered; and it has been known a long time in Sumatra and Timur. The utensils made of this metal in those islands, always contain some iron, and the bars or cakes into which it is cast when sold for unalloyed copper, require much labor to make them pure and malleable; the ore is so rich as to produce half its weight of pure copper. The copper found in Japan contains gold in alloy; it occurs in the market in small bars, six inches long, flat on one side and convex on the other, weighing 4 or 5 *lbs.* each; this copper is the most valuable of any found in Asia. South American copper is brought to this coast, but not latterly to the market in Canton; as it fetches a higher price at Lintin for remittance to India. The price so obtained is from $19 to $22 per pecul. There is a natural alloy of several metals found in the interior of China, known under the name of *white copper*, which is used by the natives in great quantities. The constituents are not known, but copper and iron are probably the chief. It is used for dish covers, which when new and polished look almost as well as silver.

CORAL is brought from all the islands of the Indian Archipelago, and is here wrought into many ornaments. It sells from $40 to $60 per pecul according to the color, density, and size of the fragments. When made into buttons, it is used among the Chinese as insignia of office.

COTTON. Of this import we need only enumerate the different kinds. The raw cotton is brought mostly from Bombay and Bengal in English ships; it sells from 9 to 13 taels per pecul. Except sheetings, which are from America, cotton piece goods come principally from England, the chief articles of which are cambrics, muslins, chintzes and long-clothes. In selecting these goods

for this market, especially chintzes, those should be chosen which are well covered with large, gay flowers and leaves; a green ground is preferred. No formal figures, nor any Chinese representations are suitable. Good, unbleached long-cloths are the most suitable; cambrics are not in much demand. Cotton yarn comes from England and India; that from numbers 22 to 45 is the most saleable. The sale of cotton goods of all descriptions is annually increasing. The Chinese tacitly acknowledge their superiority, by slowly adopting them in the place of their own goods.

Cubebs. These are the fruit of the *Piper cubeba*, a vine growing in China, Java and Nipál, and resemble pepper-corns so closely, that externally they are only distinguished from them by a process on that side by which they were attached to the stalk. Cubebs have a grayish-brown color with a wrinkled pericarp inclosing a single seed, and a warm, pungent taste, with a pleasant, aromatic smell. The heavy, plump and large fruit is the best; if not ripe, the seed is soft and the covering much wrinkled. Cubebs are valued in this market from $18 to $20 per pecul; 18,500 *lbs.* were imported into England in 1830 from the east; but the Dutch carry on the largest trade in this article.

Cudbear is a powder used in dyeing violet or crimson; it is procured from the *Lichin tartaricus*, a plant found in Iceland. Its colors are not durable, when it is employed alone, and it is therefore used as a body to other more expensive dyes, as indigo, cochineal, &c., making them more lively. It is used but little by the Chinese, and the demand in this market is not great.

Cutch, or *Terra Japonica*. This for a long time was regarded as an earth, and supposed to be brought from Japan; but is now ascertained to be a gummy resin, which is extracted from the *Acacia catechu*, a tree growing in Persia near the gulf of *Cutch*. It is imported from Bombay and Bengal; that brought from the former place is friable, and of a red-brown color, and more hard and firm than that from Bengal. The cakes resemble those of chocolate, but when broken they have a streaked appearance. Good cutch has a bright uniform color, a sweetish, astringent taste, melts in the mouth, and is free from any grittiness. But it varies considerably even when good; some kinds being ponderous and compact, others very light and friable; some more and others less astringent; which differences seem to result from the manner and the season in which it is obtained. It is also found in Pegu, Siam, and Singapore, from whence it is brought to Canton. The value varies from $4 to $5 per pecul.

Dammer, or *Damar*. This is a resin flowing spontaneously from several species of pine in the Malay peninsula. It is found in large, hard lumps both under the trees and on their trunks. It is mixed with a softer kind which makes it less brittle; and is then used for closing seams in boats, and other wooden vessels.

Dragon's blood. This resinous gum has been long known; it received its present name from the ancient Greeks, who used is extensively. It was also a favorite substance with the alchimistt

in making their mixtures. It is the concrete juice of the *Calamus rotang*, a large rattan which grows in Borneo and Sumatra. It is found in the market either in oval drops, or in large and impure masses, composed of several tears. That which is good is of a bright crimson when powdered, and if held up to the light in masses is a little translucent. The tears are usually the firmest, and the most resinous and pure. If it is black when made fine, or very friable in the lump, it is inferior. It is often adulterated with other gums; but that which is genuine melts readily and burns wholly away; is scarcely soluble in water, but fluent in alcohol. Its uses are various in painting, medicine, varnishing, and other arts. The best is procured at Banjermassin in Borneo; and is brought to this market in reeds; its price varies from $80 to $100 a pecul. The Chinese hold dragon's blood in much estimation, and are the principal consumers of it in the East.

EBONY. This is the heart wood of the *Diospyrus ebenus*, a tree growing in Mauritius and other islands of the Indian ocean. The best wood is of a jet black, the texture compact, free from cracks and not worm-eaten. The outside wood should be all taken off. There are other kinds of wood resembling ebony in external appearance, which are often substituted for it. The price of Mauritius ebony is about $6 a pecul, and of Ceylon and India about $2½ per pecul.

ELEPHANT'S TEETH. These are obtained in South Africa, Siam, Burmah, &c. They should be chosen without flaws, solid, straight and white; for if cracked or broken at the point or decayed inside, they are less valuable. The largest and best weigh from 5 to 9 to a pecul, and decrease in size to 25 in a pecul. The cuttings and fragments are also of value sufficient to make them an article of trade. Elephants' teeth when manufactured are called ivory. The number of articles which the Chinese make of it, and the demand for them on account of their exquisite workmanship, render its consumption very great; and the quantity is gradually decreasing. The circular balls which the Chinese make of ivory, as well as their miniature boats, are neat specimens of carved work. From a quantity of ivory not weighing over three pounds they will make a toy worth a hundred dollars. The largest teeth are valued at $90 a pecul, and the cuttings at $70. Burmah and Siam afford the greatest part of those which are brought China.

FISH-MAWS. These are the stomachs of fishes, and are used as an article of luxury among the Chinese. They are of a cartilaginous nature; and when properly dried are fit for the market. If they become damp, they will decay and are then worthless. They are brought in junks from the Indian islands; the price is from $50 to $70 per pecul.

FLINTS, which are uncut, are imported from Europe at 50 cents, and sometimes one dollar per pecul.

GAMBIER. This is the inspissated juice of a trailing plant, *Fimis uncatus*, which grows in the more western and poorer is-

lands of the Indian Archipelago. It was once called Terra Japonica, and often confounded with that substance. The plant is cultivated in dry situations; the seedlings are transplanted when eight or nine inches high; and at the end of the first year the leaves are ready to boil, in order to extract the juice. It is brought to market in square cakes, the best of which have a white, clear appearance, but the inferior are brownish. The plants grow eight or ten feet high, and yield for twenty years. Gambier in considerable quantities is imported to China from Java and other islands. The trade is in the hands of the Chinese, who pay at the emporia $1 or $2 per pecul. One of its principal uses among the islanders is as a masticatory with the betel nut. The taste is first bitter, but when it has remained in the mouth some time, agreeably sweet. It is used in China for tanning leather, which it renders porous and rotten.

GAMBOGE. This is so named from the country Camboja, which produces the tree, *Stalagmitis gambogioides;* it is also found in Ceylon (where it distils spontaneously), China and Siam, in which latter country the tree is wounded to obtain the gum-resin. The juice is inspissated in the sun, and made into rolls which have a brownish-yellow color and a smooth surface. If when rubbed upon the wet nail, the color be a bright lemon, and no grittiness be felt, it is good; when burned the flame is white, and the residuum a grayish ash. The large, gritty and dark colored pieces are of an inferior quality. Gamboge is used as a beautiful pigment and as a medicine; and is carried in considerable quantities from China and India to the west. It varies from $70 to $75 a pecul.

GALANGAL. This root is obtained from two different plants, the greater from the *Kæmpferia galanga*, the smaller from the *Maranta galanga*. The greater is a tough, woody root, with a thin bark, and full of knobby circles on the outside. It is bitterish, less aromatic and less valuable than the smaller. This latter is a root of a reddish brown outside, and pale red within. The roots are rarely over two inches in length, extremely firm, though light. The best is full and plump, has a bright color, a hot, acrid, peppery taste, and an aromatic smell. The smaller, which should always be obtained if possible, sells for $3½ to $4 per peoul. It is used principally in cookery.

GINGER, PRESERVED. This is a sweetmeat made of the tender roots of the ginger plant, *Zingiber officinalis*, and when good has a bright appearance, a dark yellow color, and is somewhat translucent. If the roots are old, the conserve will be stringy, tough and tasteless. Considerable quantities of preserved ginger are carried to Hamburgh and Singapore; to the latter place for reëxportation to the continent of Europe.

GINSENG. This is the dried root of the *Panax quinquefolia*. It is obtained in Tartary, and also in America, from which latter country it is exported to China. It is generally considered by the Chinese physicians as a panacea. All the ginseng growing in Tartary is the property of the emperor, and he sells a quantity

yearly to his faithful subjects, who have the privilege to purchase it at its weight in gold! Enormous quantities are consumed by the Chinese, who consider no medicine good, if this be not a constituent. The roots are about the size and length of a man's little finger, and when chewed have a mucilaginous sweetness; and if good, will snap when broken. They should be sound, firm, and free from worm holes. The Chinese consider that which comes from Tartary to be the best, even when they can see no difference. When first brought from America, the profits were 500 or 600 per cent; but it has declined so much of late, as hardly to be worth the first cost. Ginseng is clarified by being boiled and skinned, which operation renders the root almost transparent. Clarified ginseng varies in price from $60 to $65 a pecul; the crude, from $35 to $40 a pecul.

GLUE. This is manufactured by the Chinese for their own use, and has lately become an article of export to India and beyond the cape of Good Hope. It is inferior to the Irish glue in tenacity and purity: but is fit for all kinds of carpenter's work. It sells at $8 to $15 per pecul.

GOLD. This metal is brought to China from Borneo, and generally in the shape of dust, but sometimes in impure masses; and is here cast into bars, called shoes. These are not used as coin, but merely as bullion. Great care is necessary in buying gold in order to prevent deception; for the Chinese often adulterate it with other metals; by coating the shoe with a thick crust of gold, and making the inside of silver or of copper: by introducing lumps of other metals into the shoe, &c. The purity of the gold is ascertained by means of the touchstone, which gives a different colored mark, when the gold is of unequal purity. This is called a touch, and the color shows the proportion of pure gold. Needles for comparison are also made of different proportions of alloy, by which the stone is rubbed at the same time with the gold. Gold is also tested by nitric acid which will act upon the alloy, but does not upon the gold. In Borneo and some of the other islands, acid is not allowed to be used. To express the fineness of gold, it is divided into 100 parts called touches; if the gold is said to be 96 touch, it has four parts of alloy. The Chinese are so expert in the use of the touchstone, that they can detect the alloy when it is only one part in two hundred. They are not allowed to test their gold in any other way; it therefore becomes a matter of some importance to be able to ascertain the purity of the metal by the touchstone. The touches have each a separate name, and usually the shoes are shaped differently to distinguish them. The range of the touch is between 90 and 100. Gold leaf is made by the Chinese in great quantities, and is used for ornaments, &c., in their temples. It is also exported to India.

HARTALL, or *orpiment*. This is an oxyd of arsenic, and is used as a yellow paint. It is found in China, Hungary and Turkey. When good, it is of a lemon yellow with a shade of green, and a foliaceous, shattery texture; its lamina are a little flexible; when

burned, it throws off much sulphurcous smoke. The market price is from $8 to $11 per pecul.

Horns and *Bones* of various animals are brought to China in junks from the adjacent countries and islands, and form an important article of import with the native vessels. The horns are made into handles, buttons, and other useful articles; and the bones are burned into lime. In a single year, 502 peculs have been brought to Canton.

India ink. This is the only ink used by the Chinese. It is made of lamp-black and glue, size or gum, and formed into cakes or sticks, which are often perfumed and gilded. Good ink is of a shining black, and free from all grittiness, which last particular can be ascertained by rubbing it on the wet nail. It was once erroneously supposed that India ink was made of the black fluid found in the cuttle fish, after being inspissated and purified.

Iron in bars, rods, and scraps has lately become an article of importance in this market. Bar iron from 1 to 3 inches wide, and rod of $\frac{1}{4}$ inch and less, are the common sizes imported. Bar is worth from $1.20 to $1.40 per pecul; rod from $2.50 to $2; and scrap about $1.50 per pecul.

Lacquerrd ware. This ware was formerly exported in considerable quantities, but owing to the liability of injury, and the little demand for it in foreign markets, the exportation has dwindled to a mere trifle. The articles now sent to England and the United States consist of those which have always been in request, as fans, waiters, boxes, tea-boards, &c. The patterns worked on them affect the sale, and the least mark spoils the varnish. The best kind of ware comes from Japan, but it is rather difficult to be obtained. The varnish with which this ware is covered has not been successfully imitated in Europe.

Lead. Much of this metal is imported in the form of pig and sheet lead. The market price varies from $4 to $5 per pecul. Lead, comparatively speaking, is very scarce in Asia and the Indian islands. Most of that which is used comes from Europe and America. Perhaps the low state of civilization in the countries of Asia has left undiscovered many treasures in the bosom of the earth, which may be brought to light in after times, when the states inhabiting this continent shall have other objects of attention, besides war and conquest. Lead has not yet been found in the islands of the Indian ocean; but New Holland, New Guinea and Borneo yet remain unexplored. A considerable part of that imported is made into paints by oxydation, and exported again as red and white lead. The red lead sells for about $11 per pecul, and the white at $10. The lining of tea-chests consumes a proportion of the lead brought to this country. The mode of making the sheet is very simple and expeditious. Two smooth stones or covered tiles are placed near the melted lead, and the workman, holding the upper one by its side, with the opposite edge resting on the lower stone, pours the liquid metal on the under one, and then drops that he holds in his hand; the sheets are made into the

the requisite form by soldering. The art of dropping the upper stone in such a manner as to make the sheet of a uniform thickness is the only difficult part of the operation.

MACE. This substance is the reticulated middle bark of the covering of the nutmeg, *Myristica moschata*. Mace has a lively reddish-yellow color, approaching to saffron, and a pleasant, aromatic smell, with a pungent, bitterish taste. Good mace is tough, fresh and oily. It is packed in bales, and care is requisite that it be not too dry or too wet, as both alike injure it. Mace has all the properties of the nutmeg in a less degree, except that it is more bitter. There is a kind of mace found in Malabar, which externally so much resembles the true, that the sight alone cannot distinguish between them. That from this coast has a resinous taste and is but slightly aromatic. Whether the tree that produces this last, has also the nutmeg we do not know, but it is probably an inferior species of the same tree.

MATS. These are made by the Chinese very beautifully, and the demand for them has increased the importation of rattans within the last few years. They are durable, and when worked with fanciful designs are handsome. Floor mats are also made of rush and bamboo for a cheaper article, but the rattan are the best. When shipped, care should be taken that they are perfectly dry, or they will mildew and become rotten. Table mats are put up in sets of six each, of different sizes.

MOTHER-OF-PEARL SHELLS. These are imported to and exported from this port. The Persian gulf, the coasts of India, and the islands of the Indian Archipelago, produce them in the greatest abundance. They vary in size, and are sometimes a foot in diameter, and proportionally thick. Their value depends upon the transparency and lustre of the naker or inside coat; those shells that are rough or have yellow spots in them are of an inferior quality. The shell, *Mya margaritifera*, is thick and rough on the outside. It is found in fresh water, but when in that situation is worthless. The Chinese manufacture pearl shells into a great number of trinkets and toys, as beads, seals, knife-handles, spoons, boxes, &c.: they also inlay it into lacquered ware to represent flowers, trees, &c., when the play of colors is very rich. The shells are brought in the rough state by junks and foreign vessels, and sell from $12 to $15 per pecul. When exported, the price is at a small advance to cover the Chinese duty.

MUSK. The genuine musk is much prized, and is rare and costly; on which account it is often and much adulterated. It is found on a species of antelope, *Moschus moschifera*, inhabiting Tibet, Siberia and China. It is probable that musk is obtained from several kinds of deer in the central parts of Asia. In this market, musk is found in the bags, about as large as a walnut, in which it grows on the animal. Good musk is of a dark, purplish color, dry and light, and generally in concrete, smooth, unctuous grains; its taste is bitter, and its smell strong, and disagreeable. The bags are often counterfeited by those of skin; but these have

a paler color than the true, and the hair is uneven. The degree of purity and strength of this drug can be ascertained by macerating it for a few days in spirits of wine, to which it imparts a strong scent. Musk is adulterated with many substances, and every bag should be opened. When good musk is rubbed on paper, the trace is of a bright yellow color, and free from any grittiness. The price varies from $65 to $80 a catty, according to the quality. It is used for perfumery and medicine. The musk-ox found in North America also produces this substance of an inferior quality. That which comes from Russia is very inferior to the Chinese, and is probably obtained from a different animal.

Musk seed. These are the fruit of *Hibiscus abelmoschus*, which grows in China and other countries. The Arabians use them to give flavor to their coffee. The seeds are flat, kidney-shaped, about the size of a large pin head, and have a considerable odor of musk, with a slightly aromatic, bitterish taste. The black and musty seeds are not good; a grayish color is the natural one. They are now brought to Europe from South America and the West Indies.

Myrrh. This celebrated gum is brought from Arabia and Abyssinia, and is used by the Chinese for incense and perfumes. It exudes spontaneously from a tree of the genus *Acacia*, or is obtained by incision. It occurs in irregular grains of different sizes up to that of a horse bean. The grains or tears are resinous, greasy, and easy to be broken, of a reddish-brown color, with an acrid, warm and bitter taste. The pieces ought to be clear, light, and unctuous, but it has usually other gums mixed with it. The price varies from $4 to $18 per pecul in the Canton market.

Nankeens. This is a kind of cotton cloth, so named from Nanking, the city where the reddish threads were originally made. They are divided in Company's nankeens and the narrow; the former are the finest and most esteemed. Nankeens are also manufactured in Canton and other parts of the empire, and in the East Indies. Those made in China, still maintain their superiority in color and texture over the English manufacture. The price varies from $60 to $90 per hundred pieces.

Nutmegs. These are the fruit of a large tree, *Myristica moschata*, which grows in the Banda isles; it is fifty feet in height, and well branched. In its general appearance it resembles the clove tree; the bark is smooth and ash colored, the leaves green above and gray beneath, and if rubbed in the hand leave a gratefully aromatic odor. The sap has the property of staining cloth indelibly. The tree bears buds, flowers and fruit at the same time. The flower is not unlike the lily of the valley. The fruit in size and appearance resembles the nectarine; it is marked with a furrow, like the peach, and as it ripens has the same delicate blush. The following description by sir Thomas Herbert is somewhat fanciful, and at the same time true. "The nutmeg, like trees most excellent, is not very lofty in height, scarce rising as high as the cherry; by some it is resembled to the peach, but varies in form of leaf and grain, and affects more compass. The nut is clothed with a de-

fensive husk, like those of a baser quality, and resembles the thick rind of a walnut, but at full ripeness discovers her naked purity, and the mace chastely entwines (with a vermilion blush,) her nudeared fruit and sister, which hath a third coat, and both of them breathe out most pleasing smells. The mace in a few days, (like choice beauties,) by the sun's flames becomes tawny; yet in that complexion best pleases the rustic gatherer." The plant bears three crops in a year, but the fruit requires nine months to become perfect. The nutmeg has three coverings, which are all of different textures. The first is the outside coat, which is about half an inch thick, and when ripe cracks and opens of itself; the second is the reticulated mace, which appears through the fissures of the first, and has a bright scarlet color; the third is a hard, black shell, which incloses the nutmeg. Good trees will produce from ten to twelve pounds of nuts and mace annually; but the average of an orchard is 65 *oz.* avoirdupois, or about two peculs to an acre. Nutmegs of a lightish-gray color, a strong, fragrant smell, an aromatic taste, large, oily, and round, and of a firm texture, are the best. The holes made by insects in eating into the kernel, are often neatly filled up, which can be ascertained by the inferior weight. They are packed in layers of dry chunam. In commerce, nutmegs are divided into royal and queen, the former are of an oblong, and the latter of a round shape. The trade in this article, like that of cloves, is a monopoly in the hands of the Dutch. They have entered into treaty with the petty rajahs of the Molucca islands to destroy all the trees in their dominions, for which they pay them a small annuity. In the Banda isles, to which the cultivation is restricted, the Dutch are obliged to import slaves to tend the trees. Any person who engages in the spice trade illicitly, is liable to the severest penalties. Yet it is computed that 60,000 *lbs.* of nutmegs, and 15,000 *lbs.* of mace, are clandestinely exported every year. The prices paid by government for the cultivation are fixed, and during a course of years, they have been obliged to raise the compensation, till at present, they pay *five* times as much for the nutmegs as when the trade was first opened. This strange and unnatural mode of operation has forced the raising of the nutmeg tree at Bencoolen in Sumatra, but at a great disadvantage. In the China market, nutmegs sell from $120 to $140 a pecul.

OIL OF NUTMEGS. Nutmegs produce both an essential and a volatile oil; the former of which is known under the name of Banda soap. It should be free from impurities, and of a pleasant, aromatic smell. The volatile oil is not known in commerce. The nutmegs from which the oil has been extracted are sometimes offered for sale, but they are of no value.

OLIBANUM. This is the frankincense of the ancients, and is used in China, as in other countries, for incense in temples and perfumery in houses. The Greeks, Romans, Persians, Israelites, Hindoos and Budhists have used this substance in the various ceremonies of their religious worship. Olibanum is the gum that exudes spontaneously from the *Juniperus lycia*, a large tree which

grows in Arabia and India. The drops have a pale reddish color, a strong and somewhat unpleasant smell; a pungent and bitter taste, and when chewed adhere to the teeth and give the saliva a milky color. If laid on a hot iron, the gum takes fire and burns with a pleasant fragrance, leaving a black residuum. In market, olibanum is seen in tears of a pink color, brittle and adhesive; the boxes each contain one cwt. Garbled olibanum is valued at $6 per pecul, and the ungarbled at $2 or $3 per pecul in the Canton market.

Opium. This is the concrete juice of the *Papaver somniferum*, a species of poppy cultivated in India and Turkey. The cultivation of it is a strict government monopoly in British India; in Malwa and other native states it is free, but subject to heavy duties in its transit to the coast for exportation. That raised in Patna and Benares is superior to the Malwa, and both are preferred by the Chinese to the Turkey opium. Good opium is moderately firm in texture, capable of receiving an impression from the finger; of a dark yellow color when held in the light, but nearly black in the mass, with a strong smell and free from grittiness. That produced in different countries, however, varies considerably, and experience alone can determine the best article. The value increases for a short time by age; but this soon ceases to be the case, and Turkey opium in particular, deteriorates unless carefully preserved from the air. Opium is adulterated with leaves, dirt, and other substances; if very soft it is not usually good. The great consumption of this drug among the Chinese, has made the opium trade a very important branch of commerce. About fourteen millions of dollars' worth have been annually sold to them for a few years past, and the demand is increasing. The trade is carried on by means of ships stationed at Lintin; here the opium is stored, and the owner gives his orders for its delivery to the buyer, who always pays the money before receiving the drug. The trade has ever been (nominally at least,) an object of dislike to the Chinese authorities, and many ineffectual edicts have been issued against it. The opium brought from India varies from $600 to $700 a chest, and the Turkey from $620 to $680 a pecul.

Pepper. This spice is the fruit of the *Piper nigrum*, a hardy vine found in Sumatra, Malabar and Malacca. The cultivation of it is very simple and easy. Soil on primitive rocks produces the best pepper. The fruit is collected semiannually; the vine bears when three years old, and continues to do so till twenty, and lives to the age of thirty years. As soon as the fruit has changed from a green to a red color, it is picked and put into tubs, and afterwards separated from the stalks, and when dried thoroughly, it is then ready for market. Pepper is known in commerce under two names, the white and black. White pepper grows from the same seed as the black, and is deprived of its skin by being immersed in water and rubbed between the hands. It is but little used; the difference of price not being sufficient to pay for the extra labor. Good, black pepper has a very pungent smell, an extremely acrid and hot taste. That which has large grains and smooth skin, is the best. The pep-

per brought from Penang and Sumatra, is superior to that which comes from Java and Borneo. The consumption of pepper in Europe has long been very great. Ships of all nations have engaged in this traffic, and the pepper trade is now larger than that in all the other spices, and solely because it is a *free trade*. A large proportion of that brought to China is from Malacca. The price varies from $6 to $8 a pecul.

PUTCHUCK. This is a medicine brought from India and Persia, and appears to be the roots of a plant which grows in those countries. The color and smell are similar to that of rhubarb, and when chewed, it becomes mucilaginous in the mouth. The price varies from $12 to $14 per pecul.

QUICKSILVER is brought to China in considerable quantities from Europe, and occasionally from America. The most part of it is converted into vermilion by oxydation, and in that state is used for painting on porcelain. Quicksilver is frequently adulterated with lead or tin; the fraud can be detected by boiling it to evaporation, when the other metals will remain; if the quantity of extraneous metal is great, the quicksilver will feel greasy, and also cleave to the skin, while the pure runs off. This metal ranges between $60 and $70 a pecul, and is one of the most variable commodities in the market.

RATTANS are the branches of the *Calamus rotang*, the same plant which produces the dragon's blood. They are found in most of the islands of the Indian Archipelago, but in the greatest perfection in the district of Banjermassing in Borneo. The young shoots are the most valuable for their strength and pliability. After being stripped of the epidermis, the rattans are doubled and tied up in bundles containing a hundred each. As they require no cultivation, the natives are enabled to sell them at a very cheap rate. They are brought to Canton in junks, and sell from $2½ to $4½ per pecul. Foreign vessels also bring them as dunnage or on freight. The Chinese use them for cordage, chairs, mats, beds, &c. Rattan ropes, bamboo timbers, and palm-leaf boards, make a common house for the poor in China.

RHUBARB. This drug is the dried roots of the *Rheum palmatum*, a plant which grows in Tatatry and China. From these countries it is carried to St. Petersburg and Smyrna. The rhubarb from Russia, which is the best, owes its reputation for goodness to the care taken in curing and assorting it. The Chinese dig the roots early in the spring, before the leaves appear, cut them into long flat pieces; dry them for two or three days in the shade; and then string them on cords in cool places, and dry them thoroughly. Rhubarb is often spoiled by moisture in drying, when it becomes light and spongy; it is liable also to be eaten by worms. Good rhubarb is of a firm texture; when cut has a lively, mottled appearance, and is perfectly dry. The taste is bitter, acrid and unpleasant, and the smell somewhat aromatic. If when chewed, it becomes mucilaginous, it is not good; it also imparts to the spittle a deep saffron tinge. If black or green when broken,

it ought to be rejected. Rhubarb varies in its prices; from $38 to $40 per pecul for those roots cured without splitting; $65 to $70 a pecul for the cut. The rhubarb found in this market has always been inferior to that brought from Russia and Turkey.

RICE. This is the great staple commodity among the Chinese, and the importation of it is encouraged by all possible means. Formosa, Luçonia, Cochinchina, and the Indian islands supply China with great quantities. To induce foreign shipping to bring it to this market, the government has permitted all ships laden solely with cargoes of rice to pass free of the cumshaw and measurement duties exacted at Canton. The price given for a cargo of foreign rice, varies from $1\frac{3}{4}$ to $2\frac{1}{4}$, rising in seasons of scarcity as at present, to $2\frac{3}{4}$, and for very good, $3 per pecul.

ROSE MALOES. This is a substance of the consistence of tar; it is brought from Persia and India to China; and when good has a pearly appearance. The price is about $30 per pecul.

SALTPETRE is brought from India, where it is obtained by lixiviating the soil. It is also found in Sumatra in caves and other protected places, and is an article of exportation from the Indian Archipelago. The quantity brought to this market is small, as the Chinese make nearly enough for their own consumption. The price is from $8 to $10 a pecul.

SANDAL WOOD. This is the heart wood of a small tree, *Santalum album*, which grows in India, and many of the islands of the Indian and Pacific oceans. The tree resembles myrtle in size and appearance; the flowers are red, and the berries black and juicy. The color varies from a light red to dark yellow; the deepest color is the best. The wood is near the roots. In choosing sandal wood, the largest pieces, and those of a firm texture, hard, free from knots or cracks, of a sweet smell, should be selected. The white outside wood is taken off by white ants, who eat it away when the billet is buried in the ground, and do not injure the heart wood. The best sandal wood comes from the Malabar coast, and sells for $10 or $12 a pecul; that brought from Timur is worth $8 or $9, while that found in the Sandwich islands, being small and knotty, is valued from $1 to $6. The chips also form another sort. The Chinese use sandal wood in the form of a fine powder to make incense sticks to burn in their houses and temples. An oil is extracted from sandal wood which is highly valued for its aromatic qualities. It has the consistence of castor oil, a yellow color, and a highly fragrant odor; it sinks in water.

SAPAN WOOD. This is the wood of the *Cæsalpina sapan*, a tree which grows in India, Luçonia and Burmah. The tree is of the same genus as the Brazil wood, and has the same properties in an inferior degree, and on that account is not imported to Europe. It is cultivated for its red dye, which is the best known to the Indian islanders. It is used in cabinet work for inlaying to a limited extent. Its value is about $2 per pecul in the Canton market, where large quantities are brought, chiefly from Manila.

SEA SHELLS. The shores of the islands of the Indian ocean

afford a great variety of beautiful and rare shells, such as the cabbage shell, the nautilus, the trumpet shell, the ducal mantle, &c. The greatest part of all the genera known can be found in great abundance in this market, and purchased at reasonable prices.—Beside shells, as objects of natural history, insects are also procurable at Canton, well preserved; they are mostly hard-winged insects as beetles; butterflies and other classes are also gathered, especially those which are gay. Precious stones are seen in small quantities, but rather inferior; cornelians and agates are the most common. Other minerals, especially limestones, are often seen cut into fantastic shapes; but these specimens being always lacquered, are spoiled for natural objects. Birds or fishes are seldom seen preserved.

SEA WEED. Several species of *Fucus* are brought to Canton in junks, and used as an article of food among the poorer classes. They are eaten both raw and cooked.

SHARK'S FINS. The fins of the shark are sought for from the Indian ocean to the Sandwich islands to supply this market. The chief supply is from Bombay and the Persian gulf. They are fat, cartilaginous, and when cooked, esteemed by the Chinese as a stimulant and tonic. They should be well dried and kept from any moisture. About five hundred pieces are contained in a pecul. The price is from $20 to $45 per pecul.

SILK. The importance of this article demands for it a full and minute description, which we shall defer for a future paper.

SKINS were formerly one of the most profitable articles that could be brought to the Chinese market, but their high price and the introduction of woolen goods has materially lessened their importation. Seal and otter are the most in request, the latter selling as high as $40 a skin. Beaver, fox, and rabbit skins are in demand, bnt the supply is limited. Many skins are brought to Peking from Siberia by the Russians.

SMALTS. This is an impure oxyd of cobalt united with potash. In the mass it is not much used, but when ground fine is employed in coloring glass and porcelain. The powder is of a fine azure blue, and known under the name of powder blue. The demand is but limited; the price is from $50 to $90 per pecul.

SOY. This is a condiment made of a species of bean which grows in China and Japan. To make it, the beans are boiled soft, and then an equal quantity of wheat or barley is added; after this has thoroughly fermented, a quantity of salt and three times as much water as the beans were at first, are added. The whole compound is now left for two or three months and then pressed and strained. Good soy has an agreeable taste, and if shaken in a tumbler, lines the vessel with a lively yellowish-brown froth; the color in the vessel is nearly black. It improves much by age.

SPELTER. This is the impure zinc, used in the manufacture of brass. It is in plates of half an inch thick, of a whitish-blue color. The Chinese import it but little, the mines found in their own country furnishing them with a supply. It sells at $4½ per pecul.

STEEL. Swedish and English are the kinds usually imported. The quantity brought is increasing annually; and probably the demand will be greater every year, as the use of it becomes better known. From $4 to $5 per tub is the usual market price.

STOCKFISH. These are dried fish brought from Germany and England, cured without the use of salt. In appearance, when preserved, they resemble codfish. The quantity brought is small; the price is about $5½ per pecul.

SUGAR. This is the manufactured product of the juice of the *Saccharum officinale*, or sugar cane. From all the notices that can be obtained from ancient history, it is very probable that China was the first country in which the sugar cane was cultivated. Its native country is the southern part of the continent of Asia, and its properties have been well known by the inhabitants for many ages. Among the Chinese, the cultivation of it is carried on to an extent sufficient to supply their own wants and also to form an article of export. The varieties of the cane are several, but most of those that are indigenous have a reddish juice, which renders the sugar unsaleable. The only one cultivated is the same as that which grows in the West Indies. The process of manufacturing it is simple and laborious; the machinery is coarse, and the labor performed mostly by human strength. In the Indian islands, the manufacture is in the hands of the Chinese, the natives supplying them with the cane. The natives, however, make a coarse sugar for their own use, called *jaggery*. The sugar exported from China is principally in a crystalized state, and therefore usually called sugar candy. This is carried to India in great quantities, and its purity and beauty have been long and justly esteemed.

TEA, which now constitutes an important branch of commerce throughout the world, must be reserved for a future number.

THREAD. Gold and silver thread is imported into China from England and Holland. It is used in the borders of fine goods, in ornamenting ladies' dresses, and in other similar objects. The quantity imported is great; the English sells for from $36 to $40 per pecul.

TIN. This metal is found very abundant and of a pure quality in the island of Banca. It is cast into ingots weighing from 20 to 60 *lbs.*: the purity of these bars is superior to those which are made of tin from the mines in Malacca. All that is of a superior quality which is brought to China in bars is called 'Banca tin,' while the inferior is known as 'Straits tin.' The former sells for about $17, and the latter for $14 or $15 a pecul. Plate tin is brought from England and America in boxes, containing from 80 to 120 plates, and sells for about $10 per box.

TORTOISE SHELL. This is the crustaceous covering of the *Testudo imbricata*, an animal found on the shores of most of the Indian islands. The common name is hawk's bill tortoise. The shell is thicker, clearer and more variegated than that of any other species, and constitutes the sole value of the animal. It is heart-form, and consists of thirteen inner with twenty-five marginal divisions.

The middle side-pieces are the thickest, largest and most valuable; the others are denominated *hoof*. Good tortoise shell is in large plates, free from cracks or carbuncles, and almost transparent. The small, broken and crooked pieces are worthless. The Chinese use large quantities in the manufacture of combs, boxes, toys, &c.; the chief marts of this article are Canton and Singapore, from whence it is sent to Europe and America. The price of the good varies from $1000 to $1100 per pecul. The very thin kind from the islands of the Pacific, is not suited to this market.

TURMERIC. This is the dried roots of the *Curcuma longa*, a herbaceous plant cultivated in all the Indian islands, and on the continent for its coloring and aromatic qualities. The roots are uneven and knotty; difficult to break or cut; and have a lignt yellow color externally. The color internally is a bright yellow at first, then reddish, and finally becomes much like that of saffron. It is easily powdered for use, but the dye is very transitory, and no means have yet been found for setting it. It has an aromatic smell resembling ginger, and a warm, disagreeable, bitterish taste. The islanders use it more as a spice than a dye. In packing it, care should be taken that the boxes be secure, as the least damp injures it. Turmeric is a good test for the presence of free alkalies, and the quantity used for this purpose is considerable. Its price varies from $5 to $7 a pecul.

TUTENAGUE, or *China Spelter*. This is an alloy of iron, copper and zinc. It is harder than zinc, though less so than iron, sonorous, compact and has some malleability. The fresh fracture is brilliant, but soon tarnishes. Till superseded by spelter from Silesia it was exported in large quantities to India; but on account of its high price is now seldom or never shipped; spelter being on the contrary imported to compete with it in China. For boxes, dishes, household utensils and other similar purposes, tutenague is well adapted. The art of making it is not known to Europeans. Its export price used to be about $14 a pecul.

VERMILION. This is made of quicksilver by oxydation, and is then exported. It is also used for painting porcelain. The price, now about $33 a box, is entirely regulated by that of quicksilver. The boxes contain 50 catties each.

WHANGEES, or *Japan canes*. These are the produce of a plant which grows in China. They are well calculated for walking sticks, and should be chosen with care; those that are bent at the head, and have the knots at near and equal distances are preferred. They should be tough, pliable and tapering. Their value is about $18 per thousand.

WOOLENS. The demand for these is annually increasing. The principal goods imported are broadcloths, long ells, cuttings, worleys and camlets. Woolen yarn is also brought in small quantities.

Note. In the preceding list several minor and unimportant articles have been omitted. The principal authors consulted were Crawfurd's Indian Archipelago, Milburne's Oriental Commerce, Maeculloch's Commercial Dictionary, and Hooper's Medical Dictionary. Considerable aid was also obtained from merchants in Canton.

Free Trade with the Chinese.

In our number for December last, a document appeared on *free trade*, which was written by a British merchant, and to which 'another British merchant' has replied in a paper now before us. We wish the writer had given us his name, or been more careful to correct the errors of his copyist: and he must excuse us if we have not in every case given his words correctly; we wish also that he had confined his remarks more closely to the subject, and canvassed more ably the arguments of his opponent. Few, *very few*, will agree with him, that England and France 'are alone superior to China in civilization;' or that 'happiness is more generally diffused through its population,' than among the people of 'any other nation'. There are other points which are questionable; that the Mantchou conquerors of China 'cherish the mass of the people and oppress only the rich,' does not (in our opinion) appear, except in imperial edicts, where rude barbarians, and even the beasts of the field, are "tenderly cherished and compassionated" by the celestial dynasty. But the writer, whoever he may be, shall speak for himself. Addressing the British merchant, he says:

I HAVE read with satisfaction your recent publication regarding the future benefits to accrue from a free trade with China, and I have not failed to observe with pleasure that a more sensible ground is there upheld for possible changes in our relations with this country, than in the war-denouncing theories hitherto mooted by the Canton press. Nevertheless, to use your own expression, a strong "smell of blood" pervades your theory; and, pardon me for saying so, there are very many parts of your paper which directly contradict others, and very many in which unconsciously, your argument defeats itself. It is true that the trade from England has hitherto been conducted more with a view of meeting the demands of the Canton market, than those of the whole of China; more to form a medium of remittance for the Indian revenue, profitable alike to the Chinese and British merchant, than with a view to force a trade, contrary to the orders and enactments of the Chinese government, and, I believe, perfectly indifferent to the people. They want in their present condition, but very little that we can bring them; although fictitious wants necessarily arise from free intercourse, whether for the advantage of the consumers is very questionable; nor is it fair to assume the gradual introduction of opium, as a test that useful and bulky manufactures can be introduced into the country by the same channel.

Opium is considered by the imperial government, of so ruinous a tendency to the morals and condition of the people, that it is altogether a prohibited article; its value is necessarily enhanced by such prohibition; and the evils which are assumed as flowing from it, necessarily arise from the very means employed to exclude it. And it is so with all smuggled spirits; the parties among the Chinese engaged in its introduction are a degraded class, the consumers are obliged to pretend secrecy; and shame drives people of condition into holes and corners to enjoy a luxury, which if admitted under the usual restrictions, it is fair to presume would not have a more injurious effect amongst the Chinese, than it carries with it through the whole of India; where the highest classes smoke and eat opium in large quantities without any more evil conse-

quences than attend the use of wine and spirits under a moral restraint. There are men who wallow in drunkenness in all countries. The introduction of opium is easy; it is universally conveyed from the junks by being carried on shore in small balls concealed about the person, and is sufficiently valuable to recompense the chance of detection. How is this with broadcloth, calicoes, cotton, iron, and lead, &c., &c.? And are not the Chinese, a happy, thriving, and contented people without these articles? Is it necessary for them to export their own manufactures or the produce of their own soil? The one has almost entirely ceased, even from Canton, the other only exists in the form of 'tea;' but this is far too valuable an article in its transit through China, both as an employment to the people, and a source of revenue to provincial officers, for the government to permit it to be exported nearer the region of its growth, unless compelled to do so by "British cannon;" and who will venture to uphold such a system, or say we have a right to make a nation trade on our own terms, and in ports of our own selection?

We must not be led astray by the reports of those who have recently visited the northern ports, and who without exception admit, that although the theory of opening ports is as good as ever, the practice of forcing commodities has been a miserable failure in all save opium. Without wishing to impugn their authority, I will only observe that the sources of it are impure; doubtless those natives with whom they conversed, expressed to the European supercargoes, that the nation was anxious for an open trade, the mandarins only against it; that every custom-house officer was a rogue, and every war-boat a smuggler; that the government was rotten, &c. But, independent of the fact that these Chinese, principally smugglers, cordially detest every sort of custom-house officer, or government officer of any description, are such authorities to be trusted? Other parties conversing with foreigners knew their auditors, knew the purpose on which they were bound; and, being no bad judges of human nature, told those tales which they were well aware would be most pleasing to their hearers, who were all men necessarily prejudiced to believe whatever suited their own views. I question whether we should not hear the same story about prohibitory and other duties in England and France, or any less civilized country: and in truth, I believe, these two countries are alone superior to China in civilization. I cordially agree with the British merchant that as a warlike nation, China is contemptibly weak, although its internal and domestic power is very great, because it pleases and cherishes the mass of the people, and oppresses only the rich, who are always objects of envy to the poor. It is true a single gun-boat would make the whole Chinese navy quail; but the imperial government of China has a firmer hold over the people and more power of effectual control, than either Great Britain, France, or any other nation; and there is every reason to believe that happiness is more generally diffused through its population. The British merchant in advocating the necessity

of foreign commerce to the Chinese, seems altogether obliviscent that from the immense extent of the Chinese empire, greater than that of the whole of Europe, she necessarily possesses within herself, the varied productions of every soil and climate, and is independent of other nations for whatever claims her necessities or luxuries may require. To put the point in its true light, the British merchant had better boldly assert, that Great Britain wishes or ought to take every possible means, foul or fair, to exhort, persuade, intimidate, compel, the Chinese people to receive her manufactures, *nolentes volentes*. But push not the object beyond just and honorable measures. The Chinese nation can far better do without us, that we without them.

I would now wish to canvass the observations regarding the contempt in which foreign commerce is held in China, and consequently the little importance which merchants possess in the eyes of the government. The fault is attributed to monopoly; be it so. But let me ask whether it is not as probable to have arisen from the fact that foreign commerce is of very little utility or importance to the Chinese nation? And, be not startled, my readers, in these days when only one side of a question is tolerated, has it not solely been preserved and rendered firm, by what some term vacillating, others politic, conduct on the part of these said bugbears, monopolists? Was the trade which once existed and flourished in different ports of the Chinese empire, lost through concession, or resistance? The British merchant should be well up in his facts before he founds an argument upon them. From a small stream, originally, the full tide of commerce with China now flows through the arteries of Great Britain; but how has it been nurtured and fed? By monopoly, if a liberal and extended commercial policy can be so termed. Why should not the port of Canton have followed the fate of all other ports, but for the monopoly of the East India Company? Look into the annals of commerce with Canton; it has been by opposing in a firm and politic way divers imposts, by breaking the fetters which had already borne to the dust the individual merchant, that this trade was saved at all. It has now attained a height which could scarcely have been contemplated, but which like all other difficult points, when once effected, becomes to mens' minds, "simplicity itself." The Chinese in Canton, and provinces adjacent, derive such advantage from the foreign trade, that its cessation would now involve many in ruin; but the government at Peking derives little if any advantage from it. We must be cautious how we conduct it hereafter. Perhaps Great Britain may have been too tamely inclined, recently, to submit to absurd edicts, overflowing with Asiatic hyperbole; but mark, it has been the British government, and not the E. I. Company alone, or their servants in China, who have been desirous of continuing one stated routine, when it became no longer necessary. The Company have by their monopoly reared a commercial structure of vast consistency and firmness; it remains with their successors to place a dome upon it, or crumble it to the dust. I must say,

that if speculative theories are to rise paramount to solid advantages, the latter fate will speedily await it.

In your strictures on the abasement of foreign commercial character in China, and your desire that it should be duly appreciated, you make a strange observation; namely, that our embassies should not have been even partially composed of men engaged in commerce, as implying a want of knowledge of the character of the Chinese government: surely such an admixture of members of the British factory with high officers of state must have gone far to evince to the Chinese, British ideas of such personages, and have tended to elevate them to their proper station in the eyes of the Chinese authorities. Having blamed the E. I. Company for succumbing to Chinese opinion, as degrading to commercial dignity, you equally object to so legitimate a means of uplifting it, founded as it is on the usages of our own country. Averse as you are to bestowing a scintilla of credit on monopolists, you must have been ill versed in the history of our embassies, if you are ignorant, that small as the advantage is which we have derived from them, we have been saved from positive evil by this sprinkling of practical and useful men.

The "Bœotian dullness" that would require an island of our own on the coast of China is not quite so apparent to the world at large, as to the circumscribed views of the "merchant." We are not bound to relinquish our trade at Canton because we possess an island; we are not bound to abstain from the same system precisely, as that advocated by the "merchant," because we possess an island; but we have a nucleus wherefrom to radiate into all the eccentric motions of a free trade; in fact, the parties who argue against the possession of an island on the coast of China, may perhaps be not altogether disinterested. Warehouses might supersede floating *go-downs*. "Bœotian dullness" may be able to penetrate thus far. "Pandora's box" has still *hope* at the bottom, with its usual attribute of an *anchor;* which may be as heavy to fly as "leaden wings."

I would further add that the British merchant should entertain a rather more modest opinion of his own abilities, than to level so sweeping an accusation of stupidity against those who may be as well, or better able to judge than himself. And may not the charge retort with grater force against the system of powers with which he would propose to invest the chamber of commerce? For merchants to make laws for themselves, to judge of their own acts, and be themselves the official agents between themselves and the local authorities, to erect themselves into a ciminal court for the trial of offenses, would be no less anomalous than dangerous to all parties. Merchants, where their own pockets are concerned, would be but indifferent diplomatists, more especially, as most, if not all of us, are daily engaged in contravening the fiscal laws of the empire. I for one would rather our trade were subject to a consular authority in all things, than to so heterogeneous a mass as would collect to rule upon this occasion. It would be worse

than no rule at all. Doubtless we are all "honorable men," but we shall be a little the better for having some restraint on our acts and deeds. A chamber of commerce for all usual and legitimate purposes, or as a counterpoise to the hong-merchants, would doubtless be a good institution and ought to be adopted.

Your obedient servant,

Canton, January 22d, 1834. Another British Merchant.

Chinese Metal Types. We have much pleasure in laying before our readers the following "Brief statement relative to the formation of metal types for the Chinese language." The object and efforts of Mr. Dyer are worthy of all commendation.

Many arguments have been brought forward to show the disadvantages of metal types for the Chinese language, and their inferiority in appearance to the wooden blocks in common use for printing in China. But these arguments have been fully refuted; and both the utility of the Chinese metal types, and the practicability of making them elegantly, may now be considered as questions entirely set at rest. Hitherto Chinese types have been made only on the imperfect and expensive plan of cutting every character separately on the face of the type metal.

The principal difficulty of procuring Chinese types has hitherto consisted in providing handsome and cheap steel punches, from which copper matrices may be struck, and the type cast. A multitude of calculations have been made of the probable expense of procuring types, according to the respective average price of each punch, as demanded by different individuals. At the lowest price per punch required in England, the cost of punches for a font of 3000 characters in variety, would amount to 30,000 rupees; but cut in India, where work is so much cheaper, the amount would not much exceed 4,000 rupees, as already amply proved by actual experiment. The want, however, of tools and machinery has occasioned many difficulties and delay; and the necessity of acquiring the knowledge of type-cutting by much reading and experiment has been the cause of multiplied errors; but by perseverance these have been completely overcome.

Upon the plan of cutting punches for the principal characters in the language, first, according to a scale lately made with great accuracy; gradully proceeding from the more to the less important characters; and then supplying the *occasional* characters, by cutting them on the face of the tin or other type metal, *until these also shall be cut in steel;* the font may be very useful when about 1200 punches are cut. And the further we advance in punch cutting, the less need will there be of providing occasional characters in any other way. The average price for which punches can be cut at Penang is not more than 68 cents; and the copper matrices are struck from them for the additional sum of 2½ cents each. Further to reduce the cost, some characters are divided perpendicularly into *halves*, *thirds*, and *two-thirds;* and horizontally into *halves*, where such division can be made without affecting the

beauty of the character: by this method, a large number of punches will be saved. Also, when a punch is injured in striking the matrix of any character, it may very frequently, after a little dressing, be used to strike matrices for similar characters of a fewer number of strokes.

About 400 rupees have been subscribed, and nearly 200 punches have been cut; the funds remaining in hand will not admit of much further progress; but the work will proceed just as far as funds are provided. With the requisite funds, about *four* punches could be cut per day, supposing five men to be employed—the agreement with the work-people being to give entire satisfaction in every punch, or else to recut the same.

It is worthy of particular notice, that if we could proceed no further than we have done, a very great object is obtained; for the 200 characters (nearly) which have already been cut, are those which are wanted most of all; and they can combine with type made in the common way, viz. by cutting the character on tin. But every contribution of 68 cents will carry us one step farther; and thus we intend (D. V.) progressively to advance, to the number of some thousand punches. Whether our progress be more or less rapid we leave for our friends to determine. It is hoped that all who feel interested about China will help in this work: a most herculean work, requiring the aid of very many; and a most blessed work, fraught with good to one-third of the human race.

Penang, 31st October, 1833. SAMUEL DYER.

*** Contributions will be thankfully received by the Editor of the Chinese Repository, Canton; by the principal of the Anglochinese college, Malacca, and by Mr. Dyer, Penang.

RELIGIOUS INTELLIGENCE.

SIAM.—Letters from Bankok dated on the 22d of September have recently been received from Mr. Jones, who was still alone in that field of labor. The Rev. Stephen Johnson and family left Singapore for Siam on the 24th of Nov., and returned to the same place on the 31st of December; the vessel in which they embarked having been unable to proceed on her course against the monsoon. The opportunities for correspondence between Singapore and Siam appear to be few. The Jemeetjee Jeejeebhoy and three other Surat ships had arrived in June, and were still in Bankok when Mr. Jones wrote; since their arrival, sugar had risen from 8 to 13 *ticals* (about 62 cents) per picul.

Kim, a young native who was formerly employed as Siamese compositor in the printing office at Singapore, has been for some time past engaged in preparing types from such materials as that country affords; and he is now making preparations to print the *Siamese History* in 25 vols. The amount of each volume will be the contents of one of the Siamese black books, which are formed of thick paper folded backwards and forwards into from 30 to 35 folds. Chau-fa-noi, the king's half brother is also preparing several peculs of type for printing.

Phra Muh-tap, the commander-in-chief of the Siamese military forces, had gone with a number of vessels for the purpose of removing several thousand more Cambojans to Bankok, "so to release them from the terrors they suffer through fear of the Cochinchinese." This a specimen of the manner in which Cochinchina and Siam respectively partition Camboja, and give protection to its inhabitants! The commander-in-chief returned on the 24th of September, and brought with him about a dozen boats each com-

taining nearly 60 persons, men, women and children. Others were still to follow.

With respect to his own labors and engagements, Mr. Jones says:

"I have from 10 to 30 patients daily. For some my prescriptions have proved successful, so much so that patients have come 15 days' journey to consult me. Last Sunday we had more than 20 Chinese; the others were Peguans, Arabs, Burmans, Portuguese, and Laos. I wonder that we have so much success in this business since we know so little about medicine.

"Binty (a Chinese baptized by Mr. Gutzlaff.) and his associates continue their weekly meeting at our house for Christian worship in Chinese: present last Sunday twenty, a greater number than usual. Some of them, so far as I can judge, give pretty good evidence of being true converts. One has solicited baptism; but as I cannot examine or instruct him, I have deferred it. You can hardly imagine how much we need a Chinese missionary, or how much I wish there were here even an interpreter only. They are mostly (to use Mr. Gutzlaff's orthography,) Tiochew people who visit us, though we have some of almost every dialect.

"At present, we have a good deal of intercourse with the Burmans; I think I have given most of them a general outline of Christianity; but I fear no fruit has yet sprung up. Mrs. J. and I have spent most of to-day among them. I visited their monastery (I can think of no better name); it contains from 40 to 60 priests. In conversing with the head priest, I asked him in what state those who went to *Nigban* (commonly translated annihilation) existed? Holding up his finger, and giving it a puff, he said, 'in just the state of an extinguished candle.'

"Some of the Siamese seem friendly to me, but on what ground, their general character gives room to suspect. I have visited several of the nobility: One of the p'hra-klang's sons has offered to build me a house rent free, if I will come to his neighborhood; but if I were to be houseless till it is done, I fear I should suffer the peltings of many a monsoon."

Cochinchina.—Rumors of insurrections and disturbances in Cochinchina still continue to reach us from various quarters. "The Christians in all the provinces," says the editor of the Singapore Chronicle, in his paper of the 2d ult., "who were protected by *Ta-kong*, (recently an officer of high rank and great influence, but now dead,) and who had nothing to expect from the king but punishment, fled to the fort of Saigon; and 700 of them, at the taking of *Dongnai*, defended themselves heroically and did great execution among the enemy. *Thay* (one of the leaders of the insurgents,) sustained all the attacks of the royalists, and even made several very successful sallies. Being as politic as brave, he gained an advantage over his brother-in-law, who commands in Tonquin, and created a division by exciting a rebellion in that quarter. The king was obliged to remove a great part of his troops from the south to the north, but the result is not yet known. There is, however, reason to suppose that the revolt in the north will be more serious than that in the south; and if the communication between the two revolting parties could be effected by sea as well as by land, the king will have much to dread. The centre of Cochinchina is not quiet either; some suspicions, perhaps false, have been attached to the king's brother, and he has been condemned to carry a chain, though he is allowed to remain in his own palace.

"All the Christians are persecuted excessively; and several have been condemned to death. Of this number is Mr. Gagelin, a French missionary who was at Saigon with Ta-kong, and who was returning to *Hué* to take his leave before departing for Macao. M. Jacard and father Odorico were prisoners at Hué, and there are strong reasons for suspecting they have already been executed."

Malacca.—We have before us several letters and papers from Malacca, some of which are dated as late as the 6th ult.; they afford us a variety of intelligence, especially concerning the college and schools, and encourage us to expect more information from the same sources.

An earthquake occurred at Malacca on the 24th November at half past 8 o'clock P. M. The trembling of the earth continued nearly a minute, and shortly after an indistinct, rumbling noise was heard, like distant thunder in the direction of Sumatra. "During

the whole evening," says our correspondent, "there was hardly a breath of air, and just previous to the shock, the atmosphere was sultry and oppressive; and we noticed an unusually thick, smoky sky over the sea, westward; this gradually disappeared after the earthquake and rumbling noise, and the sky became clear and tranquil, and soon a cool land breeze set in, which made the night comfortable. Probably all we have experienced here are but the effects of a sudden eruption of some volcano in Sumatra. Two of our servants who are advaced in years, remember two former earthquakes at Malacca, both more severe than the present.

"Our minds were much awed by this display of the majesty and power of the Almighty. When he arises in his great power, he can make the earth shake and tremble as easily as the leaf is moved by the wind. Some of the Chinese and Malays when they felt the shock, immediately began to pray and call upon their gods with much noise and confusion.

"P. S. On referring to a chart, the only volcano I find laid down in Sumatra is one near to mount Ophir, 150 or 200 miles southwest from Malacca. Probably its renewed heavings and fiery belchings shook the earth and made the hearts of men quake at this remote distance." Shocks were felt at Singapore at the same time as at Malacca.

Our limits allow us room here for only a remark or two concerning the schools and mission. There are already several schools for boys, and a few for girls; and had the missionaries "*the means*" they could open many more immediately. The Rev. Mr. Tomlin, who for almost two years has been acting for the principal of the Anglochinese college, intends soon to open a new school on an extensive scale, which shall include boys of different nations, such as Chinese, Malays, Portuguese, &c.; it is to be modeled after one of the best and most successful schools in Calcutta. The Rev. J. Evans has entered on his duties in connection with the college. Mr. E., we understand, has for many years been accustomed to the business of education, having, while in England, been professor of the classics, mathematics, Hebrew and Arabic, successively; and trained a number of pupils for Oxford and Cambridge.

BATAVIA.—We are indebted to the kindness of the Rev. Mr. Medhurst, for a copy of the "Report of the Mission staion at Batavia for 1833;" and of a "Journal of a voyage from Batavia to Sourabaya and Sumenap on the islands of Java and Madura, during the months of July, August, and September, 1833." Copious extracts from both these documents shall appear in our next number; suffice it to remark here, that the mission amidst many discouragements and hindrances is enjoying great prosperity.

JOURNAL OF OCCURRENCES.

CANTON. Since the 9th inst., this city has presented a scene of festivities, rejoicings, and congratulations which is usual throughout the Chinese empire during the holidays of new year. In the meantime there has been an *unusual* amount of suffering, especially among the lower classes of the inhabitants. Great numbers of the poor, who were rendered houseless and pennyless by the inundation last August, have perished during the winter. No one can describe the wretchedness of some of these sufferers; and none but an eye-witness can conceive of it. Morning after morning, and in the same place, we have seen two, three, and four dead bodies; and in the narrow compass of a few rods we have seen at noon-day more than 20 individuals stretched on the ground half naked, and either senseless or writhing in the agonies of death caused by hunger. No man cares for their bodies; none for their souls.

His excellency, *Le Taekeaou*, the literary chancellor of Canton, hung himself in his own house on the morning of the 26th inst. We may give some particulars of the case hereafter.

Banditti have again appeared on the hills at *Leĕnchow*, carrying terror and destruction in every direction. Governor Loo has ordered troops and supplies to the field; the result of the expedition is yet unknown in Canton.—We have Peking gazettes to the 2d of December; but they contain nothing of special interest.

THE

CHINESE REPOSITORY.

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DESCRIPTION OF THE CITY OF PEKING.

HWANG CHING, 'the imperial city,' received its name from the circumstance that it was designed to be the residence of the emperor and his court. This constitutes the second inclosure, and surrounds the forbidden city. It is about six miles in circumference, and surrounded by a wall twenty feet in height. It has four large gates, one on each side, and on the south three or four of an inferior size. Like the forbidden city, its form is that of an oblong parallelogram, having, however, a slight indentation at the southwestern corner. We will notice a few of the most remarkable objects it contains, beginning at the south gate.—We continue the series of numbers which was commenced on the preceding pages of the description of Peking.

19. *Teëngăn mun*, 'the gate of heavenly rest.' Before this gate is a large open space inclosed by walls, and terminated at the south by 'the gate of great purity;' which no one is permitted to enter except on foot. After passing another gate, turning to the right, we find,

20. *Tae meaou*, 'the great temple,' which is dedicated to the ancestors of the reigning family. The outer wall, which as usual includes several buildings,

is nearly 3,000 feet in circumference. At the close of the year, offerings are presented here to the father, grandfather, and great grandfather of the reigning monarch; and also to the deceased females of the same family. In another part of the temple are the tablets of more remote ancestors, to whom likewise divine honors are paid. Westward from this temple, and on the other side of the broad avenue that leads from the southern gate towards the imperial palace, is

21. *Shay tseih tan*, 'altar to the gods of land and grain.' It consists of two stories, each five feet high; the platform of the lower is sixty-two, and of the upper, fifty-eight feet square. The face of the altar is of particolored earth, "each color answering to its quarter in the heavens:" the north side is black; the south, red; the east, green; the west, white; and the centre, yellow. The account, or rather the fable of its origin is, that "Chow, the son of an emperor who reigned B. C. 3114, having done much for the improvement of agriculture, succeeding generations to do honor to so worthy an example, sacrificed to him under the name of *Tseih*. His great grandson, *Kowlung*, about three hundred years after, taught his countrymen to distinguish the different kinds of soil. Men of after ages therefore sacrificed to him under the name of *Shay*." Shay is placed before Tseih only for the sake of euphony. Whatever we may think of this account, it is certain that from a very remote period in Chinese history, honors which belong to God alone, have been given to these men. Sacrifices are offered to them in the second month of spring and autumn by the emperor himself, no other person being allowed to perform the ceremony.

Near the eastern gate of the forbidden city is a depository of military stores of every kind requisite for the clothing and equipment of infantry and cavalry; and also shops for their manufacture. Northward from these is the Russ school, designed to furnish interpreters for the government in its intercourse

with Russia; and at the northeast, a temple built by government to the god of thunder, and another to the god of wind. Near the northeast corner of this division is the principal establishment of the Tibetan lamas or priests of Budha in Peking. It consists of three temples, a printing office, &c. The next object worthy of notice is

22. *Kingshan*, an artificial mountain situated directly north from the imperial palace. Its base, the Chinese say, consists of fossil coal, which is kept in reserve to supply the garrison with combustibles in case of siege, and its surface, of earth dug from the ditches that surround the walls, and the artificial lakes in its neighborhood. It is nearly a hundred and fifty feet in height, and encircled by a wall two-thirds of a mile in length. It has five summits lying east and west from each other, of which that in the middle is the highest. It is bordered at the foot with rows of cypress, and its five summits are crowned with as many pavilions. Its sides are ornamented with agreeable walks, and in most places shaded by a variety of trees. Numbers of hares, rabbits, stags, deer and other animals enliven the scene below, while thousands of birds among the trees fill the air with the melody of their songs. It is truly a delightful spot; and as its height is such that it can be seen from a distance in every direction, it is an ornament of no little beauty to the imperial city.

On looking at the western part of this inclosure, *se yuen*, 'the western park,' immediately attracts our attention. It extends from north to south through almost the whole length of this inclosure, and contains some of the most interesting places and objects in Peking. An artificial lake, a mile and a third in length and on an average about one eighth of a mile in breadth, occupies the central part. Near the middle, this lake is crossed by a bridge of nine arches, 200 paces in length and 10 feet wide, built of fine white marble and bordered with a railing of the same material. Its banks are ornamented in

some places with a white marble balustrade, and in others lined with clusters of elms, lindens, and acacias, through the dark foliage of which glisten the roofs of surrounding temples and palaces. During the summer and autumn, the lake is covered with the flowers of the tribulus and water lily (*Nymphæa*), which spread their fragrance throughout the gardens. "In a word," says father Hyacinth, "the infinite variety of beauties which the lake presents on every side, make this one of the most enchanting spots on earth."

23. On the southeast side of the lake stands the superb summer-house, *ying tae*. It consists of several edifices, which are surrounded on three sides by water, and has many magnificent apartments and beautiful gardens and walks. In these gardens, the author just quoted says, "the monstrous rocks equal in height the loftiest trees of the forest, and the trees, which fill the air to a distance with the perfume of their flowers, are arranged by nature in a manner the most picturesque." The emperor often comes hither to attend to affairs of state, or more frequently, to taste the sweets of repose.

24. On the west side of the lake, a little south of the bridge described above, stands *tsze kwang kŏ*, an edifice to which the emperor comes annually in the month of September to see the military licentiates exhibit their skill and prowess in drawing the bow on horseback. It is customary also to celebrate here the triumphant return of his armies from war. To enkindle an enthusiasm for military glory, the walls are hung with representations of battles, and portraits of generals and other officers, who have distinguished themselves by their exploits on the field of battle, or who have contributed by their activity or the wisdom of their counsels, to the success of the emperor's troops.

25. *Tseaou yuen*, 'the plantain garden;' situated near the east end of the marble bridge which crosses the lake. It is filled with various fruit trees and

odoriferous shrubs. Among the buildings around it is a beautiful pavilion entirely surrounded by water, to which the emperor comes in summer to amuse himself with sailing in his yacht, and in winter to see his soldiers display their skill in skating.

26. *Ching kwang teën*, a royal pavilion situated northward from the plantain garden. It is surrounded by a high circular wall with battlements above it, which rise in the form of a cupola designed to represent the canopy of heaven.

27. North of this pavilion is a bridge of white marble, with an ornamental arch or gate of the same material at each end. This bridge leads to '*the marble isle*,' which presents the aspect of a hill of gentle ascent covered with groves of trees, temples, summer-houses, and palaces, and crowned at the summit with a white obelisk. It affords a delightful prospect of the lake and gardens around it. A large part of the hill consists of rare and curious stones, which were transported by land several years ago from *Kaefung foo* in the province of Honan. The present dynasty has erected here a temple which is inhabited by emasculated priests; and converted this beautiful island into a place of idolatrous worship.

28. Near the northeast corner of the western gardens is a temple consecrated to "the discoverer of the silk-worm." This discovery is attributed to *Yuenfe*, the wife of the emperor Hwangte, who began to reign, according to Chinese history, in the year B. C. 2636. It is built upon an elevated basement, and its roof is covered with green tiles. Near it is a terrace four feet high and about thirty-five feet square, designed for the reception of the leaves produced by a neighboring plantation of mulberry trees; and also a palace surrounded by a colonnade and covered with green tiles. The empress dowager and other great ladies of the court assist in tending the worms, in order to encourage a branch of industry which is indispensable to the clothing of the inhabitants of China; and the empress herself comes in person to

attend the annual sacrifice here "presented to the genius that protects silk-worms."

29. *Woo lung-ting* 'the five dragon pavilions. These are situated near the north end of the lake. Rising abruptly from its bosom, and their shadows being reflected by it waters as by a mirror, they have a very beautiful appearance. They are frequently visited by the emperor, and are the summer residence of the most beautiful women of his harem.

30. *Chen fuh sze*, 'the temple of great happiness,' is situated near the northeast corner of the lake. The beauty of its site makes it one of the greatest ornaments of 'the western park.' And in another temple a short distance northeast from this is a colossal statue of Budha. It is made of copper, completely gilt; is sixty feet in height, and has, according to Timkowski, a hundred arms.—In these gardens, the arrangement of the lakes and valleys, the hills and groves and bowers, is such as to make the whole seem to be the work of nature. This appearance, the exact reverse of that presented by the forbidden city, where all seems to be the labored work of art, makes them a pleasing retreat for those who love retirement, and can taste the delights of rural scenery. But although we can say thus much without fear of uttering falsehood, yet from what we have seen of Chinese negligence, we cannot avoid the apprehension, that these places which might be so beautiful, are despoiled of half their loveliness by want of cleanliness and proper cultivation.

31. *The movable type printing office* is situated on the east side of the gardens, between them and the forbidden city. "The movable characters were formerly cast in copper like so many seals and then divided for use. In the reign of Kanghe a collection of books was printed with these types, forming in all 10,000 sheets. This collection is divided into 6109 chapters, bound in 522 volumes, and is regarded as an encyclopædia. More than half the types with which it was printed, have since been lost."

The imperial city contains a multitude of palaces, pavilions, temples, and other public edifices, besides those which we have noticed. Attinet, a member of the Romish mission formerly at Peking, makes the number of palaces alone, in this division and the forbidden city, exceed two hundred, "each of which is sufficiently large to accommodate the greatest of European noblemen with all his retinue." But we have dwelt as long upon this part of the city as our limits permit, and must proceed to notice a few things in the third and outer inclosure, which constitutes the remainder of the northern division.

32. A broad street leads from the middle gate on the south side of this division, towards the imperial city. On the east side of this street are situated five of the six supreme tribunals of the empire; namely, *Le Poo*, the Board of Civil Office; *Hoo Poo*, the Board of Revenue; *Le Poo*, the Board of Rites and ceremonies; *Ping Poo*, the Board of War; and *Kung Poo*, the Board of Public Works. The first of these tribunals appoints, with the emperor's approbation, persons to fill all important civil offices throughout the empire, and superintends their conduct while in office; the second has the care of the financial concerns of the empire and the decision of lawsuits respecting the public lands; the third regulates the ceremonies of the court and of religious worship; the fourth has the general superintendence of the army, and likewise of the post, and of the transmission of prisoners from place to place; the fifth has the direction of all works undertaken at the expense of the public treasury. The sixth tribunal, *Hing Poo*, the Board of Punishments, the duties of which are sufficiently indicated by its name, is situated on the west side of the broad avenue mentioned above.

33. *Kin teën keën*, 'imperial celestial inspector,' or to translate *ad sensum*, 'the astronomical board,' is situated immediately behind the second and third of the supreme tribunals. It has the care of the

observatory which will be noticed below, and of the preparation of the imperial calendar.

34. *Tae e yuen*, 'the great medical college,' or committee of physicians. It has a president and two colleagues, professors and other officers; and a great number of physicians in the service of the court are also connected with it.

35. The site of the Russian mission, which is a little distance southeast from the college of physicians. This establishment "consists of a Greek convent and hotel of an embassador, where some monks and young men (in all ten in number) reside, who are destined to act as interpreters on their return to Russia. Every ten or twelve years, this little colony is "relieved" by a new one. This is the only instance in which an European power is allowed to have a permanent establishment at the capital of China; it was founded by a treaty, ratified A. D. 1728.

36. *Hanlin yuen*, the grand national college, is near the southeast corner of the imperial city. The officers and fellows of this college are men of distinguished learning, appointed to their offices by government, and vulgarly called *Hanlin*. "All the literati in the empire, all the colleges and principal schools depend upon this institution. It nominates the examiners and judges of the compositions required of candidates for civil offices." Its members are also employed in writing books upon subjects designated by the emperor, in preparing imperial proclamations, prefaces to books, &c.

37. *Le fan yuen*, 'the office of foreign affairs,' is nearly northeast from the college. Its object is sufficiently indicated by the name it bears.

38. *Tang sze*, a temple where the ancestors of the reigning family are worshiped, is situated very near the office of foreign affairs. It is surrounded by a grove of cypress trees, and almost the whole of the large inclosure in which it stands, is covered with trees and shrubs. It contains no artificial ornaments, except a single pavilion in the southeast corner.

The court has decreed that a victim be here immolated on the first day of each year and of each month, and on several other occasions. The emperor himself comes in a superb car, arrayed in his most splendid costume, and preceded by all his court, to attend the sacrifice. At the moment when it is offered, he kneels and prostrates himself to the earth three times; then rises, and repeats, a second and third time, the same ceremony. None but the emperor himself is permitted to commence this service. The princes and grandees afterwards present their offerings, each in his turn, to the ancestors of their sovereign.

39. *Kin sing tae,* the imperial observatory, is built partly upon the eastern wall, near the southeast corner of the city. It was founded in the time of the Yuen dynasty, A. D. 1279; but the instruments having become unfit for use, the emperor Kanghe, in 1673, gave orders that a new set should be made under the direction of the jesuits who were then high in favor at Peking. In this observatory, the astronomical instruments which the king of England sent as a present to the emperor with lord Macartney's embassy, were deposited.

40. *Kung yuen,* situated a short distance to the northeast of the observatory, is a vast establishment where candidates for literary degrees are examined. It contains many fine apartments for the accommodation of the examiners and their attendants, and an immense number of chambers or cells, where the candidates write the compositions which are to be the test of their scholarship. The successful candidates are entitled to promotion to certain offices in the government.

On the east side of the city are several magazines, which usually contain large quantities of grain, particularly of rice.

41. The Russian church of the Assumption, in the northeast corner of the city.

42. *Yungho kung,* 'the temple of eternal peace,' about half a mile west from the church of the As-

sumption. It is the largest and most splendid temple in Peking, and said not to be inferior in beauty even to the imperial palace. There are connected with it a large number of lamas from Tibet, who have under their instruction 200 Chinese and Mantchou disciples. The pupils learn the Tibetan language, and study in its sacred books, the doctrines of Budhism. A little farther westward, is

43. *Kwŏ tsze keën*, a literary institution, in which the Chinese and Mantchou languages are taught by a large number of professors. Connected with it, is a magnificent temple dedicated to Confucius and his disciples, to whom sacrifices are offered and prayers addressed on various occasions.

44. A temple where sacrifices are offered to the polar star.

45. The police office which stands about half a mile north from the northern gate of the imperial city. The keys of the nine gates of the northern division are entrusted to the care of the principal officer, who is also an inspector of the army.

46. *Koo low* and *chung low*, 'the drum tower,' and 'bell tower,' nearly north from the police office. The former contains a drum and the latter a clock which are said to be heard in every part of the city. Their principal use is to give notice of the commencement of the five watches of the night.—Returning once more to the south part of the city, we will notice a few objects on the western side.

47. *Hing Poo*, 'the Board of Punishments,' which was mentioned above, is situated on the west side of the broad street that leads to the forbidden city. Near it on the south is

48. *Too chă yuen*, which is commonly called 'the Censorate' by foreigners. The members of this establishment bear the title of *yushe*, 'imperial historiographers;' but as they have the inspection of the public manners, foreigners have usually called them *censors*. It is their duty to receive and present petitions addressed to the emperor, and to report to

him every scandalous transaction that takes place, not only in Peking, but throughout the empire. They are also empowered to investigate every case of extortion, or denial of justice by civil officers, and every kind of abuse and infraction of the laws. By means of their agents, they are required to maintain a constant watch over all the provinces of the empire.

49. The Mohammedan mosque, a magnificent building, stands near the southwestern corner of the imperial city; and around it are the barracks of the body of Turks whose ancestors were brought from eastern Turkestan about the middle of last century.

50. *Teën choo tang*, 'the temple of heaven's Lord.' This is, or rather *was*, the monastery of the Portuguese Catholics. It is about half a mile eastward from the southwestern corner of the city. Its founders, designing to gain favor and make converts, partly at least, by the splendor of their ceremonial worship, spared no pains or expense in its construction and decoration. It was superior both in extent and magnificence to any other place of worship in Peking. But it has long been going to decay.

51. *Seäng fang*, 'the elephant's inclosure,' is a short distance to the west of the Catholic monastery. A considerable number of elephants were formerly kept here, but at present there are not more than eight or ten, which are used to increase the pomp of some processions and ceremonies of the emperor.

52. *Ching hwang meaou*, the temple of a deity, styled 'the protector of the reigning family and of the public tranquillity.' His wife (for many of the gods of China have wives,) is also honored with the title of protectress, &c. This is regarded as one of the most beautiful temples in the city.

53. 'The temple of successive generations of kings and emperors' stands about half way between the middle gate on the west of the imperial city. It contains the monumental tablets of all the sovereigns from the earliest period in Chinese history, except a few that have been rejected as unworthy of

such an honor, and also those of all their most distinguished ministers. Offerings are presented at stated periods and sometimes, by the emperor in person, before these tablets.

54. *Pih tă sze*, 'the white pagoda temple,' stands a little west of the temple of kings and emperors. Within the inclosure which surrounds it is a white obelisk, erected in honor of the founder of Budhism, in the 11th century, and rebuilt in 1819. It received its principal ornaments from Kublai, who was induced to contribute liberally for its decoration, by an artifice of the priests, which served to persuade the Chinese whom he had recently conquered, that he was the man appointed by heaven to reign over them. "The corners," says father Hyacinth, "are covered with jasper, and the projecting parts of the roof with ornaments of exquisite workmanship tastefully arranged. The magnificence and art displayed in the embellishment of this obelisk is such as has been and ever will be, seldom equaled." Around it are arranged 108 small brick pillars, on which are placed as many lamps in honor of the sacred deposit said to be preserved here. This is a *scab* from the forehead of the holy personage mentioned above, produced by his frequent prostrations and knocking his head upon the earth. At the present day, a kind of paste is made of flour, and of this paste, small pills are formed which are deposited here in a vase. Over this vase, prayers are read for about two months; and if the person who reads them is pure in body and spirit, the pills are then supposed to be incorruptible, and to have acquired the property of healing a multitude of diseases."

55. A building or suit of buildings, in which the deputies from Turkestan, Tungking, Siam, the Lewchew islands and other countries who come to bring tribute to the emperor, take up their abode. It stands near the western wall of the imperial city.

The northwestern part of the northern division is comparatively thinly peopled. It contains several

large artificial lakes, separated from each other by dikes.

Having completed our survey of the northern division, we proceed to notice, *wae ching*, 'the outer city.' We have already spoken of its extent and its gates. Its walls are not distinguished by anything peculiar, either in their construction or dimensions, from those of other Chinese cities. It is the grand emporium of all the merchandize that is brought for sale in the city and its environs; and as the northern division is subject in some degree to the rigor of military discipline, it is here that those, who seek for relaxation from the toils of public or private employments, as well as those who are in pursuit of the pleasures of dissipation, come to enjoy themselves without restraint. Amusements and sports, both innocent and vicious, are consequently provided in endless variety. Notwithstanding its extent and the amount of business done in it, it contains comparatively few objects upon which we can fix as worthy of particular notice. A broad, paved street leading from the middle gate on the south, directly towards the forbidden city, divides it into two nearly equal portions. In the southeast part are several large collections of water, around which there is a considerable space unoccupied by buildings. This part is chiefly covered with grain, and garden vegetables.

56. *Teën tan*, an altar for sacrificing to the heavens, and the buildings connected with it, are the principal objects of interest in the eastern portion. They stand in an inclosure about three miles in circumference, which is bordered on the south and west by the southern wall and the broad street mentioned above. "Everything in it," says Timkowski, "is magnificent." It contains, besides the terrace, three temples, and 'the palace of abstinence.' The terrace has been called 'the round hill,' on account of its form, which was designed to represent the firmament. It consists of three stages one above another; the first is 60 feet in diameter, the second 90, and

the third 120, and each is 10 feet high. The upper stage is paved with nine rows of stone slabs, each row consisting of nine slabs. The other stages are paved in a similar manner. Each is surrounded with a balustrade of marble, and ascended by marble steps. The hill is encircled by a wall, in which are four handsome gates facing the four cardinal points. The palace of abstinence stands towards the northwest from the terrace. The wall which incloses it is more than half a mile in circumference, and surrounded by a deep ditch or canal. Between the wall and canal is a walk covered with a roof, which is supported by 163 columns. "Before the principal entrance, on the left hand is a pavilion of stone in which is a bronze statue, representing a man in deep contemplation, and on the right, another, in which stands the monument of time." Before offering the annual sacrifice to the heavens on the day of the winter solstice, the emperor comes hither to prepare himself for the ceremony by three days' fasting.

57. In the western part of the southern city about half a mile from the street that divides this city is *liew le chang*, a manufactory of polished tiles. It is about two thirds of a mile in length, and serves as a deposit for all manufactures of a similar kind. On the south of it are warehouses containing large quantities of glass and crystal manufactures. The best bookstores in Peking are also found in this neighborhood.

58. A little more than a mile from the southwest corner of the city is a mansion, which is much frequented by the literati and officers of the court on account of the agreeable walks around it. It stands upon an eminence, and affords the visitor a delightful view of rural scenery. It is surrounded on every side by "gentle hills and vallies clothed in summer with grain, or meadows covered with verdant roses."

59. *Hih lung tan*, 'the black dragon pool,' is a little east of the mansion last noticed. It was formed by order of government in 1771. Near it stands a temple where the emperor comes in seasons of ex-

cessive drought or superabundant rain, to pray for rain or sunshine as the case demands.—It only remains that we notice

60. *Seën nung tan.* This is a terrace for sacrificing to the inventor of agriculture. It is in the southeast part of this division, near the temple to the heavens. The inclosure in which it stands is about two miles in circumference. It contains four altars "dedicated to the spirit of the heavens, the spirit of the earth, the planet Jupiter, and the inventor of agriculture." Near the first stand four slabs of granite, on which are engraved figures of dragons in clouds. Sacrifices are offered before them "to the five sacred mountains, the five predominant mountains, and the five ordinary mountains." On two other slabs are engraved representations of rivers, and at their base are dug cisterns that are filled with water at the time of the sacrifices, which are offered before them "to the spirits of the four seas and of the four great rivers."

But what makes this place particularly worthy of notice, is the annual ceremony of the emperor's ploughing. This takes place at the opening of the season for agricultural labors in the spring. After his majesty has "directed the plough," he ascends a neighboring eminence, whence he can observe the work of some of his principal officers, who take the plough by turns, in imitation of his example. In the meantime musicians are chanting around the workmen hymns in honor of the employment of the husbandman. The instruments used on this occasion are very neat, and are preserved in buildings appropriated to that use. The ploughs are drawn by oxen which are never used on any other occasion. It is pretended that the grain produced by the emperor's labor is superior to any other; and it is consequently used to make cakes for the sacrifices to the heavens. The celebration of this ceremony is made known by an imperial edict throughout the empire.

Around most of the gates of Peking are suburbs more or less extensive; some extend more than a

mile from the wall. They contain several large temples and some public buildings, which we have not room to describe.

At the distance of eight or ten miles west and northwest from the city are several extensive gardens and pleasure grounds, interspersed with summer-houses, temples, and palaces. The most important of these are the celebrated *Yuen-ming yuen*, which are often the residence of the emperor. Mr. Barrow supposes them to contain an extent of at least twelve square miles; a great part of which, however, is waste and uncultivated. The landscape is broken into hill and dale, and diversified with woodlands and lawns. Among these are numerous canals, rivulets, and large sheets of water, the banks of which have been thrown up in an irregular and apparently fortuitous manner, so as to represent the free hand of nature. Around these artificial lakes bold rocky promontories are seen jutting out into the water, and vallies retiring between them, some of which are choked with trees and bushes, and others kept in a state of high cultivation. In particular places where pleasure houses have been erected, the views appear to have been studied. The trees are not only arranged according to their height and form, but the tints of their foliage seem also to have been regarded in the composition of the picture.

Thirty distinct places of residence for the emperor, with all the necessary appendages to each for the accommodation of the officers of state whose presence is occasionally required, for the eunuchs, servants, and artificers, each constituting a considerable village, are said to be contained within the inclosure of these gardens. But these imperial abodes have the usual deficiences of Chinese buildings, and hardly deserve to be called palaces.

The principal hall of audience stands upon a platform of granite four feet high, and is surrounded by a row of large wooden columns, which support the roof. The length of the hall within is 110 feet, the breadth

42, and height 20. The ceiling is painted with circles, squares, and polygons whimsically arranged, and loaded with a great variety of colors. The floor is paved with gray marble flag-stones, laid checkerwise. The throne is placed in a recess, and supported by pillars painted red. It is made entirely of wood, the carving of which is exquisitely fine. The only furniture of the hall when visited by Mr. Barrow, was "a pair of brass kettle-drums, two large paintings, two pairs of ancient blue porcelain vases, a few volumes of manuscripts, and a table placed at one end of the hall, on which stood an old English chiming clock made in the 17th century."

We have now completed our description of the exterior of the Chinese capital. We wish we were able to give as full an account of whatever is peculiar in the condition and character of its inhabitants, or affects their present or future welfare; but on these points the poverty of our sources of information obliges us to be brief.

Peking is chiefly distinguished by its being the seat of government. It is not a port nor a place of much inland trade, except that which is produced by the wants of its numerous inhabitants; nor is it a place of any considerable manufactories. It derives its importance almost entirely from its being the residence of "heaven's son," and of the vast number of persons attached to his court and army.

The household of the emperor constitutes of itself an extensive establishment. Besides the empress, he has three queens of secondary rank, who are called imperial, honorable ladies; he has also (simple) ladies, in number according to his own option. He has likewise women annually selected to serve in his palace, who after two, three, or more years, (unless they are promoted to the rank of ladies, i. e. concubines,) return again to their families. These numerous wives are kept in a kind of honorable imprisonment within the emperor's palaces while he lives, and after his death are removed to 'the palace of chastity,' where

they spend the remainder of their lives. The sons of the emperor have the privilege of wearing a robe of brilliant yellow, which is the distinctive color of the imperial family; but the real advantages they enjoy in consequence of their noble birth, are few and unimportant. His daughters are usually given in marriage to Tartar princes and officers, but rarely to Chinese.

The palaces of the emperor are filled with eunuchs, some of whom are required to keep the buildings and gardens in order, and others to attend upon himself and the ladies of his harem. The greatest favorite sleeps in the same room with his master, and by means of his constant access to his presence, often obtains great influence over him.

The internal regulations of Peking, and its public institutions, are essentially the same as those of other Chinese cities, except those connected with the court; most of which have been noticed. It is difficult, especially at this distance, to obtain any authentic information respecting the population. The accounts of those who make it amount to ten or fifteen millions, and of Malte Brun who reduces it to 600,000, and says, "the city of Peking does not afford space enough for three millions of men to stand on," are alike absurd. No inconsiderable portion of the space inclosed by the walls is occupied by lakes and gardens, and by temples, palaces and other public buildings. Many of the streets are broad. On the other hand, very little space is occupied by a Chinese family of the middle and lower classes. Europeans are surprised at the immense crowds of people they continually meet in the streets. The number of inhabitants, including those that live in the suburbs, is probably between two and three millions.

The city derives its support chiefly from the central and eastern provinces of the empire. The country around it, though not barren, is less fertile than many other parts of China. Most of the provisions and manufactures used by its inhabitants are conveyed thither by means of the Grand canal. Some

mutton and beef is brought from Mongolia; and coals, which are little used except for culinary purposes, from the mountains at the northwest.

The vast establishment of the emperor, and the numerous persons in the employment of the government, receive their support from the public revenue, a large part of which is distributed by these means, among the inhabitants of the capital. A portion of the taxes levied upon the products of the country, is paid in kind, and serves to replenish the granaries of Peking. These contain, during most of the year, vast quantities of grain, especially of rice; but they are often nearly empty before the new crop is gathered, and as in Canton, multitudes of the inhabitants frequently suffer, and many perish, for want of food and clothing. The apprehension that they may not be able to provide for their support, often causes parents to become the murderers of their children. The multitudes of people who inhabit this great city are subject to all the evils by which heathenism is sure to be attended. The almost numberless temples to ancestors, sages and heroes, to the heavens and earth, sun and moon, stars, mountains, rivers, &c., show what is their religious condition. Whether the ignorance that now corrupts and debases them shall be removed, and the knowledge that purifies, elevates, and sanctifies the mind of man, be communicated to the present generation of its inhabitants, not improbably depends, under God, upon those who now in different parts of the world enjoy the multiplied blessings of Christianity.

Note. In addition to native authorities for the facts contained in the preceding description, we have consulted the Travels of Timkowski, and also Description de Péking, par le Rev. P. Hyacinth. The map, drawn chiefly from the Ta-tsing Yih-tung Che, exhibits a tolerably correct view of the city and its several divisions. The numbers, corresponding to those used in the description, point out the sites of the most important buildings and objects of general interest in the capital; in the forbidden city, No. 16 on the map, should take the place of No. 17, and the latter be placed a little farther north; the river, laid down southwest of the city, is much too large. The other imperfections of the map must be attributed to the imperfect state of our lithography.

MISCELLANIES.

BURMAH:—*its situation, extent, population, productions and trade; manners and customs of the people; their language,—and those of the Peguans and Karens, education, books, &c.* By BENEVOLENS.

The situation in which I have been placed a few years back, has put some facts in my possession, a communication of which will, I trust, throw light on the geography, language and mythology of Búrmah, and the progress of Christianity in that empire. In my remarks, I propose to make reference to the Encyclopædia Americana, which contains some of the most recent information I have seen regarding the country. I blame not the writers of the articles to which I shall refer for their incorrectness, for they seem generally to have consulted the best authorities they could obtain.

In consequence of the reduction of large portions of territory to British sway, the empire *now* extends only from latitude 15° 30′ to 25° 30′ north, and from longitude 94° to 98° 30′ east from Greenwich; consequently its length cannot be more than 600, nor its greatest breadth so much as 300 miles. These have been its dimensions since 1825.

The *population* is a subject attended with much difficulty, as there is no census or register kept, by which it can be ascertained with much accuracy. Symes, in 1795, estimated the inhabitants at 17,000,000; Cox, in 1800, at 18,000,000; Canning, in 1810, thought this estimate too high. Others have estimated it at 12 and at 4 millions. Some suppose that the population found on the banks of the rivers, should be regarded as a fair representation of the populousness of the country generally, and others that nearly all the inhabitants are congregated on the rivers. I have made many inquiries of natives who have traversed the country, and they uniformly testify that the people living in the interior exceed those residing on the banks of the rivers. If so, and I doubt not that it is, they have been both over and under estimated. A gentleman who has spent twenty years in the country, and been more extensively conversant with the people than any other foreigner ever was, estimates them at 10,000,000. These estimates, however, were designed to include not only the inhabitants of the Burman empire, in its present extent, but as it was in 1823, including Arracan, and the provinces on the east of the Salwín, since ceded to the English. Arracan is known to be more populous than the other provinces. An attempt was made a few years ago, to take a register of the inhabitants in the Tennasserim province, but their confidence not having been fully secured, they were apprehensive of some sinister design, and fled from their villages to the jungles *en masse*. The most probable estimate of the population, and that indeed very indefinite, would be from 8 millions to 12 millions for the Burman empire.

Concerning the *productions and trade*, the language of the Encyclopædia is: "In the northern part it is mountainous, and abounds in gold, silver, precious stones, and marble; also in iron, lead, tin, antimony, arsenic, sulphur and petroleum, which issues from the earth in abundance. In the southern districts, owing to the numerous rivers, the soil is marshy and extremely productive. Here grow rice, sugar cane, fine tobacco, cotton, indigo, and all the tropical fruits. Land is cheap." This last statement deserves a passing remark. All the land of the empire is regarded as the property of the king, and no portion, however small, can be held by any other person in fee simple. The privilege of occupying a certain portion of land is usually sought from some officer of government, and though granted, may be withdrawn at the officer's pleasure. A present of course, must accompany any such application for ground, which may be regarded as rent. The privilege of occupying such ground may be transferred, but the ground cannot be bought or sold. In the British provinces, the land all belongs to the E. I. Company, and the occupation of it is granted by their officers as agents, but it is not sold.

The extracts proceed; "timber for ship building, especially teak, *Tectona grandis*, which grows most luxuriant in a wet soil, on the banks of rivers, is abundant. The price of labor is high. All but the lowest lands produce grain, or serve for pasture. Of manufactured goods, Burmah exports cotton and silk stuffs, glass, saltpeter, powder, porcelain and marble images of Gaudama, to which the workmen in stone give an exquisite smoothness. The East India Company builds vessels even of 1000 tons burden in the Burman docks; and the shipwrights there, (giants in comparison with the puny Hindoos,) find constant employment." Specimens of glass or porcelain, manufactured by Burmans, here mentioned as exports, I have never seen, nor previously heard of. They import considerable glass, and a great deal of coarse Chinese porcelain. If the East India Company ever built ships in Burmah, it has ceased to do so for many years. Some English merchants have built a few, but not recently. The Irrawady is said to extend "1200 miles into the interior." From this we must deduct, at least, one-third.

A single remark concerning the currency of the country will suffice. Instead of coin, silver and lead in bars are used, and their purity is strictly tested in trade. The forging and stamping of these bars forms a separate branch of business. These are still used to a limited extent; but at Rangoon, and even at Ava, the Madras currency is very general.

"The Burmans are skillful weavers, smiths, sculptors, workers in gold and silver, joiners, &c." Their skill as silk weavers cannot be questioned. In gilding too they excel; but in nearly all the other mechanical arts, are *extremely* rude. In such a large population, doubtless, a few persons may be found, who, possessed of peculiar natural ingenuity, may be deemed skillful, but I speak of the general body of artizans.

"Menderagee removed the royal residence to the new city of Ummerapoora (190 leagues east of Calcutta,) on a tongue of land which runs up into the lake of Tounzemah. Ava, once so magnificent a city, about four or five miles distant, now lies in ruins." The present king again changed the royal residence, and while Ava has been built with more than ordinary magnificence, Amerpoora is utterly desolate. Rangoon is mentioned as an "important trading city," and it is added, "many Europeans reside there." If three or four, at most, can be called many, this is true; not otherwise. Rangoon is however a place of second, if not of first importance, as being the seat of all foreign trade. The trade is principally with Calcutta, Maulmein, and Penang.

In regard to *manners and customs* of the people a few particulars may be noticed. "The Burmans are all fond of painting both their faces and hands. They slaughter no tame animals, and live simply; and for the most part, on vegetables." It is a very unusual thing to see a Burman with either hands or face painted. The men are usually tattooed upon the body and legs, the women frequently besmear themselves and their children with turmeric, or white clay, and other substances, which they regard as greatly conducive to beauty. The other remark is generally true; but it often happens among the wealthy, that though they will not violate the precepts of their religion by killing "tame animals" themselves, they keep Mussulman servants to perform the office for them, and when an animal is once dead, no Burman scruples to eat his flesh. Hence domestic animals that die of themselves are frequently eaten. "The chief amusement of the Burmans is their theatre, where declamation, dancing and music alternate; the higher classes are fond of dramatic spectacles. The new year is celebrated with all sorts of purification. At this time, young women appear in public with water, and sprinkle every one they please; it is considered improper to sprinkle females first." They are also fond of horse-racing, boat-racing, cock-fighting, &c. Throwing spears at a mark is a favorite sport at certain periods of the year. It is very common for persons of all ranks to spend half the night at chess, and other games.

"Among the Burmans, the distinguished dead are burned; the poor are interred; the richest are embalmed, commonly in the ancient simple mode in honey." The practice of embalming the priests is almost universal. They are usually preserved in the way above mentioned many months, and then burned with great ceremony. The death of any important character, and often of ordinary ones, is signalized by music continued at intervals, day and night, for three or four days; then a feast is made for relatives and friends. They have funeral processions, which are sometimes very becoming, but often irregular and trifling.

The Burman *language* is spoken to a greater or less extent, and with more or less purity not only throughout the whole of the Burman empire as it was in 1823, but also at Penang, Bankok, and various places in Siam and the Laos country. In different places

there are slight variations in dialect, but in all, the written languages and books are the same. Thus in Arracan, beside the use of a few peculiar words, there is a greater roughness of pronunciation than in most other places, owing to the different power they assign to the character (ꩻ) *rah-gouk*. The people of Ava, Rangoon, &c., pronounce it like our *y*: while the Arracanese give it the full rolling sound of an Irish *r*. While the former almost invariably say *Yan-goon*, the latter speak more comformably to the English orthography, *Rangoon*. In Tavoy, and among those who come from thence, the variations from the colloquial dialect of Ava are greater than at any other place. Still, the same books are taught in their schools, as in other places, and are understood.

The Burman alphabet consists of 10 vowels, and 32 consonants. The general form of the letters is circular, every letter is composed of one or more circles. The vowels are expressed by symbols before and after, above and below, the consonants. The various combinations which are made by these are classified in a regular manner, and constitute what they denominate a *them-bong-gyee*; this is their spelling book. All of these combinations, amounting to some thousands, must in their mode of education, be thoroughly committed to memory before the least attempt is made to read. Besides the words formed by the simple combination of consonants with one or more vowels, most of them are capable of expressing a different meaning according as they are pronounced with a different stress, or quantity of voice. To indicate these they have appropriate marks. A *shay-pouk* (ꩵ) placed after any combination, denotes a grave and heavy stress; *anmyeet* (◌့) placed underneath, requires a light and quick pronunciation, and where these do not occur, a natural tone is implied.

Hence, *san*, (natural) to go up a river;
*san*ꩵ, (heavy and protracted) to differ, to vary;
sa◌့*n*, (quick and light) to stretch out straight.

As the language is fundamentally monosyllabic, the Burmans are accustomed to unite two words, whose meanings are closely allied, to express a single idea; sometimes six or eight are strung together. As many words have two, three, and even ten significations with the same orthography, this manner of connecting words is of important service in removing ambiguity. The verbs are very numerous, but the nouns are not so, especially those expressive of science or mental affections. This defect, however, is in a great measure supplied by the privilege of drawing from the Pali such as are wanted; and all verbs may be made nouns by the annexation of a substantive affix.

The numerous noun, verbal, and adjective affixes, give great precision to the language. By these are indicated the regimen of nouns and verbs, the number, relations, and often the form of objects, and the time of actions are expressed very exactly. Where number is spoken of, if reference be had to an object having a specific form, an affix is added to the numeral to indicate that form; thus *lon*, *round*, is applied to all things globular, as eggs, eyes, fruit, &c.

bya, is thus applied to things flat, as paper, boards, mats, &c. Nouns and verbs are also qualified by affixes which indicate the rank both of the speaker and auditor. Pronouns too, indicate the same. Different words are, moreover, used to denote the same acts when performed by priests or sacred characters. Thus, the boiled rice of the common people is called *ta-men*; of the priests, *soone*. The common word for eating is *tsah*; but if priests are spoken of, it is *pong-bay*. Although these modifications of the language make it very precise, they greatly increase the difficulty of acquiring it, and still more so that of writing it with accuracy.

The construction of sentences resembles the Latin, in that the accusative always precedes the verb by which it is governed; but it is also marked by long periods and great involution, and thus seems more like the German. In translating a regularly constructed sentence from our language into Burman, the order would be almost entirely inverted.

Though many other languages are spoken in Burmah, this is the one in which all judicial business is transacted, and the records of the high court are kept. In regard to these other languages, it may not be improper here to make a few remarks.

The most important is the *Peguan*, called *Talieng* by the Burmans, but among the Siamese, *Mawn*, by the Peguans themselves, *Mōne*. Though the alphabet of this language is the same as the Burman, with the exception of two additional consonants, the powers of the letters vary exceedingly, and the whole structure of the language is widely diverse. The Peguan abounds in gutturals from which the Burman is free; and the words in a sentence follow more closely the English idiom. The various representations made of it by classifiers of language, are exceedingly incongruous as the language has never yet been learned by any European so fully as to justify them in speaking of it so freely as they have done.* The writer studied it a few months, and compiled a small vocabulary of three or four thousand words. He regrets extremely that his circumstances prevent further attention to it, for the present, but hopes at some future day, if a merciful Providence bestow life and health, to resume it. This is an original language, much older than the Burman, abounding in works of history, religion, and romance. It was formerly spoken in all that portion of territory between Frome and the Malay country. It has been a favorite object of the Burmans, since their conquest of Pegu, to obliterate the language, and, it is consequently, *not generally* taught in the *Kyoungs* (priests' houses) under the Burman government, but is spoken in Peguan families all over the southern and eastern part of the country, and is taught at Martaban, Maulmein, Amherst, Ya, and among many thousands in Siam. Many Karens understand it sufficiently for all purposes of business. The gospel of Matthew, John's epistles, and several tracts have been translated

* The alphabets given by Mr. Crawfurd and Capt. Low are so uncouth that a native would scarcely recognize half of them.

from the Burman into it by *Ko Man-poke*, a learned Talieng and Burman scholar. One tract has been printed. The number of this people and their character loudly call for more efficient efforts to spread the knowledge of Christianity among them.

The Karens are a simple people, scattered over all the Burman territories, but are most numerous on the mountains which separate Burmah from Siam. Till very lately, their language was never written. Recently it has been acquired by Messrs. Wade and Mason, and reduced to writing. So far as the Burman and Talieng alphabets are adapted to express it, they have been employed, and but few additional characters are required. This furnishes important facilities in regard to printing, as the Burman types will, with trifling modifications, print the three languages.

It is amusing to a Burman scholar to read what has been gravely written and published, in regard to the *Ruk'heng*.* The propriety of calling the language spoken at Penang, the Malay, and that at Singapore, the Singapore, would be equally as manifest as the propriety of distinguishing the language used in Arracan from the Burman used elsewhere. There is only a slight variation in pronunciation, and perhaps, a few provincial phrases, but it might as well be said that the Scotch do not speak English as that the Arracanese do not speak, read, and write Burman. Other languages are spoken in Burmah by foreigners to a considerable extent, as Hindoostanee, Chinese, &c., but they claim no special regard here.

"Every Burman," says the Encyclopædia Americana, "learns arithmetic, reading and writing." This is generally true of the men, and yet there are many thousands who are utterly ignorant of either, and so are three-fourths, if not nine-tenths of the women. The arithmetic which most learn, is rather a series of tables made ready for them, than any ability to calculate for themselves. Their writing is taught with their reading, and both are learned at the same time. "It is common for court ladies to cultivate literature, and many in the humbler spheres of life are found not inattentive to the advantages of education. The monasteries are freely open for the admission of male pupils, in which, under the gratuitous instruction of the priests, they learn to read and write, on a plan, fundamentally the same as that denominated the Lancasterian. * * * There is no such thing known as a classical education; no definite period of time, or course of study, is ever contemplated by the pupil, as the term and the object of his application."

In common writing, the Burmans use a thick paper, blackened with charcoal, and a pencil of soft stone. Royal and court orders are written upon a long palm leaf, with an iron style cut to a point at each end. Books likewise are written in the same manner upon palmyra leaf, and when finished, the edges are trimmed and sometimes beautifully gilt. The writing is made legible by rubbing the leaf with oil. Works in prose as well as poetry, are read,

* *Ruk'heng* is the same as *Arracan*, and though not exactly expressive of the Burman pronunciation, is more nearly so than Arracan.

some being works of fiction, and others of a religious character; of the latter kind, the *Dzat* and *Wootto*, or those books which illustrate the influence of merit and demerit, are the most extensively read. Few individuals have the means or the opportunity of collecting private libraries.

The Pali or Magadhi is, with slight modifications, the sacred or religious language of all Budhist nations. Various facts and authorities lead to the supposition that it is the same as the Sanscrit, except those changes which have been made to create a greater correspondence with the vernacular dialects. For example, the Bali of Burmah, Pegu, and Siam, are all substantially the same, but the orthography differs.

Thus, in Burman Pali, *tha-tha-nah*, means religion;
Siamese do. *sah-sa-nah*, ditto.
Burman do. *thee-la*, means religious law;
Siamese do. *see-la*, ditto.

The Siamese have no letter equivalent to *th*, and cannot utter that sound; hence the *s* sound is uniformly substituted for it.

"The form of the Pali characters among the Burmans is quadrangular," says the Encyplopædia. This quadrangular character may be found in the libraries of the priests and rulers, but is very unusual. The common circular Burman character is almost universal. A thorough knowledge of Pali is very seldom acquired, except by the most talented of the priesthood. A smattering of it is however very common. Again the work above-quoted says:

"The literary Burmans translate from the English all important works of science, particularly on astronomy and law." No Burman ever yet had sufficient knowledge of the English language to translate the simplest work from it, much less any on science. No European work has been translated into their language except by foreigners. A dictionary, compiled principally by Rev. A. Judson, with various additions not always correct, by Rev. J. Colman and Rev. Felix Carey, was published at Calcutta in 1826 under the supervision of Rev. J. Wade, and although confessedly incomplete, is exceedingly valuable. Mr. Carey published a small grammar many years ago which is now entirely out of print. One has also been compiled by Mr. Judson, and considerably enlarged and illustrated by other missionaries. It is still in manuscript, owing to the constant demand on the press for religious works. The way is now open for an easy acquisition of the language. I reserve an account of translations to a subsequent communicatiou.

ENGLAND AND AMERICA FOR THE WORLD. The following is an extract from a letter dated London, May 22d, 1833, addressed to an English gentleman in China. Alluding to the correspondence of the British and Foreign Bible Society, the writer says:

"We have observed with much pleasure what you have said respecting the Americans wishing to print Chinese [versions of the]

Scriptures. This is not the only enterprise in which that (the American Bible) Society is beginning to embark. She is, as it were, spreading her canvas. A representative from New York attended our meeting (in London), having only arrived the preceding day, after a passage of *nineteen days and sixteen hours*. His speech was very interesting: one sentiment in it produced an excellent effect. 'There is a saying on the lips of many, 'England and America *against* the world;' he put it 'England and America *for* the world.' May it ever be so!

"You will be truly happy to hear that the anniversary (of the British and Foreign Bible Society), was again marked by peace and by an excellent spirit. Death has been busy among us, taking away early and excellent friends: Rowland Hill is among the number. Lord Teignmouth is still spared to us; but is very infirm. I see him occasionally, he is waiting for the kingdom of God, supported under much bodily weakness by the consolations of the Scriptures. He has proved to be what bishop Porteus promised for him on suggesting his appointment, 'a good president.' Lord Bexley was in the chair, and presided in his usual excellent manner. He has been a truly good vice-president to the Society. One thing I may mention, not contained in our report. It is *connected with China*, and will therefore interest you. We have an individual at this time in St. Petersburgh employed in copying a translation of the entire Bible into the Mandjur or Mantchou language. The copy is from a MS. in Peking. We hope we have got a treasure. We have young men here, who who will sit down with avidity to the manuscript, when it arrives in England, and who will then help us to form some judgment about it.

"Mr. Kidd, who superintended the Chinese department of the printing office at (the Anglochinese College), Malacca, has recently returned home; but Mr. Tarn's son-in-law, the Rev. S. Dyer, has gone thither, and Mr. Tarn has been desired by the committee to write to Mr. Dyer to get ready 5000 copies of the New Testament for Mr. Gutzlaff's use.* By a letter from Mr. Hughes, (at the Anglochinese college,) it appears that about 100 entire Bibles can now be taken off the blocks for 104 dollars. What a contrast with the state of things, when you, eight and twenty years ago, occupied yourself in copying a manuscript (of a harmony of the Gospels, &c.), in the British museum!"

Yes, what has been wrought for China during the last 29 years! Morrison's Dictionary and Grammar, the Anglochinese college, the version of the Scriptures, lectures, the press, &c., &c.; have all appeared within this period. What a work has been wrought! We speak not of its merits or demerits, but of the *fact;* a revolution, a complete change has been effected. And yet the master spirit of absolute despotism in this land remains the same; not one step towards a representative government has been gained; nothing has yet been acquired for civil or religious liberty. Free trade is stalking abroad with pretty free morals openly avowed.

* According to our latest accounts from the Straits, Mr. Dyer was at Penang.

But as yet, for the dignity of virtue, for the supremacy of the Deity, for the regeneration of man, but little has been gained in these idolatrous regions. We heartily pray that henceforth all Christendom may be *for* the world, and not *against* it.

THE DIFFUSION OF KNOWLEDGE IN CHINA.* Enjoying the blessings of Christianity, with all its concomitant advantages, we have never felt the evils of that wretched state incident to an uncivilized life. We may occasionally exclaim of the pagan, "poor creature, he knows no better:" and we may laugh at his ignorance. If indeed we knew of no higher delights than sensual enjoyment, we might call the ignorant happy, because they know few wants; though this scale of estimating happiness would concede a still greater share to the brute, which knows still fewer wants, and the greatest of all to the stone, which knows none. If we were gifted with a body only, it would be well to bend our whole attention to satisfy its wants; but being endowed with an immortal, wonderful soul, a spirit possessed of the greatest capacities; every mortal of every clime and color is to provide for its cultivation. Unhappily, the greater part of our fellow-creatures are too deeply sunk in ignorance to feel their mental wants; nor are they in such a state as to enable them to relieve their wretchedness were it perceived. If others therefore have the means to improve their condition, their fellow-men have claims upon them for assistance. Though we grant that knowledge improperly communicated, may aggravate the evils under which they labor, yea even become a bane to them; yet the great advantages derived from the possession of useful knowledge both individually and nationally, counterbalance all the incidental evils.

In relation to China, we who reside on its confines have the largest field on the globe for beneficence, in blessing this great nation. The antipathy against foreigners, the contempt in which they are held by governments, and the vain boasting of mental superiority, have proved so many barriers against the introduction of European sciences. At the same time also, facilities of another sort are here presented greater than in any other Asiatic nation; their language is adapted to convey the knowledge which a Chinese is capable of receiving, so that there are few sciences which might not be dressed in a Chinese garb: the reading class is very large, the desire of reading new books is never satiated, and their minds though greatly bigoted, are not entirely blind to those things which may be useful even when they have a foreign origin.

Our own situation will be improved so soon as we have transfused more enlightened principles into the minds of the people, and though this may not be the work of a few years, by unwearied exertions, it will ultimately be accomplished. Under this conviction it is, that the writer of these lines feels himself called to contribute his mite towards this great object. He has very little to

* By Philosinensis.

bestow, but this little he bestows cheerfully, hoping that others with greater means and zeal will lend a stronger hand in this great work. We have seen in England, a society for the promotion of useful knowledge, established under the highest patronage, and even ministers of state do not deem it beneath their dignity to co-operate. A similar society might be formed at Canton, the operations of which would extend over the greatest empire in the world. By vigorous exertions its patrons might thus render to China and to their own countrymen also, a greater service than it has been hitherto possible to effect by individual labor. If the members joined heart and hand in this great work, much could be effected with small means and in a little time. To extend *useful knowledge* in the widest sense of the word, naturally ought to be the only object. We do not wish to form scholars, nor publish works for academicians, but to benefit a whole nation.

As there is scarcely any science upon which we do not find one or another work written in Chinese, we ought to conform our treatises to the dress in which they have clothed their own. In history, we have met excellent works which would not do dishonor to the Chinese, if they were translated into the western languages; upon these we would fix as standard works, and imitate them as closely as possible in giving them the history of the occidental world, together with allusions to the corresponding events in their own history. In geography, the Chinese possess tolerable works relative to their own country; but their descriptions of foreign lands are ridiculous, nor have they any correct idea of their positions. Natural philosophy labors under still greater difficulties; whatever is useful relative to it, is the work of the missionaries; the same remark applies to physics; geology is scarcely known; medicine has received a full share of attention, but would be highly benefited by European aid. We abstain from further remarks; whenever there shall be a desire to embark in this great work, the writer would be most happy to lay before the community a statement, with an outline of all the points in question.

There are other objects which are entirely foreign; such for instance as the great improvements and inventions which of late have been made so rapidly. To these we should wish to call the attention of the Chinese, to rouse them from their lethargy, and to make them sensible of their deficiencies; combining these objects with teaching true principles of morality and religion, which elevate the soul and rouse her attention and gratitude to the Creator and Savior, we humbly hope that some good would be done in disinthralling this great empire from antiquated customs. These considerations we submit to the residents in Canton, respecting a noble enterprise, worthy the combined influence of all wellwishers of mankind, and highly creditable to the true friends of China. We offer them at a time, which is marked by great events; and whilst the world is making rapid progress in knowledge, this remote but no longer insignificant corner ought likewise to share in the improvement and the blessing.

PEACE SOCIETIES, AND THE CONGRESS OF NATIONS. Recent arrivals from beyond sea have brought us accounts of the transactions of *peace societies* in Geneva, London, and New York. There are many persons, and thei rnumber is increasing, who are beginning to view the business of killing their own species in its proper light; and there are many others, who considering the subject merely on the principles of political economy, see it to be too expensive to property, to human life, and to national prosperity, to be any longer upheld and vindicated. When we consider the creed of the Mussulman, and the untutored character of barbarians and savages, we do not wonder that such men should rise and destroy their fellow-beings who happen to differ from them in the places they inhabit, in the clothes they wear, in the food they eat, in the language they speak, or in some other particulars equally as unimportant: but when we peruse the constitution of the Prince of peace, we find it difficult to ascertain on what principles those act, who, while they love their neighbors and even their 'enemies,' undertake at the same time to maintain a system of human, or rather *inhuman* butchery, veiled under the name of *war*. If it is right for a man to defend himself from the wild beast of the forest, it is equally right for him to repel the assault of the assassin or any other being who assails, with intent to injure, his person or his property. But it is a nice question to determine what measures ought to be adopted by any given state or kingdom to preserve itself in peace; and it is a question that demands of people and rulers far more consideration than it has ever yet received. When we reduce the system of war to a small scale, so that we can view it in its full extent, it is at once divested of all its false coloring, and among civilized men can have no abettors. Should a dozen families composing a village of savages, each arm and equip themselves in order to maintain peace within their own border and throughout the whole neighborhood, they would act in character, and in miniature represent but too well the present attitude and conduct of the nations of Christendom.

The Peace Society at Geneva is pursuing efficient measures for diffusing on the continent of Europe, right principles concerning war: other societies will soon be organized and imitate its example. The report of the "Society for the promotion of permanent and universal peace," which was read before that body at its annual meeting in London last May, shows that the minds of men are awaking to a sense of duty on this subject. "The primary step of peace societies," says the report, "is to produce a conviction of the *unlawfulness* of war on the community at large; for the public must first imbibe correct opinions upon the subject, before they can so influence governments as to preserve the peace of the world." The *New York Observer* for July 6th, 1833, states that, "by the liberality of two friends of the cause of peace, the board of the American Peace Society are enabled to offer the premium of $1000 for the best essay on a *congress*, or *court of nations* for the amicable settlement of national differences and the abolition of war." The

conditions are, that the essay contain from 60 to 150 octavo pages, or about these limits, and be transmitted to the office of the society before the 20th of June, 1834. "The wish of the society and of the donors is, that the essay may, under God, effect, as to the subject of war, a revolution in the public mind: may, if possible, produce in the sentiments men have on this subject, a change, radical and entire; may effectually demonstrate that war is needless; that, in fact, it is as practicable as rational, for nations to decide their differences by reason; that a resort to swords is irrational, brutal, cruel, and wicked. As rulers, accordantly with public opinion, do now require those whom they rule to settle their differences peaceably; so, the change that is desired being wrought, the people, by the resistless power of their united calls, the energetic influence of the popular voice rightly expressed, shall cause that statesmen become true ministers—the nation's servants shall adjust all difficulties of the nation, in the same *rightful and legal way.* The essay which shall carry conviction to people and governments, that national differences can be settled without recourse to arms—and ought to be, if men are rational beings, and must be, ere the full reign of the Saviour on earth can commence,—is the one sought for. It needs then to show how unadapted to adjust national differences is the brutal force of war, that teeming source of human ills,—to show, in reference to this adjustment, the perfect fitness of a court of nations, its advantages, and its feasibility."

We are glad to see that this subject has been taken up in India. 'The question of war reviewed,' 'Sketches of the horrors of war,' and other similar publications, have been reprinted in Calcutta; and the *Christian Observer*, for November last, contains a pertinent paper relative to 'the prevention of war.' In the *Oriental Christian Spectator*, published at Bombay, a number of spirited papers have recently appeared, arguing against the lawfulness of war. "No man," says the writer of one of those papers, "who believes in the divine inspiration of holy Writ, can doubt that there will come a time when the prophetic declaration, 'people shall learn war no more, &c.,' will be literally fulfilled on earth; but it must be allowed, on the other hand, that there is no one plain and direct command in the holy Scriptures, which would seem to force any Christian soldier to leave the army; yet, notwithstanding, it will be considered by every Christian, that the spirit of the whole New Testament is directly opposed to the practice of war." And again the same writer adds; "I doubt not that the time will come, and is perhaps nearer than we suppose, when every one who commences, not only an unjust war, but even a just one *unnecessarily*, and *all those who assist therein*, will be destested by the whole Christian community as much as a slave trader is now detested and treated as a felon. And if every unnecessary war is thus abhorred and viewed by all Christians as infamous, kings and ministers will soon convince themselves that most, if not all wars are unnecessary, and will become ingenious enough to avoid them without endangering the honor or the safety of the state."

We are unable to conjecture what feelings his majesty *Taou-kwang* would entertain concerning a congress of nations, were the subject duly propounded for his consideration; but we cannot doubt that, in the present state of his empire, he would rejoice in the assurance that his dominions were secure from the encroachment of foreign powers. We have no expectations, however, that the 'one man who rules over the four seas,' will ever condescend, until urged by necessity, to meet other potentates of the earth on terms of equality..

SHIPWRECKED FOREIGNERS. It is well known that the Chinese authorities on the coast of their own country, always admit the obligation of providing shipwrecked sufferers with food and clothing; however ill, sometimes, they may perform it. In the 13th volume of the original Chinese penal code, (Ta Tsing Leuh-le,) page 10, the law on this subject is given in the form of an imperial edict which is dated the second year of Keënlung, A. D. 1737. The following is a translation:—

"Along the whole extent of our coast, it continually happens that foreign ships and people are driven on shore by gales of wind. It is hereby ordered that the governors and lieut.-governors of provinces take the lead, and cause officers to be particularly attentive in affording compassion; that they employ the public money to bestow food and raiment on the sufferers, and to refit their ships. After which, that they cause their goods to be returned, and see that they are sent home to their own country. This is done to manifest my extremely tender feelings towards men from remote reigons. Take this order and command it to be an everlasting law. Respect this."

The above mandate refers not only to European ships, but to those of Corea, Japan, and Lewchew, many of which are every year wrecked on the coast of China.

THE IMPERIAL CLAN, so we translate *tsung-shih*, "the honorable house," the supreme family. The members of this family, or rather clan, are under the jurisdiction of a court appointed on purpose to control them, and they are not subject to the common laws of the land. The pages of the Peking gazette are often filled with accounts of their irregular conduct, crimes, and punishments. From one of these documents before us, it appears that in Peking they have for the copper coin, a paper representative, a bank-note in value about a halfpence, which they call *tseën-peaou*. One Tseang-yew, a member of the tsung-shih, passed off on a shopman a forged bank-note, and refused to take it back again. The shopman was importunate, and the imperial gentleman gave him a cut with a sword he had by his side, and brought the fellow to the ground. One of his partners carried him off, laid him on a couch,

and ran to the court of the tsungshih. The court having investigated the case, reported it with all its details to the emperor. Fourteen pages are filled with the statements and counter-statements of the accuser and the accused. However, the court have found that Tseängyew had twice before come under their notice for misconduct; and they have sentenced him to banishment from Peking to the river Amour (the Hihlung keäng, or Black Dragon river), there to be kept under a strict surveillance. The sword he wore they have taken from him and sent to the armory at Moukden, as it was public property.

Correspondence with the Governor of Canton.

[The following brief correspondence between the chief magistrate of this province and the committee of the factory of the Hon. the E. I. Company, exhibits a curious specimen of diplomacy; and, as it relates to the life of a fellow-being and a foreigner, it is interesting to those who are desirous of maintaining intercourse with the Chinese. But after all that has been said and published concerning the affray at Cum-sing-moon, it is unnecessary for us to recapitulate the facts of the case. The man is still in custody, (if we have been correctly informed,) and awaits the emperor's sentence on his trial, as it has been reported by his excellency the governor. How the case has been represented at Peking, we have not at present the means of ascertaining. Nor are we confident that the man will very soon be set at liberty. According to the laws of the land a person guilty of killing in an affray, "though without any express design to kill," shall suffer death by being strangled; but if guilty of killing "purely by accident," without any intent to injure, he is then allowed to redeem himself by the payment of a fine; in case he is not guilty of murder, and has, by any means been induced to take the place of a guilty person, he must then suffer for so doing the same as if he were guilty, unless the murderer be detected, in which case his punishment is abated one degree.—It may be remarked, for the information of persons abroad, that Cum-sing-moon is an anchorage near Lintin, a few miles from Macao, and that the affray occurred about the middle of Oct. 1833.]

To his excellency, the viceroy of Canton, &c. &c. &c.

Sir,—We, the president, &c., select committee for the affairs of the English East India Company in China, have ascertained that a black man has, through the agency of one of the hong-merchants, been conveyed from Macao to Canton, and that he has been persuaded to declare himself to be the person who accidentally caused the death of the Chinese native, unfortunately killed at Cum-sing-moon. Under all the circumstances of the case, which are as well known to your excellency as they are to ourselves, we feel convinced that your excellency's far-famed justice and benevolence are the best security for the ultimate safety of this innocent person. As however the affair in which this poor man has been induced to involve himself, is (by report) connected with English, as well as many other foreign ships on the coast, while the individual himself is altogether alien to any participation in the alleged affray, we feel it only due to ourselves to protest, and do hereby protest in the most solemn manner, against any violence or injury being offered to him: though we beg again to avow our conviction that

your excellency's high sense of justice will never permit the commission of an act of such atrocious cruelty.

We have the honor, &c.,

(Signed by the president for the committee.)

Canton, January 24th, 1834.

Loo, governor of Canton, &c. &c., to the senior merchants.

The English chief Davis, and the others, have presented a statement saying: We have heard that a black man, seduced by a hong-merchant has been conveyed to Canton from Macao an account of being unfortunately the murderer who caused the death of a native at Cum-sing-moon, &c., we protest against the said man being injured;" &c. This coming before me, the governor, I have according to the tenor of the above, given the following public reply:

The celestial empire cherishes the tenderest regard for remote barbarians; but in case of their committing crimes with natives reciprocally, it is incumbent that each party obey the fixed laws; and it is necessary that they appear before a court to be fully examined and dealt with according to the facts. Thus no perversion of the law or connivance ensues. The said foreigner has, in obedience to the laws, voluntarily given himself up; and therein shown a trembling regard to the royal statutes. Let there be no turning and saying that he has been seduced by some one, that he may be injured, and so irregularly create suspicions. Moreover, the said chief and others have stated that the affair at Cum-sing-moon was not one which it concerned them to arrange. Why do they now abruptly present this petition, and themselves produce a contradiction?

It is hereby ordered that the senior merchants communicate commands to be tranquil and listen, and not annoy. Besides issuing the above public proclamation, I hereby unite all the circumstances, and command the said merchants in obedience hereto, to enjoin forthwith these commands to be obeyed according to the tenor thereof. Oppose not.

Taoukwang, 13th year, 12th moon, 19th day.

(Canton, January 28th, 1834.)

To his excellency, the viceroy of Canton, &c., &c., &c.

Sir, In reply to your excellency's paper received yesterday, we have to complain, that the words of our preceding address are misrepresented in a manner quite unusual in public documents. Had we called the man in question a murderer, we should not have protested against his trial and punishment. On the contrary, we expressly called him "an innocent man," and stated that he had been "persuaded to declare himself to be the person who accidentally caused the death of the Chinese native unfortunately killed at Cum-sing-moon." It was because he was *not* connected with that affray that we addressed your excellency in his behalf, and not because he *was* connected with it.

We cannot consider the reply to our address as any assurance of this innocent man's safety: and as it is in the name of the English that he is detained, we are called upon by our office again to protest against any injury being offered him. Should he be allowed to become an unhappy victim to his own folly, we hereby declare, that after this public declaration, we cannot be held responsible for any consequences. Further, we have to repeat, that the person, who has been persuaded to come up from Macao, is not in any way connected with the affray at Cum-sing-moon; that he has not "in obedience to the laws surrendered himself," but is, in violation of the laws, a substitute for a person accused of murder. We accordingly request of your excellency his immediate liberation. We have, &c.

(Signed by the president for the committee.)

Canton, January 29th, 1834.

Loo, governor of Canton, &c. &c., hereby issues his commands to the hong-merchants.

On the 20th day of the present moon (January 29th), the English chief Davis, and the others, again presented a statement concerning the foreigner who has delivered himself up to the public courts. They have again made a declaration. Besides issuing a public reply to their statement, (it is here remarked) that the circumstances and phraseology of their document are exceedingly inexplicable. How could an innocent man be willing to be persuaded by others to confess himself guilty! Further, there is the expression: "Because of his own folly, and unhappily lose his life." The affair emanated from no intention of the heart, and *assuredly* will not lead to the forfeiture of life. To ascertain whether or not the said chief and others entertain doubts and fears which have led to their presenting this statement, an order is hereby issued. As soon as the order reaches the hong-merchants, let them forthwith immediately enjoin it on the said chief and others that they, in obedience thereto, may present a reply. Oppose not. A special order.

(Canton, February 2d, 1834.)

To his excellency, the viceroy, &c. &c. &c.

Sir, The declaration contained in your excellency's last reply, that the man on whose behalf we protested will "assuredly not lose his life," has given us great satisfaction, and we are happy to find that our apprehensions lest he should be put to death were mistaken. It now only remains for us to request that your excellency will issue your commands for his liberation, in order that the doubts and fears of foreigners at Canton may be finally set at rest concerning him. We have, &c.

(Signed by the president, for the committee.)

Macao, February 11th, 1834.

(True copies.) J. H. ASTELL, *Secretary.*

LITERARY NOTICES.

Proceedings of the tenth annual meeting of the Royal Asiatic Society of Great Britain and Ireland, held May 11th, 1833. London.

The energies of this noble institution, during the year 1832-33, were directed by its committee of correspondence to the following objects:

1. To an examination into the character and tendency of all the various works which are used in the different parts of British India by the several classes of Hindoos, for the education of their youth: 2. To the collection, in different parts of India, of such materials as may be necessary to enable the writers upon political economy in England to write a statistical account of the whole of British India: 3. To the collection, in India, of such materials as may be necessary to enable professor Ritter to complete the work he is about to publish, on the geography of Asia: 4. To the history of the different parts of British India from the most ancient times, with respect to the right of the sovereigns of the country to call upon their subjects to labor on particular occasions; and also with respect to the right of a master over his domestic slave, and also over the slave who is attached to the soil: 5. To the history of the particular forms of representative government which, according to Mackenzie and others, appear to have prevailed in one part of Malabar for three or four centuries: 6. To the histories of the provinces of Tanjore, Trichinopoly, &c., as connected with the trade of Europe and other quarters of the globe: 7. To the history of the pearl fisheries, &c.: 8. To the nature of the instructions which are to be sent to lord Nugent at Corfu, and to the chevalier Ott Bey at Alexandria, for the auxiliary Asiatic societies which they are respectively about to establish at those places: and 9. To the various means which ought to be adopted for exciting, both in England and in British India, an interest in favor of the different objects for the attainment of which the Royal Asiatic Society was established.

Not many more anniversaries of the Royal Society will be celebrated, we hope, before its inquiries shall be directed beyond the Ganges to China and the adjacent kingdoms and states, fields which are as yet almost entirely unexplored: we are encouraged in this hope, by the fact, that a small number of papers concerning these countries have already found a place in their 'Transactions.' The following is a list of those which refer to this country: 1. Memoirs concerning the Chinese: 2. The art of writing the Chinese character with correctness: 3. Geographical notice of the frontiers of the Burman and Chinese empires: 4. Notices of western Tartary: 5. Essay on the poetry of the Chinese; by J. F. Davis esq. F. R. S., M. R. A. S. 6. Some account of a secret association in China, entitled the Triad Society; by the late Dr. Milne, principal of the Anglo-chinese college, Malacca: 7. Some account of charms, talismans and felicitous appendages worn about the person, or hung up in houses, &c., used by the Chinese; by John Robert Morrison esq., Cor. M. R. A. S. 8. Notices of China; by Padre Serra. In addition to these, the 'Transactions' contain several extracts from the Peking gazettes, and also edicts issued by local officers of Canton, translated by Mr. Davis and the Rev. Dr. Morrison.

Report of the proceedings of the fourth annual meeting of the subscribers to the Oriental Translation Fund of Great Britain and Ireland, with the report of the committee; June 23d, 1832; London.

The object and efforts of this institution will be put in a fair and favorable point of view by an enumeration of the works it has printed during the four years it has existed; they are twenty-nine in number: viz.

1. The travels of Ibn Batuta; 2. Memoirs of the emperor Jehangueir; 3. The travels of Marcarius, patriarch of Antioch, part first; 4. The sorrows of Han; 5. History of the Afghans; 6. The Fortunate Union; 7. Yakkun Nattannawa, a Cingalese poem; 8. The adventures of Hatim Tai; 9. The life of Sheikh Mohammed Ali Hazin; 10. Memoirs of a Malayan family; 11. History of the War in Bosnia; 12. Autobiographical Memoirs of the Mongol emperor Timur; 13. The history of Vartan and of the battle of the Armenians; 14. The travels of Marcarius, patriarch of Antioch, part second; 15. The life of Hafiz ul Mulk, Hafiz Rehmut khan; 16. The life of Sheikh Mohammed Ali Hazin (the Persian text); 17. Miscellaneous translations; 18. The Algebra of Mohammed Ben Musa; 19. History of the Maritime wars of the Turks; 20. Translations from the Chinese and Armenian (History of Chinese Pirates, the catechism of the Shamans, and Vahram's Chronicle); 21. The geographical works of Sadik Isfahani; 22. Critical essay on various manuscript works, Arabic and Persian; 23. The Shah Nameh of the Persian poet Firdausi; 24. The private Memoirs of the Mongol emperor, Humayun; 25. The Siyar-ul-Mutakherin; 26. Hoei-lan-ki, a Chinese drama. 27. The San kokf tsou ran to séts, a Japanese work, being a description of Corea, and the Islands of Lewchéw and Jesso; 28. Annals of the Turkish empire; 29. Raghuvansa, Kalidasa carmen.

Several other valuable works are in the press, and there is a long list of translations preparing for publication; among the former is "The *Fo-koue ke*, translated by the late M. Abel Rémusat. This very curious Chinese work contains an account of the travels of some Budhist priests, during the years 399–411 A. D. from the city of Sengan foo in China, through Tartary, Hindostan, Ceylon, &c. and greatly elucidates the ancient geography and religion of Central Asia and India: it will likewise be illustrated by the learned translator from many original Chinese writers." Among those preparing for publication is "the *Li-ki*, translated by M. Stanislas Julien. This ancient Chinese work, [the compilation of] which is attributed to Confucius, was the original moral and ceremonial code of China, and is still the principal authority on those subjects in that empire." Another work forthcoming is "a very interesting religious and political history of Burmah, translated from the native chronicles by Father Sangermano, who was for about twenty-six years a missionary in Ava; it will also furnish accounts of the natural productions, laws, and metaphysics of that country. A Japanese history also, translated by M. Julius von Klaproth, is spoken of in high terms; it contains the history of the Dairis or ecclesiastical emperors of Japan from the year 660 B. C. Works in the Pali and Singalese languages are expected from the Literary Society in Ceylon; and "the American missionary society at Jaffna, in that island, gives the committee hopes of signal assistance" in Tamil literature,

RELIGIOUS INTELLIGENCE.

JAVA. All those who are interested in the progress of truth and righteousness, the increase of knowledge, and the improvement of their fellow-men, will read with pleasing emotions the following facts and extracts concerning Christian efforts in Java: they are taken from a manuscript "*Report of the mission station at Batavia, for* 1833," which has been very obligingly forwarded to us by the Rev. Walter H. Medhurst, by whom, and by Mr. William Young jr., assistant missionary, it is signed. The report is dated Oct. 1st, 1833, and includes twelve months immediately preceding that time. Preaching the word, the preparation and distribution of books, and the superintending of schools, have been the chief objects of the mission, and form the leading topics of the report.

Preaching. Eight religious services are performed every week, at which about 500 persons in all are brought under the sound of the gospel: 1. On Sabbath morning, a sermon is preached in the chapel, when 20 or 30 individuals, besides children, usually attend; 2. on Lord's day evening another sermon is preached; 3. on Thursday evening a prayer meeting is held, and an address is given: these three services are conducted in English, and the two latter are less numerously attended than the first: 4. a Malay service in the mission chapel, Sabbath noon, at which about 40 attend: 5. a similar exercise on Tuesday evening, when about 10 persons, besides children, attend; 6. a catechetical exercise for the benefit of the Malays, is held Wednesday afternoon; 7. services for the Malay congregation in the Dutch chapel, and for the native convicts, every alternate Sabbath afternoon; and 8. a sermon is preached on Friday evening in a school-room near town, at which from 20 to 30 country born Christians attend. In addition to these, occasional services are held at Depok and Tugoe, where Christian congregations are assembled: at the former place, the school children are 40, the church members 40, and the catechumens 20; among these "the rising generation are the most promising, exhibiting in their intelligent countenances and ready answers, the striking effects of education and culture on the human mind, as compared with those who have not been blessed with the same advantages."

Marked attention and seriousness characterize all the religious meetings, and general improvement in the knowledge of divine things is in some evidently conspicuous. "Our situation," say the writers of the report, "in a foreign colony, where decency is too frequently outraged without restraint, renders it the more difficult to effect any moral reformation in the habits of those around us; but the influences of the divine Spirit are sufficiently powerful to make those who are accustomed to do evil learn to do well; for

these therefore we look and pray, hoping that the Lord will soon open the windows of heaven, and shower down his blessing upon us."

Again; speaking of the Malay attendants at the mission chapel, they say: "about one half of them are soldiers, who came originally from Menado, in the island of Celebes, and being without any religion were desirous of embracing that of the gospel. On their first arrival, nearly two years ago, they were entirely ignorant of letters, and were nor a little jeered and ridiculed by their more advanced companions, for their presumption in aiming to raise themselves from their original ignorance and blindness: but they persevered in their endeavors, going regularly to the regimental school, and attending the religious exercises at the mission chapel, until at length they were able to read and understand the Scriptures. Some who appeared more proficient than the rest, were selected as candidates for Christian baptism, and after much trial, consideration and prayer, on Lord's day, September 29th, six of them were admitted to the reception of that ordinance.

"It was a joyful day for us, after such long waiting, to see in some small degree the fruits of our endeavors, and to witness six heathens coming forward to testify their faith in the Lord Jesus, and their determination by the strength of divine grace, to persevere in following him even to the end. Tears of joy were shed on earth, and harps of joy were doubtless struck in heaven, over these returning and repenting sinners. In addition to these six, twelve more continue as candidates for the same privileges who attend with great seriousness, and learn with diligence the lessons alloted them. In their quarters, they assemble together for mutual instruction and reading the Scriptures, encouraging one another in good things, and bearing with meekness the ridicule cast upon them."

Besides preaching the gospel to assembled congregations, they engage in other labors which though varied are uninterrupted; these "consist in daily visits to the Chinese streets and Malay villages, together with frequent tours to the markets and fairs around. In these visits, religious conversation is immediately entered on, which with both Mohammedans and heathens is not so difficult of introduction, as it is with many who are called Christians. With the natives of the east it is considered neither impolite nor unseasonable to introduce religious discourse, and the very circumstance of the missionary who engages in it having to differ in many respects from his hearers, in their long cherished and much loved opinions, imparts a kind of liveliness and interest to the conversation, which it would not otherwise possess. A beginning is made with a few remarks on things about which both speaker and hearers are entirely agreed; such as the recompense of vice and virtue, the general government of God, our obligations towards him; a transition is then made to various topics, with which the hearers are little if any acquainted,

but which they do not object to hear, such as the undertaking of Jesus Christ for sinners, his life, death, and resurrection, together with his power and ability to save all that come unto God by him. After this, the conversation generally turns on things in which we differ, such as the sin and folly of idolatry, and the utter uselessness of every false refuge to which the sinner is apt to cling, since there is no other name given under heaven among men whereby we can be saved, but the name of Christ Jesus. This generally excites opposition, and the politest Chinese, together with the most servile Malay, will not stand to have all their hopes swept away, and all their much loved practices condemned, without striving to say something in their own defense; the common plea of the Chinese is the custom of their country, the example of their forefathers, and the dread of appearing singular. Some have urged, that if they do not subscribe to the idolatrous feasts abroad, and practice its ceremonies at home, they will soon have the troublesome office of master of ceremonies at a sacrifice alloted them, which would occasion them both inconvenience and expense if undertaken, and subject them to fine and imprisonment if refused. Others again, who pretend to have more feeling urge, that they could not bring their minds to neglect the usual sacrifices to their deceased ancestors, while they see others offering them. Not a few however plead for the real truth and efficacy of their idolatrous system, and that therefore it is both right and proper to maintain it. The Chinese seldom make many objections to the gospel plan of salvation, principally because they do not seek to understand, or care to avail themselves of it. They have no conviction of sin, consequently no desires after pardon, nor anxiety to flee from the wrath to come; and therefore the plain unvarnished tale of Jesus of Nazareth dying for sinners, awakens few sympathies, excites no attention, and meets with no opposition. They are little concerned about a Savior of any kind, much less of one who comes recommended to them by foreigners, of the place of whose birth they have never heard, and of the facts of whose history they are unable to judge. They are moreover so incessantly occupied with the business of money-making, and so much taken up with the inquiry of what they shall eat, and what they shall drink, that they have little time and less heart for the still more important question, of what they shall do to be saved."

Books. The whole number of books and tracts printed during the year was 15,225, containing 574,058 pages; a part of these were printed by means of blocks, and a part by lithography: the number distributed, including 4557 sent to China for Mr. Gutzlaff, was 18,092: of these 13 were in French, 180 English, 728 Javanese, 2271 Dutch, 5918 Malay, and 6982 Chinese.

"In all our visits to the native population," quoting again the words of the report, "one great object is the distribution of tracts whether from house to

house, through the streets and lanes of the city or among the crowds who throng the weekly markets. Every morning, on going among the natives, about a dozen books and tracts are carried under the arm, which serve to present to different individuals after some serious conversation held with them; but when the markets are attended, a bundle of 100 will scarcely suffice. Generally speaking, the tracts are well received, both by Chinese and Malays, who frequently ask for them, as they see us going along; no objection seems now to exist against receiving tracts; the very priests, who were formerly so opposed, now eagerly take them, and the high-priest himself does not refuse, while those around him eagerly follow his example. The old man however cunningly observed on one occasion, that it was of no use for us to distribute these books, as the more stupid among the people could not understand them, and the more intelligent would see through them: but trusting to the mighty energy of the Holy Spirit, who has promised that his word shall not return unto him void, we persevere in the hope that one day both learned and rude will be pricked to the heart, and cry out, 'what must we do to be saved?'"

In the distribution of Javanese tracts, Mr. M. and his coadjutors have met with some opposition, but cherishing the hope that the restrictions now laid on the circulation of those tracts will soon be removed by the authorities of the island, "they forbear entering into particulars." We intend to resume this subject—the distribution of tracts, in our next number, and to introduce extracts from the journal of their tract distributor, Lukas Monton.

Schools. "The schools for the Chinese are two in number, and contain about 40 children, and the Malay school about 10. The children in these schools make encouraging progress, and give us ground to hope that our labor is not in vain; in the English orphan asylum, 15 children are fed, clothed, and educated, by the gratuitous contributions of the inhabitants of Batavia: and in the English school about 30 children: so that we have altogether, 95 children under instruction, about one half of whom attend divine service and are brought up in the nurture and admonition of the Lord."

After a few remarks concerning the mission 'premises' and 'family,' our much esteemed Christian friends close their report in the following words: "The entire charge of the schools devolves on one of our number; that of the composition, printing, and distribution of tracts, on the other. Preaching labors are divided between us; and looking to the Divine support and direction, we hope that our labors will not be in vain in the Lord. On the 20th of September our hands were strengthened by the arrival of two American missionaries, Messrs. Lyman and Munson with their wives, who have taken a house in the vicinity, and render us already some assistance in the English preaching."

It may be proper to add here that Mr. Munson and Mr. Lyman have come to the east

"bound on a tour of observation and inquiry among the islands of the Indian Archipelago." Among the primary objects which are to claim their attention wherever they go, "are the topography of the islands or districts, the various communities, population, languages, and religions, the intellectual, the moral and social condition of the people, their disposition to receive Christian teachers—the means of access to them, and the facilities for sustaining a mission when once commenced among them."

SANDWICH ISLANDS. Some of our friends have expressed surprise that we should remain silent, while reports have been abroad aspersing the character of Christian missionaries at the Sandwich Islands. We were not silent because we believed or even suspected those reports were true. We knew too well the parties, both the assailants and those attacked, to entertain any doubts on the subject. And though we have very great confidence in the individuals who compose that mission, still we have more fears that they will become weary, or too confident of success, and so fail through want of perseverance and watchfulness, than that they will be overthrown by the foe from without. The progress of improvement since the mission commenced in 1820, is most signal, and calls for devout gratitude to God, who has given the increase; the work however is only in its infancy and requires patience, zeal, and faith—all of a higher order than have hitherto been exercised, that the work may be carried on to perfection.

We have letters from the Islands to the 7th of February, 1834: the view of the mission which we present below is dated, Honolulu, Oahu, Oct. 2d, 1833. In reply to our inquiries, our correspondent says:

"You wish us to give you facts respecting our mission. The reading world already teems with facts, and falsehood too, respecting the mission at the Sandwich Islands; but the great majority of English and American readers are nearly as ignorant of the *true state* of things here, as they are of the interior of the 'Celestial empire.' This ignorance, or rather misapprehension, has resulted from various causes. One extreme naturally leads to the other. The writers on one side of the question have shown so much barefaced absurdity and falsehood in their representations, that the friends of missions in defense of the cause have sometimes gone to the opposite extreme, and presented only the fair side of the picture, and that in glowing colors. Besides, it is more pleasant to missionaries and to missionary agents, and they are inclined to imagine more beneficial to their cause, to present to the public encouraging facts and circumstances, than those which are discouraging. On this account, the remarkable success, with which God has favored this mission, has been dwelt upon and magnified to an extreme, while the dark side of the picture has been kept out of view, or passed over slightly.

"But the great source of misapprehension respecting the state of things is owing, I think, to the nature of the subject,

The inhabitants of England and the United States, never having been conversant with a people in a barbarous or heathen state, form very erroneous conclusions respecting such a people, and respecting the improvements which take place among them. It is not easy for them to conceive the moral, intellectual, and physical degradation of such a people, and they are little aware of the time and toil necessary to raise them, even in a very partial degree, from this degradation; so that when they hear of great and rapid improvements, they place them at once much above their real condition. They insensibly compare them to the people with whom they are acquainted, and to whom they bear little more resemblance than the infant of days to a man in the vigor and prime of life. The very terms used to describe the improvements among them are also sources of error: for example, school-teachers, schools, school-houses, churches, chapels, palaces, &c., all mean very different things at the Sandwich Islands, from what the same terms do in England and America. It is true these terms have often been explained by us; but they are not always explained wherever they occur; and by thousands the explanation has never been read, or is forgotten. The same remarks apply, in some degree, to many other terms and statements, which are used to exhibit the moral and religious changes among this people. These changes are so modified by the former state of the people, and by their mental, physical and political condition, that very erroneous impressions are received, if the reader does not bear in mind, that the whole structure of society, and all the habits of thinking, feeling, and acting have been heretofore, and are still, widely different at the Sandwich Islands, from what they are in his own favored country.

"I have been led to these remarks by a full conviction, that very many readers of public journals are placing the Sandwich Islands far too high in the scale, not only of civilization, but of morality and religion. Truth, and truth only, is the thing needed in support of this sacred cause. It is a cause which shrinks not from the most searching investigation; for the more thoroughly and accurately it is understood in all its parts, the more it will commend itself to the hearts and consciences of all good men.

"I would not intimate in these remarks, that great success has not attended the promulgation of the Gospel at these islands. Enough has been effected by the blessing of God, to silence gainsayers, and to fill the hearts of Zion's friends with the most lively emotions of gratitude. But the work instead of being almost completed, as some seem to suppose, is but just begun. But I must hasten to comply, in some measure, with your request by giving particulars. I am not certain, however, that I can contribute anything to remove the misapprehensions referred to.

"There are now on the Islands 20 ordained missionaries and 8 assistant missionaries, and the same number of females. Three of the assistant missionaries are

in feeble health, and able to do but little missionary work. These 28 missionaries are located at 10 different stations, and on 5 different islands. Public worship is regularly maintained at all these places, and occasionally in several other parts of the islands. Our congregations have considerably diminished during the past year. They now vary from 300 to 1500 or 2000.

"We have a high-school just going into operation. It has many difficulties to struggle with, as everything has to be done; we must begin at the very foundation. We cannot, therefore, anticipate with any certainty its results. It contained 63 scholars during the last year. Several more have recently entered. It is under the instruction of Mr. Andrews as principal. The progress of the scholars must at present be slow, owing to the want of books, and other means of instruction.

"The number of marriages during the last year, at eight of the stations,—there were no returns from the other two—was 1290; the number of readers in our schools, was 20,184; the number of persons admitted to the church during the year, was 72; and the whole number of persons admitted to the church, since the commencement of the mission, is 669. This statement is made out from the reports of the different stations presented at the last general meeting of the mission in June.

"A few have been excluded from our churches for misconduct, and several have died; so that the present number of church members is somewhat less than that given above. Many who have been taught in our schools are not classed as readers, and of course, are not included in the number; and some who are included, are very indifferent readers.

"In addition to our common schools taught by native teachers, (which by the way hardly deserve the name of schools, for they are taught with very little system or efficiency,) we have schools at most or all of our stations taught by some of our own number, and designed particularly to qualify teachers for instructing the common schools. In these station schools, reading, writing, arithmetic and geography are taught.

"As it regards printing, &c., we have two iron presses, and two old Ramage presses. One of them will soon be removed to Lahaina, in order to facilitate the business of making books for the high-school. The other presses will be used at this place. The New Testament has all been published in the native language; from the Old Testament, most of Genesis, Exodus, and Joshua, and a small part of Leviticus, the whole of Deuteronomy, and 23 Psalms. More of the Old Testament is nearly ready for the press. In addition to the above, we have published several elementary school-books, catechisms, tracts, &c. The whole number of pages printed at our presses during the last year amounted to 9,518,560: most of them in 18 mo. These are eagerly received and read by thousands; but the people need more general knowledge and mental discipline to derive all the benefit from our books which is to be

disired. Multitudes cannot read, and of course, have no special desire for books.

"Gradual improvements are made by the people, especially by the chiefs, in external appearance, and in the arts and usages of civilized life, but they can be regarded as only just emerging from a state of barbarism. Much time must yet elapse, under the most favorable auspices, before they will deserve to be called a civilized people. It is absurd to suppose, that a nation can be raised from the lowest state of barbarism to civilization in the short space of ten, or twelve years, without the intervention of a miracle. A manifest progress, however, is perceptible from year to year; and the means now in operation, and others, which may be put in operation will, we trust, with the blessing of God, produce the expected result.

"I have perhaps already wearied your patience, but I cannot close this letter, without adverting for a moment to an article in the Chinese Repository for July, 1832, page 100. After a few remarks, under the head of *Persecution*, the writer says: 'We have been led to these reflections, by various reports concerning the missionaries in the South Sea Islands. If the missionaries do not protest against the chiefs' persecuting their subjects, or strangers, they do exceedingly wrong. They should know, and teach the chiefs, who profess Christianity, that the discipline of a voluntary society of Christians, i. e. a Christian church, ought not to be enforced as laws for the regulation of their subjects generally.'

"On reading these remarks, I was not certain, whether the writer intended to include in the phrase 'South Sea Islands,' the Sandwich Islands or not. I am not aware, however, that the remarks apply any better to the missionaries in the Society and Georgian Islands, than to the missionaries in the Sandwich Islands. You doubtless hear various reports concerning us, and it would not be strange, if, among others, you should hear reports of our persecutions. I am pleased with the sentiments of the article. To bear our testimony against anything, which can properly be called persecution, we are certainly bound to do in all proper circumstances, as lovers of political and religious liberty, in the cradle of which we have been nurtured. But I am not aware, that the chiefs here can be justly charged with persecution, unless it be in the case of some of their own subjects, who became followers of the jesuits. And it is doubtful whether their conduct in this case can be called persecution for conscience' sake. When they sent away the two Catholic priests from the islands, they exercised a right, which every nation exercises. How wisely and justly, it was exercised in that case, I shall not now undertake to discuss. You will see the subject very fairly represented in the Missionary Herald, and in the last report of the American Board. Some of the measures of the chiefs with regard to the followers of the jesuits, to say the least, bore hard upon persecution; but these measures were *disapproved* of by the missionaries. But to

timate properly the conduct of the chiefs in this case, they must not be placed in the condition of the enlightened rulers of the present age but rather in the condition of the heads of families. This is very much the relation, which they have always regarded themselves as holding towards their subjects. They exercise much the same authority over their people, that a parent exercises over his children. It must be a long time before the principles of civil and religious liberty can be understood, and brought into complete operation among the people of the Sandwich Islands.

"I am not aware, that the chiefs have ever thought of adopting the discipline of the church, as laws for the regulation of their subjects generally. They have it is true, endeavored to form their laws upon the principles of the Bible, so far as to make regulations for the external observance of the Sabbath, for the suppression of drunkenness, fornication and adultery. If this is enforcing the discipline of the church upon their subjects, we should hope that all Christian rulers would do the same. So far from 'enforcing the discipline of the church upon their subjects generally,' the chiefs, who are members of the church, have nothing to do with enforcing the discipline of the church, even upon its own *members*; the missionaries thinking it prudent for the present to retain this power in their own hands. The whole external change has undoubtedly been owing, in a great measure, to the influence of the chiefs, but this influence, so far as religion is concerned, has been a kind of paternal influence, and not the influence of law. No civil penalty has ever been inflicted on their subjects by the chiefs for neglecting schools, public worship, &c.

"I feel very sensibly the force of the remarks in the article referred to. The fact that so many of the chiefs are members of the Christian church, renders great caution necessary on our part to keep the church distinct from the state, and free from hypocritical members. In past ages, the frowns of royalty have, in many instances, proved a blessing to the church, while its smiles have proved a curse. The church should, therefore, rejoice with trembling, when caressed by civil power. We are warned by what we have already seen here not to put our trust in princes. They have done much, to be sure, to bring about an external reformation among the people, but this very fact renders us less confident of its permanency. We are already reminded, that, should the popular current turn against morality and religion, much that is now fair and inviting will be swept away, and a great army will arise here to espouse the cause of the enemy. We wish, therefore, to be prepared for reverses, and we wish our friends to be prepared for them; and we wish them, when reverses come, not to feel that all is lost; for it can certainly be no loss to the church to be purified, and separated from its dross. Let us then, confide more in God to convert the nations to himself. He alone can accomplish the work."

SIAM. "Our little assembly of Chinese," says Mr. Jones in a letter dated in December last, at Bangkok, "still continues, conducted by Bunty as usual. We have for some months had as good evidence as I could expect, that two or three of his associates were true converts, but owing to my ignorance of their language and their slight acquaintance with Siamese, I had hitherto declined their repeated solicitations for baptism. At length, circumstances were such that I did not feel at liberty to decline any longer, and on Sabbath morning, the 8th inst., I administered the rite to Chek Bunty, Chek Peng, and Chek Sengseah. I am exceedingly grieved at my inability to instruct them, except very imperfectly: and I earnestly hope, that some missionary to the Chinese will soon join us. We continue the distribution of books as we have opportunity, and have frequent discussions with the Burmans, and some with the Siamese."

JOURNAL OF OCCURRENCES.

CHINA. The present monarch is generally spoken of by his subjects in terms of high commendation and esteem; the period of his reign however is universally considered as infelicitous: not one happy or prosperous year has yet passed since he has filled "the dragon seat:" inundations, droughts, famine, insurrections, and other calamities are continually occurring in one quarter or another of his vast dominions. The provinces now suffering most are Yunnan, Hoonan, Hoopih, Keängse, Shantung, and Chihle, which includes the capital. This province and those of Kwangse and Fuhkeën are in a state of tolerable quietude; provisions for those who have the means of purchasing them at a high price are plenty; but with multitudes the means are not, and the consequence is that thefts and robberies are frequent; numbers of the unhappy beings charged with these crimes are almost every day consigned to prison: on the 20th instant, 38 were brought to Canton in one company.—The disturbances in the neighborhood of Leënchow have been quieted, and a part of the troops have returned.

Fire in the temple of Honan, nearly opposite to the foreign factories, was discovered early in the evening of the 4th instant; and before 10 o'clock the *chos-teën kŏ*, a large hall filled with idols, was reduced to ashes. The fire was communicated from a lamp which hung near one of the shrines. When the flames first broke out, considerable concern was felt for the other parts of the temple, and for the houses of the senior hong-merchant which stood near the chooteën kŏ. The loss, it is said, will speedily be made up by a subscription among the people of Honan and Canton.

Local officers. Governor Loo has reported the circumstances of *Le Tsekeaou's* death to the emperor; and has appointed the chief judge of the province to fill the office of literary chancellor until a successor is sent from Peking.

Chung, the hoskwan, or hoppo of Canton, has received an appointment in Peking, and it is expected that another "slave" from the capital will soon be "promoted" to the office of commissioner of customs at this port.

INVASION OF COCHINCHINA. A correspondent at Bangkok informs us, that on the 1st and 2d of Dec. near 50,000 men passed down the river "destined for an attack on Cochinchina. They were divided into two squadrons, one under the command of the P'hraklang to go by water, and the other under P'hra Mehtap (the Siamese generalissimo) to proceed as far as they can up a small river in boats, and thence by land. Two squadrons have preceded

them in a similar way, and two more are to follow. Everything is still quiet here. The ostensible cause of this war is said to be the oppressions practiced on Camboja, and the obstructions of Siamese commerce.

"The king of Siam is employing his Burman subjects in laying out plans of the Burman country,—the roads, distances of places, &c., but for what purpose I know not. The people inform me that an English embassador has come from Maulmein to the Siamese borders with 500 foreigners and 500 Burmans. Those intimately connected with the government allow that one has come with a great company of attendants, but that the king refuses to allow him to advance, unless some of them are dismissed. P. S. January 7th. Another detachment of soldiers has gone on to Cochinchina, and the English embassador has returned without visiting this city."

KIDNAPPING CHILDREN. A recent number of the Peking gazette contains bitter complaints from one of the censors, about a system of kidnapping children and young persons in Peking. The agents of this inhuman traffic are women, who, when convicted get off easily, by pleading general laws in favor of their sex: so that, instead of corporeal punishment, or transportation, for stealing and selling children, they are merely fined. The yushe, or imperial remembrancer, suggests to his majesty the exemplary severe punishment of a few of these women, to operate as a warning to the rest. He recommends that they should be transported and given as slaves to the common soldiers.

This punishment is one way of getting rid of their evil acts in one place, but it does not promise much for the improvement of the morals of the empire. However, to get rid of a present and a pressing evil, seems all that is contemplated by most of the governments of the world. The principle of obtaining the greatest happiness for the moment, is substituted for that of obtaining the greatest happiness for a long continued course of time—the Christian system is reversed.

IMPERIAL SEVERITY. From the province of Honan a reference has been made to the emperor recommending to mercy a man under sentence of decapitation. *Lehe* stole something from Lewhwuy and run off with it. Lewhwuy pursued, and the thief dropped his booty. But the pursuer being dim of sight did not observe this and caught Lehe, whom he began to beat severely with his fist. Lehe, smarting under the pain, and his passions excited, converted his head into a battering ram; rushed against Lewhwuy's stomach, and gave him such a thrust as knocked him down and caused his death. It is urged in favor of the thief that he did not use violence to the owner of the property, nor did he plot his death. The manslaying was unintentional, done in a fit of excitement, and therefore his life may be spared.

The emperor answers that it is contrary to the letter of the law; and if indeed there had been left a thread of mercy, he himself would have taken hold of it, without this suggestion. Let therefore Lehe, as has already been decided, be given to the sword.

THE PIHLEEN KEAOU, or Sect of the Water-lily, has often given trouble to the present dynasty. In the province of Ganhwuy a man has been seized charged with an attempt to revive it. The law requires that those who are not leaders should be transported to western Tartary and given as slaves to the Mohammedan begs, or other great men who have power to control them. The leaders must suffer death.

SUICIDE.—A few days ago a poor woman named Pae, with her eldest daughter eighteen years of are, hanged themselves, and left unprotected five female children and three boys. The family was once in better circumstances. The husband became dissipated, and hunger and want has been of late the lot of the family; in consequence of which, in the absence of right principles, these two unhappy persons, weary of life, committed suicide. The neighborhood subscribed for coffins to inter them. What is to become of the motherless and helpless children none can tell.

Postscript. The *weather* during the month (to the 28th), has been mild, and *the prospect* for the first crop of rice is fair.—The *foreign* ships are very *numerous* for the season, there being 17 in port, and 20 at Lintin.

THE

CHINESE REPOSITORY.

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REVIEW.

Report of proceedings on a voyage to the northern ports of China, in the ship Lord Amherst: extracted from papers printed by order of the House of Commons, relating to the trade with China. By H. H. LINDSAY. London, 1833.

Journal of two voyages along the coast of China, in 1831 *and* 1832; *the first in a Chinese junk, the second in the British ship Lord Amherst: with noticcs of Corea, Lewchew, &c.* By CHARLES GUTZLAFF. New York, 1833.

EXCEPT at the entrance of the ports of Canton and Macao, the waters which wash the shores of China, Corea, Japan, Lewchew, and Formosa, have seldom been visited by foreign ships during the last one hundred years: consequently, most of the works extant, which treat of these seas, were written, or have been compiled from accounts of surveys which were made prior to that time. Considering only the population and various productions and wants of these empires and kingdoms, together with the great extent of seaboard, and the number and magnitude of their rivers, it seems surprising that they have attracted so little attention. Nowhere else are such wide fields open for enterprise, yet in no other part of the world is so little exhibited. In spite of a thousand hindrances, the power of steam is opening a way into the centre

of Africa: do greater obstacles impede, or fewer and less important considerations encourage a steam navigation on the great rivers of China? For the honor of placing the illustrious name of a sovereign "on the true position of the magnetic pole," year after year is spent in the inhospitable regions of the arctic seas: do not the islands of the coast between the southern limits of Camboja and the northern boundary of Kamtschatka afford equal scope for great and useful undertakings? Would there be no honor in placing the character of foreigners in "its true position," and establishing a free intercourse among the millions of the east? Do the waters of China and Japan present fewer objects for the scientific navigator than the polar seas? Are the grand purposes of human life likely to be better served, by exploring the icebound regions of the north, than by surveying and delineating accurately these more hospitable seas, which afford access to the most populous and productive regions of the earth?

Individual, private enterprise will work its way wherever sufficient inducements of gain are held out; but it cannot always proceed, as it is desirable, to open new channels where great impediments block up the way. We shall not here touch the question of the expediency of maintaining large navies, as is now done by some of the nations of Christendom; but if such must be supported, it very justly becomes a subject of consideration, whether some of those ships ought not to be employed in these seas. Under the command of prudent and able men, they would afford protection from lawless depredations, and, by a high course of magnanimous conduct, inspire confidence, and command respect. Such ships should be employed in making nautical surveys. In order to form good charts, the hydrographer should ascertain perfectly and delineate minutely and clearly all the features required for a safe navigation of the field surveyed, so far as it depends on a knowledge of natural causes. Such charts of these seas do not exist. In

the account of the voyage of the Lord Amherst, repeated mention is made of the inaccuracy of the old charts. The historian of the embassy under lord Macartney, says: "At Chusan the squadron had arrived at the utmost limit of recorded European navigation; and the sea from thence, for about 10° of latitude, and 6° of longitude was utterly unknown, except to those who dwelt in the neighborhood of its shores."

We have before us a Chinese directory, containing what were intended for charts; but the work is nearly worthless. Of European charts, that of Garritz, made in 1632, is one of the oldest and best; those of the jesuits, which were completed in 1716, are not always accurate. Chinhae is laid down by them (we quote from Mr. L.'s report,) in lat. 33°5′ N., long. 121° 6′ E.; in Dalrymple's chart it is in lat. 30° 18′ N., long. 121° 7′ E.; "whereas the result of repeated observations by captain Rees, the accuracy of which was confirmed by subsequent observation and comparisons, gave 29° 54′ N. lat., and 121° 52½′ E. long." We intended to take a brief survey of the coast of China, and to give the situation of the principal places; but the confusion in the names of places is so great, that without a chart, any description which we could give, would be unsatisfactory. We proceed therefore, to a review of the two works, the titles of which stand at the head of this article.

Messrs. Lindsay and Gutzlaff commenced their voyage on the 26th of February, 1832, and returned to Macao on the 5th of the following September. Chiefly on account of adverse winds and currents, they were 31 days in reaching the borders of Fuhkeën, which are distant only about 220 miles from Macao. During this time however, they gained much information concerning the country and inhabitants along the coast of this province. While at Keă-tsze, they were requested to give the local officers an account of the ship, whither bound, &c. In reply, "I thought it right," says Mr. L., "to bear in mind the instructions I had received, to avoid giving the government

any information that I was acting in the employment of the Company; and therefore gave the following report in writing, with which they professed themselves perfectly satisfied: 'The ship is one of the English nation fron Bengal; her complement is 70 men; she is commanded by Hoo Heame, and is bound for Japan.' This report, though true in some respects, yet certainly gives no clue for the Chinese to trace the ship. She is from Bengal, and at the period I wrote this, it was anticipated that Japan would be comprised in the voyage." As they expected to have frequent communication with the Chinese, Mr. Lindsay thought it best to style himself the commander of the ship; and as his own name would be known at Canton, he substituted for it his Christian name, Hugh Hamilton, which he wrote Hoo Heame. Keale was also adopted for the Christian name of Mr. G.

The general appearance of the coast in the province of Canton, is described as barren and arid; the people as being employed in the manufacture of sugar, the staple article of export in most of the districts already visited. Salt, which is made by the evaporation of sea-water, is another of the principal productions. The following extracts are from Mr. Lindsay's report:

"The island of Nan-aou (in the local dialect Namoh,) is about fourteen miles in length, and of irregular breadth, varying from one mile to five or six. On the northern side are two deep bays, at the bottom of which are large villages and a considerable extent of cultivated ground. The general appearance of the island is mountainous and barren, though Chinese industry has here shown what effects patience and perseverance may produce in despite of the niggardness of nature. The mandarin resides at the eastern town, which is called Nan-taze. This island, which is half in Canton, and half in Fuhkeën province, is the second naval station of Canton. It is the residence of a tsungkwan, or admiral, who has a nominal force of 5,237 men under his command, of which 4,078 belong to Canton, and 1159 to Fuhkeën. The existence, however, of these troops is very doubtful. The defenses of the station, as we saw it, consisted of seven or eight small junks, in appearance resembling the smaller class of Fuhkeën trading vessels, and in all respects inferior to those of Canton. On an island, at the entrance of the bay, are two forts, the upper one mounting eight, the

lower six guns; but as is invariably the case in Chinese fortifications, they are both commanded by heights immediately behind them; up the bay there is another small fort without any guns. Here also, we met with the strongest proofs of the jealousy and suspicion of the mandarins. Wishing to go on board of one of the war junks, we were refused admission, under the pretence that the admiral had issued positive orders that no one should hold the slightest communication with us. There were several large trading vessels windbound here, and on sailing past one we went on board by the express invitation of her commander, an intelligent and respectable person, who received us with the greatest cordiality. We had been here but a few minutes, before no less than three smal. war boats with mandarins joined us, and at first commenced angrily upbraiding the captain, for entering into communication with barbarians. An interesting and amusing conversation followed, in which we soon found, that though our opponents were very ready to commence with violent and angry words, yet that a mixture of independent and good humored argument very soon lowered their tone, and they ended by apologizing for the uncivil reception we had met with; the blame they threw entirely on their superiors; and we then spent half an hour talking on various subjects in the most friendly manner. The point which seemed most to puzzle them, and indeed gave them most uneasiness, was hearing foreigners converse in their own language, and show some knowledge of their local institutions and geography; it was, however, decided among them that Mr. Gutzlaff was a Chinese from Amoy, and one of them asked me in a confidential way, to confess that their surmise was true. I took some trouble to explain to him that far from such being the case, the gentleman had only been six years out of Europe, and previously to that was perfectly unacquainted with the language. Having given all the information required for a report to the mandarins, we parted on friendly terms, the chief man saying to me, 'we shall report you to be well disposed persons, who thoroughly understand the rules of propriety.' Much regret was also expressed at their not daring to avail themselves of my invitation to visit the ship. Here, as at Keä-tsze, in unguarded freedom of conversation, the mandarins dropped hints expressive of the great alarm which the admiral had been in, thinking us a ship of war, as reports had reached them that a numerous fleet was expected at Canton.

"We had now quitted Canton province and entered that of Fuh-keën. During the last month we had constant intercourse with the people at every place where we stopped. Strangers and unprotected, either by any force of our own, or by the countenance of the government, we had repeatedly entered their villages, and been surrounded by hundreds of Chinese; and instead of the rudeness and insult which is but too frequent near Canton, we had met with nothing but expressions of friendship and good-will. It is true the places we have hitherto visited, are mostly poor, nor is it probable that much advantage will ever arise from intercourse with them;

but still it was a source of satisfaction and encouragement to us, to think that we have made some friends at every spot we have visited. In Fuhkeën we had to look for intercourse of a more important description, but the experience we had gained, inspired us with confidence, in looking forward to a continuance of the same friendly disposition on the part of the natives, and that all our difficulties would arise from the interference of the mandarins. Left to themselves, the Chinese are not the jealous and suspicious race they have been generally imagined. These are the ideas that suggested themselves at the time, and the sequel will show that they have been amply realized.

"I have few commercial remarks to offer respecting our voyage while in Canton province. Repeated inquiries were made for opium by our visitors, and at Nan-aou, some persons, after having seen our goods, promised to go to Ching-hae and procure customers for us. Calicoes appear to attract most notice among the poorer classes, and in barter for provisions they generally preferred ten cubits or four yards of calico to 1000 cash, which is equivalent to a dollar; at this rate it would appear that the retail price to this people was as high as ten dollars per piece; but as we sold none, it would not be fair to draw any conclusion from such premises."

The voyagers left Nan-aou on the 28th of March, and reached Amoy on the 2d of April. The district in which this place is situated, is one of the most barren in all China; it is dependent, even for the necessaries of life, on the neighboring island of Formosa; yet no spot in the empire numbers so many wealthy and enterprising merchants as Amoy; they have spread themselves all along the coast of China, and have established houses in many parts of the Indian Archipelago; most of the junks comprehended under the name of 'green head,' (on account of their being painted green at the bow, in distinction from the 'red head,' which designates the vessels from Canton,) are the property of merchants from Amoy. Its harbor is excellent; vessels can sail up close to the houses; load and unload with the greatest facility; have shelter from all winds, and on entering and leaving the port experience no danger of getting ashore. "It is doubtless," says Mr. G. in his journal, "one of the best harbors for European mercantile enterprise, both for its situation, its wealth, and the stores of Chinese exports. At an early period, the Portuguese traded here, the Dutch followed them; the English for a

long time had a factory here'; and the Spanish have to this day a nominal right to come hither. The cause of the cessation of trade has not been so much the prohibitions of the emperor, as the extortions to which it was subject. The renewal of commerce will have the most beneficial influence both upon the nation engaging in it, and upon the Chinese."

Boldness, pride and generosity are characteristics of the people of Amoy. When abroad, they often acquire great influence. "One of their descendants, as late as the middle of the last century, ascended the throne of Siam." But at home, their enterprise is repressed by the heavy exactions of government. Passing over many particulars relative to difficulties which were thrown in the way of our adventurers by the Chinese authorities of Amoy, we give the following summary in Mr. L.'s own words. He says:

"On subsequent reflection, I felt convinced in my own mind, that in our negotiation with the authorities of this place, I had committed several errors, the knowledge of which would, however, prove useful to me in future; first, I was wrong in seeking for an interview with the higher officers of government without a distinct previous understanding that we were to be treated with due civility and courtesy; by standing in the presence of mandarins of inferior rank who were seated near the tetuh, we evidently lowered ourselves in their estimation. The experience I acquired here, also rendered it apparent to me, that by a too scrupulous acquiescence with what the local authorities chose to term the invariable laws of the celestial empire, the object of our present voyage, which is principally for the acquisition of information, would in all probability be entirely thwarted; wherever we go, we evidently must be prepared to receive positive orders instantly to depart, with threats of the most serious consequences in case we dare to disobey. It therefore became a matter of reflection how far I should feel myself justified in disobeying their injunctions, and at least trying the experiment of what measures the authorities would take for enforcing them, when they saw that mere words were disregarded by us.

"On arriving here, we were positively prohibited from setting foot on shore, and ordered to sail away without a moment's delay. Both these points were disobeyed, and the comparatively trifling object of obtaining our provisions on our own terms, was successfully contested; would not more important points have been granted to us, if we had insisted on them? The result of our subsequent proceedings at Fuhchow foo convinced me that less submission on our parts would have met with greater readiness to meet our wishes on theirs.

"We remained at Amoy till the 7th instant, but nothing else worthy of remark occurred, except the somewhat singular behavior of the authorities in sending a simple sailor from one of the trading junks, to act as our comprador, instead of one of their own dependents as had been agreed at the audience. Subsequent to that day, no mandarin of any description was allowed to visit the ship, and one Le laouyay, who had always shown himself very civil and obliging, sent a message to me expressive of his regret at not being allowed to come and bid us farewell. No reason can be assigned for this conduct, excepting a jealous apprehension lest we should establish a too favorable impression of the justice and reason of our arguments. The conduct of the authorities towards the poor man who was commissioned to provide us with provisions, was far more unaccountable, and places the wretched weakness and injustice of the government in a very strong light; indeed, it is difficult to think or speak with any respect of a government which is reduced to such contemptible expedients to keep up a semblance of authority. This man had become acquainted with Mr. Gutzlaff during his former visit to Mantchou Tartary; and having received some benefits from him, was anxious to come and converse with him. He recognized his features while we were walking through the streets of Amoy; and having some friend in the funfoo's office, he requested permission to be allowed to accompany him on board in a mandarin boat. This officer, hearing the circumstances, and his acquaintance with Mr. Gutzlaff, immediately directed him to go and officiate as our comprador; and thus a poor, illiterate sailor, who could neither read nor write, found himself suddenly forced into the situation of mediator between ourselves and the highest officers of government; both himself and the junk he belonged to were made responsible for our acts, over which certainly he could have no influence or control. Our water and provisions being all on board on the morning of the 6th of April, this man earnestly requested that I would immediately move the ship. On my inquiring what possible interest he could have in our movements, he told me that the mandarins had stopped the sailing of his junk, which was on the point of starting to Formosa, until our departure, and had further threatened him with corporeal punishment unless he induced us to depart. I at first refused him any answer, but sent him with a message to the tetuh, stating that I would readily give him a proper reply if a suitable messenger was sent, but otherwise I would not enter into any explanation whatever of my intentions. He returned shortly with many polite messages, which he either had, or pretended to have received from the tetuh towards us, but again appealed to our feelings of compassion, declaring that if we did not move out to sea to-morrow morning, he was threatened not only with torture from the mandarins, but the anger of his shipmates, who were all detained on our account. The sole motive which brought him to our ship, was his friendly feeling towards Mr. Gutzlaff, and his anxiety to see him, and he now implored that gentleman's intercession in his favor. As I had determined

on proceeding to sea the following morning, I did not think it just to keep the poor fellow any longer in suspense; and the burst of joy with which he received the intelligence, was strong proof of his sincerity, and that he had not been deceiving us, but really was threatened with punishment as he stated. Let it be viewed, however, in either light, either as a concerted scheme between the mandarins and himself, or a real intention on their part to punish him, in order to induce that compliance in us they were otherwise powerless to enforce, I submit it to the judgment of any candid mind, whether it does not convey undignified ideas of a government which finds itself necessitated to adopt such measures to maintain its authority; yet, notwithstanding this, edicts were issued the day after our departure, announcing that the imperial fleet had driven away the barbarian ship!

"Mr. Gutzlaff's servant returned on board during the night of the 5th, and informed us that the feeling of alarm excited on our first appearance was beyond belief. The most vague and exaggerated reports had been spread all along the coast, of the disputes between the English and Chinese authorities, in consequence of the outrages committed in May, 1831; and on our arrival a report spead like wildfire, that we were only the precursors of a fleet of twenty ships of war, which were coming to avenge the insult and injuries that had been offered at Canton. Expresses had been in consequence, sent to the adjoining districts for the collection and concentration of all the disposable forces in the neighborhood. He further stated, that so soon as the panic in some degree subsided, and the people became satisfied we were merely a merchant ship, desirous of peacefully trading, and laden with European commodities, that much interest had been excited among the mercantile people, and the greatest anxiety expressed that permission might be granted by the authorities for commercial intercourse. The severity of the measures adopted towards all those who ventured to approach our ship had terrified the respectable traders so much, that none of those to whom he had mentioned his connexion with us, dared to engage in any transaction of trade; but a general feeling of disappointment was expressed among all classes at the conduct of their rulers in prohibiting our trading at Amoy.

"During the six days we remained at this place we daily landed for exercise, entered both the town and adjoining villages, and took long rambles about the country in every direction. When in the neighborhood of Amoy we were generally attended by a party of soldiers and mandarins, who were uniformly polite, and assured us their only reason for accompanying us was fear lest the unruly populace should do us an injury; but we always were anxious to escape from their offered protection, and throw ourselves on the kind and friendly feeling of the people, which it was really gratifying to witness, whenever no mandarins or their satellites were present to check the spontaneous expression of their good-will. On these occasions our party rarely consisted of above three or four,

and always unarmed, (excepting a fowling-piece I sometimes carried,) for my object was to show to the people that we reposed in perfect confidence on their hospitality, and that we had too good an opinion of them even to suspect that they could harbor a thought of injuring strangers, who had come as friends to visit them from a distance of many thousand miles. On many occasions, when Mr. Gutzlaff has been surrounded by hundreds of eager listeners, he has been interrupted by loud expressions of the pleasure with which they listened to his pithy and indeed eloquent language. From having lived so long among the lower classes of the Fuhkeën people, Mr. Gutzlaff has obtained a knowledge of their peculiarities, both of thought and language, which no study of books can convey; and this is coupled to a thorough acquaintance with the Chinese classics, which the Chinese are ever delighted to hear quoted, and a copiousness of language which few foreigners ever acquire in any tongue besides their own. The power which this gives any person over the minds of the Chinese, who are peculiarly susceptible to reasonable argument, is extraordinary, and frequently caused me to regret my own comparative ignorance. Every day that I live in China convinces me more deeply that a very leading cause of the present degradation of foreigners in Canton is general ignorance of the language of the country, and the substitution of a base jargon, as the only medium of communication; so that foreigners are very generally spoken of in the most contemptuous terms before their face, of which they remain in perfect ignorance from a want of knowledge of the language, a very limited acquaintance with which would insure much more respect from natives of all ranks. * * *.

"It has sometimes been sarcastically remarked, that foreigners in China were better liked the less they were known; and the treatment we have received, in comparison with the behavior of the populace towards foreigners in Canton, may be appealed to in corroboration of this fact. On first appearance, this somewhat mortifying remark appears to contain some truth; but when more closely examined, the most objectionable part falls to the ground. Who are the people in Canton that hate and despise the foreigners? Certainly not the higher and more respectable classes of merchants and shopkeepers, with whom commercial intercourse to the amount of many millions, is annually carried on. Let one of those men be asked in whose honor he would prefer confiding, a British barbarian, or one of his own countrymen? It is not our own numerous servants and dependents; they, it is true, are looked upon by the multitude as placing themselves in a state of degradation by serving barbarians; but still they are far too shrewd observers not to be aware of the superiority, both moral and physical, which we possess over their countrymen. It is not, in my opinion, even the mandarins who despise us so much as they affect to do in their edicts and proclamations; they, it is true, keep aloof from us, and affect a disdainful superiority; but having lately had the opportunity of seeing a good deal of Chinese mandarins of all

ranks in free and unceremonious intercourse, I cannot help feeling that they act wisely in keeping us at a distance, lest the respect which is felt for their dignity should vanish on a nearer acquaintance."

So thoroughly was Mr. Lindsay convinced of the desirableness and expediency of making the Chinese better acquainted with the character of foreigners, that he determined to take on himself the responsibility of distributing copies of a pamphlet, concerning the character of the English, written by Mr. Marjoribanks. "It contains," he says, "a plain account of the English nation, its power and magnitude; it speaks in the most respectful manner of the government and emperor of China; it appeals to the best and most philanthropic feelings of man, as a reason for mutual good-will to subsist between our two nations." This pamphlet was liberally distributed and eagerly sought for in every place they visited subsequent to Amoy. Many Christian books were also distributed wherever they went; and while at Fuhchow the fooyuen of Fuhkeën requested copies of their books for the inspection of the emperor; Mr. Gutzlaff accordingly made up a parcel, which contained a copy of the Scripture Lessons, a tract on gambling, 'Heaven's Mirror,' or a full delineation of Christianity, and a few others, all of which were to be forwarded to Peking, for the perusal of the emperor. Whenever there was opportunity, Mr. G. administered medicinal aid to the sick and diseased. These cases were numerous, and some of them very painful and disgusting. At Fuhchow, "rarely a day elapsed," says Mr. Lindsay, "in which more than one hundred patients did not profit by his humane labors. The fame of this circumstance spread far and near, and in some instances attracted persons from the distance of more than fifty miles." Other objects presented themselves to view of a more revolting and distressing nature. The moral character of the inhabitants of Amoy are portrayed in very dark colors in the following extracts:

"At the beach," says Mr. Gutzlaff, "we were shocked at the spectacle of a pretty new-born babe, which shortly before had been killed. We asked some of the bystanders what this meant. They answered with indifference, 'it is only a girl.' It is a general custom in this district to drown female infants immediately after their birth. Respectable families seldom take the trouble, as they express themselves, to rear these useless girls. They consider themselves the arbiters of their children's lives, and entitled to take them away when they can foresee that their prolongation would only entail misery. As the numerous emigrations of the male population renders it probable that their daughters, if permitted to live, would not be married, they choose this shorter way to rid themselves of the incumbrance of supporting them. Thus are the pledges of conjugal love, the most precious gift of the Most High, the most important trust confided to man by the Supreme Being, deliberately murdered. * * * This unnatural crime is so common among them, that it is perpetrated without any feeling, and even in a laughing mood; and to ask a man of any distinction whether he has daughters, is a mark of great rudeness. Neither the government, nor the moral sayings of their sages, have put a stop to this nefarious system. The father has authority over the lives of his children, and disposes of them according to his pleasure. The boys enjoy the greatest share of parental affection. Their birth is considered one of the greatest and most fortunate events in a family. They are cherished and indulged to a high degree; and if the father dies, the son assumes a certain authority over his mother. There is also carried on a regular traffic in females. These facts are as revolting to humanity, as disgusting to detail. They may serve, however, to stimulate the zeal of Christian females to promote the welfare of one of the largest portions of their sex, by giving them the glorious gospel of our Savior—that gospel which alone restores females to their proper rank in society."

After having visited the Pănghoo or Pescadore islands and the coast of Formosa, the voyagers passed by Chinchew and entered the narrow channel between Haetan and the main land. While in that neighborhood, a singular scene took place in an interview with a naval officer; his name was Wan, and he had lived near Macao. We give the description of the scene in M. L.'s own words.

"He (admiral Wan) was received on board the Amherst with the respect due to his rank; a salute of three guns was fired, and every attention paid to him; but it appears that the ideas he had there (at Macao) acquired of foreign character did not lead him to imagine that such courtesy was requisite towards us. He began the conversation by abruptly asking various questions, hardly giving me time to reply. 'Where did you come from? What is your

nation? What business have you here? You must begone instantly,' &c. &c. I had just commenced a reply, when his excellency turned sharply to Mr. Gutzlaff, and said, 'You are a Chinese.' Mr. Gutzlaff denying it, he told him to take off his cap, that he might see if he wore a tail, which being done, he said, 'No, I see you are a Portuguese.' I now told him that the ship was English, which assertion he treated with perfect discredit, saying, 'I have lived at Macao, and know the barbarian customs; your ship is from Macao.' I again replied, that it was strange in his excellency to accuse me of falsehood in this manner, and that both myself and the ship positively were English, in spite of all he had known and learned at Macao. I then took a pencil and wrote on a slip of paper, 'Ta Yingkwŏ (Great Britain) is my nation,' and placed it in his hands. On receiving it he burst into the most scornful laugh, and exclaimed, 'Nonsense! the great English nation! the petty English nation, you should say! you tell lies to me.' Up to this moment, I had kept my temper perfectly, and answered all his insulting remarks with civility, but I confess that the grossness of this last speech completely overcame the natural placidity of my disposition. I snatched the paper, which he was still laughing at, out of his hands, and seizing hold of the admiral's arm, I said, 'As you have come to my ship merely to insult my nation and myself, I insist on your instantly quitting the ship,' and suiting the action to my words, I was on the point of handing him out of the cabin. His excellency now saw that he had carried the matter too far, and commenced apologizing. 'Pray excuse me; I did not mean to offend; you know well there is the Ta Se-yang, and the Seaou Se-yang (the one is generally applied to Portugal, the other to Goa); I thought there also was the Ta Yingkwŏ, and the Seaou Yingkwŏ; I acknowledge my offense, and again beg you will excuse me.' This ingenious apology was accompanied with a profusion of bows, and a behavior as cringing as it had before been insolent. He staid on board a considerable time, but his manners and conduct were so singular as to raise a suspicion that his judgment was not quite sound, which was corroborated by some of his officers who accompanied him, and who expressed much regret at the indecorous conduct of their commander."

The Lord Amherst arrived off the entrance to the river of Fuhchow foo on the 21st of April, and left the same place on the 17th of May. Fuhchow, the capital of Fuhkeën, and the residence of the fooyuen of that province, and of the governor of the two provinces of Fuhkeën and Chekeäng, stands inland about 50 miles from the mouth of the river Min, which is in lat. 26° 6′ N., long. 119° 55′ E. After a short delay, Mr. Lindsay drew up a petition to the governor requesting his permission to trade; and being resolv-

head foremost into the water, and our party of four were left in possession of the junk. The only persons to be seen on deck were the admiral and his personal servant, both of whom seemed in the greatest state of alarm. Mr. Simpson then quietly cut the cable as directed, and returned on board. I will not now offer any comment on this singular scene, further than to repeat the plain fact, that four men, two of whom were unarmed, thus took undisputed possession of the junk of a Chinese admiral, and that during several minutes they were on board, not an individual was to be seen except the *ta jin* (great man) himself, and that all his gestures were to implore mercy for an imaginary injury; for our object was to extricate him as well as ourselves, from the consequences of his ignorant and unseamanlike behavior. This trifling *fracas* was unattended with any unpleasant circumstances, nor did it in the least interrupt the friendly intercourse with the mandarins; on the contrary, it appeared to increase the estimation they held us in, and one very satisfactory result was, that from that day no war junk ever anchored within half a mile of us, excepting when they came to trade. The three spars destroyed by the admiral's junk were replaced before our departure by order of the civil mandarin of the district.

"On the following morning, the 28th, a numerous deputation of the elders came from the village of Hookeäng, where we were so hospitably entertained on our arrival, bringing with them the annexed paper, which was read aloud by Mr. Gutzlaff on the quarter-deck. I record it as a pleasing testimony of the effect produced by the distribution of our books, particularly that concerning the English nation, the fame of which has spread greatly, and almost the first requst of our visitors is to be favored with a copy. The remark in this address, on the character of their rulers, I confess, surprised me much, till the daily repetition of such sentiments from all classes of people, convinced me not only of the unpopularity of the government, but also that the people dare give utterance to their grievances. Our visitors were very curious about last night's affair, and on being informed concerning it, their delight was extreme, and the general remark was, 'you are quite right, our mandarins are rogues, but the people are your friends.' The following is a translation of the paper from the elders. 'We, the inhabtiants of this village, have never yet seen you foreigners (foreigners, not barbarians). All people crowd on board your ship to behold you, and a tablet is hung up therein stating that there is a physician for the assistance of mankind: there are also tracts against gambling, and other writings, besides a treatise on your country, with odes and books; all which make manifest your friendly, kind, and virtuous hearts. This is highly praiseworthy; but as our language differs, difficulties will attend our intercourse. The civil and military mandarins of the Fuhkeën province, together with their soldiers and satellites, are unprincipled in their disposition. If you wish to trade here, wait upon his excellency the fooyuen; prostrate yourselves and ask permission. If he complies,

you may then do so; but if he refuses, then go to the districts of Loo and Kang and there trade; for in those places there are neither despots nor masters. When you have fully understood this burn the paper.'"

In the interview with admiral Chin on the morning of the 27th, it was agreed, on condition that the ship would not enter the port, that no molestation should be given to her visitors, whether merchants or other persons; and a civil officer, Yang laouyay, "came on the quarter deck and addressed the people, saying, That they were permitted to come on board, but must behave well and quietly." But notwithstanding this, edicts were immediately issued, forbidding "the stupid people to supply her with rice and tea, or even in their boats to approach the ship." One of these was issued by the admiral himself. On seeing this, Mr. L. made up his mind to enter the port, and on the 3d of May the ship moved up the river and anchored opposite the custom-house. This produced the desired effect; and early the next morning, Yang was again on board, and said to Mr. Lindsay: "When you first came here you told me you would be satisfied if you sold goods to the amount of $10,000; now I have some friends who are desirous to make a purchase to that amount; will that induce you to quit the port?" It was answered in the affirmative: and as it was inconvenient to tranship goods directly in front of the custom-house, it was settled that the ship should move to her former anchorage as soon as $1000 were advanced as bargain-money. "Yang also stipulated that a commission of three per cent. should be allowed him on the transaction;" he then left the ship, promising that the money should be on board as early as the 7th. He kept his word, and came himself with the merchants. The price of the goods having been settled and the bargain-money paid, the ship moved out of the river on the 9th, and on the 12th the goods were transhipped. This took place in open daylight, and Mr. L. believed, "by the express though tacit sanction of the governor himself." Strange and almost incredible as it will ap-

pear to those practically unacquainted with the complicated machinery and habitual deception of the Chinese government, after all that had been said and done, "two war junks hoisting the imperial flag came in the presence of hundreds of spectators, (upwards of 100 visitors were on her deck,) while the civil mandarin of the district staid on board the whole time, examined the goods, and assisted in the transaction."

Fuhchow possesses many advantages for foreign commerce. The river Min, upon which it is built, is "navigable for ships of the largest burden to within 10 miles of the town, perhaps nearer." Its three principal branches take their rise, one in the province of Chekeäng, and after passing through the country whence come all the finest black tea, joins the other two branches which have their origin among the mountains of Keängse. "Had we therefore the liberty of trading here," says Mr. L., "the tea, which is brought at a vast expense to Canton, might be conveyed in boats from the farms where it is cultivated on board the ships." In the mere difference of expense incurred between transporting the tea to Canton and to Fuhchow, "a saving of nearly four taels per pecul on 150,000 peculs, or 600,000 taels, would be annually made." One of the most respectable merchants of Fuhchow, who was in the habit of visiting the ship, wrote to Mr. L. in these words: "But I have formerly asked why does not your honorable ship go out into the open ocean? I have already told you I only wait to know where you will go, and I shall take tea on board my vessel, and transport it without interruption. As regards tea, it is somewhat scarce at present; but if you have confidence in me, and will transact the business secretly, and inform me by letter beforehand, then there will be no difficulty in supplying you not only with 10,000 catties, but with any quantity you may desire." While at Fuhchow, Mr. L. made many inquiries concerning the demand for articles of foreign manufacture, and thinks that the

following statement will give a tolerably accurate idea of the shop prices then current.

Camlets, - - - - -	$56 *a* 70	per piece.
Superfine broadcloth,	38 *a* 42	„ „
Calicoes, - - - - -	9 *a* 12	„ „
Long-ells, - - - - -	10 *a* 14	„ „
Iron, - - - - - -	2	per pecul.

As regards the probability of establishing foreign trade at Fuhchow, the experience which Mr. L. gained, led him to the following conclusion.

"That, under present circumstances, an avowed permission is not to be expected from the Chinese government, and that it will be invariably refused when requested as a favor; but that a tacit sanction, and indeed connivance, will readily be extorted from their weakness, provided ships remain outside the port, in which case the government can make out any account they please, to transmit to the emperor. Some management will be required by the first ships which come there, to steer a course which will both keep the mandarins at a respectful distance, and at the same to conciliate the good-will of the people. This will remove one great source of uneasiness to the local government, lest affrays and homicides should arise between the natives and foreigners, which must then necessarily involve the mandarins. Nothing however will be more easy than to continue and improve the natural good understanding which prevailed during the whole period of our stay; it is only when the Chinese see the foreigners insulted and despised by their rulers, that they also treat them with habitual disrespect, and thus a sort of national antipathy is created which indeed it is the main object of the Chinese government to promote. At Canton they have succeeded too well; let us hope that when the time arrives, in which foreigners are again allowed to frequent other ports of China, circumstances may be different; for when they are respected by the government, I have no hesitation in saying, there will be mutual good-will between all classes of the Chinese and English."

The voyagers arrived among the islands of the Chusan archipelago on the 24th of May, where and at Ningpo they continued till the 18th of June. Their proceedings were much the same as at Fuhchow, but on the whole more prompt, and their reception better than at the former place. They had learned the "the only way to proceed successfully with the Chinese is, never in the first instance to ask permission, but act, and afterwards (if necessary) to offer excuses." Ningpo stands a few miles inland, in lat.

about 29° 55′ N. A British factory was once established there, and maintained till some time after the middle of the last century. "The city and suburbs," says Mr. Lindsay, "cover fully more than half the space of Canton, and the streets are several feet wider, and the shops are handsomer, than in any Chinese town I have seen." His opinion concerning the feasibility of establishing a trade at that place, was nearly the same as at Fuhchow. "The government will not sanction it, and will fulminate edicts ordering all foreign ships to be expelled; but at the same time if tact is shown, by properly combining moderation and kindness to conciliate the affections of the people, and spirit to deter the mandarins from offering molestation, an outlet for British manufactures, to a very considerable extent, may gradually be formed here; and the way for a more extended intercourse with this vast and extraordinary nation, comprising near 400,000,000 of enterprising and intelligent human beings, will thus be gradually paved."

Having quitted the river of Ningpo on the 13th of June, and been detained some days by thick and boisterous weather, they finally, on the 17th, proceeded towards Shanghae, sailing inside the Chusan archipelago, a passage which they believed had never before been made by any European ship; they accordingly named it the *Amherst passage*. The next day they came to anchor in 4½ fathoms of water, the northern of the Chusan group, a small islet, bearing S. 8 E. This situation was noways agreeable; they being "nearly out of sight of land, in an open exposed sea, with little more than four fathoms of water, and apparently surrounded with shoals and sandbanks." They now endeavored to procure a pilot from some of the junks that were near them. Several men came on board, but they all declared that no sum would tempt them to pilot the ship into Shanghae, yet one of them readily gave the following directions, "which we found so accurate," says M. L., "that future navigators in these seas cannot do bet-

ter than observe them. 'Take your departure from the northern island (which we named *Gutzlaff's island*), and steer NW. by N.; you will never have less water than four fathoms; and when you approach the channel between Tsungming and the main land, the water will gradually deepen to five and six fathoms.'"

The following morning (June 19th), they saw two large junks steering exartly in the course the fisherman had pointed out; they immediately weighed anchor and followed in their wake. At four P. M. they were only four miles from the land, in water that was perfectly fresh. On the 20th they were within about eight miles of the entrance of the Woosung river, upon which Shanghae is built. Determined not to lose time by waiting for the ship, Mr. Lindsay with Mr. Gutzlaff started in their boat early the next morning, and reached the mouth of the river just at the dawn of day. As they proceeded up the river several boats endeavored to prevent their going to Shanghae; "but," says Mr. L., "I merely replied to them, that having business to transact, and a petition to present, it was necessary we should go thither." They reached this far-famed emporium at about half-past four P. M. It stands on the left side of the river. Commodious wharves and large warehouses occupy the banks of the river, "which is deep enough to allow junks to come and unload alongside of them; in the middle it has from six to eight fathoms, and is nearly half a mile in breadth."

They landed amidst a crowd, entered the city, and proceeded to the office of the taoutae, the people readily pointing out the way. "As we approached," says Mr. L., "the lictors hastily tried to shut the doors, and we were only just in time to prevent it, and pushing them back, entered the outer court of the office. Here we found numerous low police people, but no decent persons, and the three doors leading to the interior, were shut and barred as we entered. After waiting a few moments, and repeatedly knocking at the door, seeing no symptoms of their

being opened, Mr. Simpson and Mr. Stephens settled the point by two vigorous charges at the centre gate with their shoulders, which shook them off their hinges, and brought them down with a great clatter, and we made our entrance into the great hall of justice, at the further end of which was the state chair and table of the taoutae. Here were numerous official assistants, who seeing us thus unexpectedly among them, forgot totally our unceremonious mode of obtaining entrance, and received us with great politeness, inviting us to sit down and take tea and pipes." The taoutae being absent, the cheheën soon made his appearance, and after upbraiding the visitors for their temerity, "sat down, and I (says Mr. L.) instantly seated myself opposite to him, on which he again rose, and casting an angry glance at me, strode out of the room without vouchsafing a word, as if he considered himself degraded by seeing me seated in his presence." The taoutae soon entered; an audience was agreed upon, and the petition delivered into his hands; he was evidently prepared to browbeat the stranges with fierce looks and angry words, commanding them in a boisterous tone instantly to depart and return to Canton. Twenty-four hours, however, had not passed before the demeanor of these men was greatly changed, and even the supercilious cheheën met them with the greatest politeness, and obsequiously forced them to take the highest seats. "Such," says Mr. Lindsay, "are Chinese mandarins all over the empire. Compliance begets insolence; opposition and defiance produce civility and friendly profession."

After visiting several parts of the city, and distributing many copies of their pamphlet and other tracts, Messrs. Lindsay and Gutzlaff returned to the ship, just as she was on the point of entering the river. In order to prevent this, all the military and naval forces of the neighborhood were put in requisition: tents were erected, and large guns without carriages were placed along on each side of the river; and to make

the scene still more imposing, a row of mud heaps in the form of tents were thrown up, and then whitewashed; and finally, fifteen imperial war junks stationed themselves in the mouth of the river; but the Lord Amherst passed safely through their line, and anchored at some distance up the river. Neither threats nor intreaties could induce the barbarians to swerve from their course. In more than one instance did the imperial officers prostrate themselves and offer to perform the kotow. But notwithstanding the tact and promptitude of the adventurers, the whole of their "intercourse with the officers of Shanghae was unsatisfactory and wearying, without being productive of any results." "The policy finally adopted by the officers was," says Mr. L., "to leave us entirely unmolested, and take little notice of us, merely contenting themselves with keeping the people from visiting our ship, and to trust to our departure when we saw that no object could be obtained by a longer stay." We have room for only one more extract from Mr. Lindsay's report.

"As this is the first time the emporium of Shanghae has been brought under the immediate notice of Europeans, some few remarks on it may not be inappropriate. Considering the extraordinary advantages which this place possesses for foreign trade, it is wonderful that it has not attracted more observation. One of the main causes of its importance is found in its fine harbor and navigable river, by which, in point of fact, Shanghae is the seaport of the Yangtsze keäng, and the principal emporium of eastern Asia, the native trade of it greatly exceeding even that of Canton. On our first arrival I was so much struck with the vast quantity of junks entering the river, that I caused them to be counted for several successive days. The result was that in seven days upwards of 400 junks, varying in size from 100 to 400 tons, passed Woosung, and proceeded to Shanghae. During the first part of our stay most of these vessels were the north country junks with four masts, from Teëntsin, and various parts of Mantchou Tartary; flour and peas from which place formed a great part of their cargo. But during the latter part of our stay, the Fuhkeën junks began to pour in, to the number of 30 and 40 per day. Many of these were from Formosa, Canton, the eastern Archipelago, Cochinchina, and Siam.

"The river Woosung comes out of the Ta-hoo (great lake), at Chang-keaou kow; it then traverses the Yun-ho or Great canal, and thus communicates with the Yangtsze keäng, the Yellow river, and

Peking; from the Yun-ho it enters the Pang-shan lake, and flows by Soochow, the capital of the southern part of Keängsoo, one of the most commercial, wealthy and luxurious cities of the empire. From this place numerous navigable rivers communicate and traverse each other in every direction. Thus it appears that this river affords a commodious water communication with the remotest parts of the empire, from Peking to Yunnan, and from the eastern coasts to the centre of the deserts in Tartary. The advantages which foreigners, especially the English, would derive from liberty of trade with this place are incalculable. Woollen manufactures are now only admitted by inland transport from Canton; and the various exactions and necessary expenses attendant on their conveyance, render them unattainable by the mass of the population in the interior; and from the coldness of the climate in the northern provinces, woollens would naturally be in much higher estimation in them than in the comparatively warm climate of Canton, did equal facilities exist for their introduction.

"When it is considered how trifling the present consumption of woollens is, when compared with the population of China, for instance, in the staple commodity of broadcloth, under 800,000 yds. among 360,000,000 people, not giving an average of one yard among 450 persons, is it wild or theoretic to imagine, that with a more free and extended intercourse, the consumption might be quadrupled, or in time even increased tenfold? Or is it unreasonable to turn an anxious eye to these hitherto almost unknown parts of the globe, to find new outlets for our English manufactures, now, when all the nations of Europe are straining every nerve, by the encouragement of their own manufactures, and the imposition of protecting duties, to exclude the produce of English industry from their markets? Here is a nation in population nearly doubling that of all Europe, combined with a seacoast of fully 3000 miles, abounding with the finest rivers and harbors in the world. Its ports and cities are filled with an industrious, enterprising and commercial population, who would all hail the establishment of a foreign trade with joy. Even the mandarins in enforcing their inhospitable and misanthropic laws, are ready to acknowledge the vast advantages which would be derivable from foreign intercourse; yet the mere will of a solitary despot has, for the last century, been sufficient to separate near 400,000,000 of human beings from all communication with their species. I do not pretend to be sufficiently versed in the laws of nations (none of which are recognized by the ruler of China,) to presume to say how far other countries are bound to yield implict submission to these laws. But I may be allowed to express a hope, that as we attain more mutual knowledge of each other, and become better acquainted with the friendly sentiments entertained by the mass of the people towards foreigners, these selfish and injurious principles may gradually wear away, and that the time will soon come, when the people of China, under a more liberal and enlightened system of government, may assume the place they are entitled to among the civilized nations of the world."

Having completed their transactions at Shanghae, and purchased "sundry trifles and various specimens of the beautiful silks and crapes of Soochow," with a necessary supply of provisions, the voyagers bade farewell to their friends on the morning of the 8th of July, and were followed out of the river by a fleet of junks, which performed the usual ceremony of expelling the barbarians by firing several rounds of guns when the ship was about six miles distant. On the 15th the Lord Amherst touched at Weihae wei in Shantung; the next day she stood out to sea; and by 10 A. M. on the 17th, made the land of Corea. Our limits forbid us to follow her track through the remaining part of her course. In laying aside the Report and the Journals, it is unnecessary for us to say a word in their commendation; no enterprising or philanthropic man can read them without the liveliest interest, and the strong desire that the wall which now separates China from the other nations of the earth may soon be broken down. We do not expect the governments of the present day to embark in Quixotic enterprises; "yet, (repeating what we have already said,) if our distance might give us that hearing which our presence could not claim, we would assure the exalted personages who hold the reins of empire in the west, that if by the united expression of their desires, they could influence the policy of China, their generation would thank them and posterity would honor them. It is a great object inviting and meriting their concert." But whether they will engage in the enterprise or not, the train of events now in progress must sooner or later, and perhaps within a very short period, introduce here a new order of things—overcoming ancient prejudices, breaking down misanthropic and antinational antipathies, and laying the foundations of an unrestrained intercourse between the people of China and the enlightened states of Christendom. In hastening a consummation so devoutly to be wished, the journals of Lindsay and Gutzlaff will bear a conspicuous part.

MISCELLANIES.

Burmah: doctrines and practices of the Budhists; their geography, astronomy, and upper regions; rewards and punishments; their periods (or ages); duties; ideas of death, worship, intelligent beings; their books, medicines, &c. (Continued from page 506.) By BENEVOLENS.

The object of this communication is to convey an idea of the notions and practices of Budhists in Burmah, drawn from their own statements. In preparing it, I have been much indebted to the Burman dictionary mentioned in a former communication. Many of the statements are literal translations of passages in Burman books, and in every case, pains have been taken to present no other views than those which are uniformly acknowledged by Burman Budhists. Though I have not met in their books, the account of Shwāy dă gōng, which is here given from the American Baptist Magazine, I cannot doubt its correctness, for it is the same as was verbally related to me recently by an intelligent Burman priest. Many of these views will be amusing, and the number might be easily increased by others equally extravagant. But these will suffice to show in what a state of intellectual and moral ignorance many millions of our fellow-beings live, and to exhibit the propriety of those measures to enlighten them which I propose to recount in another communication.

Geography. Kāte is a certain number of sek-yah systems, or worlds, in which sense there are said to be three kinds, viz., tsah-tee-kāte, consisting of a hundred thousand millions of worlds, which are destroyed and reproduced simultaneously; ah-nah-kāte, consisting of a billion of worlds through which the authority of a Budha extends; and wee-tha-yah-kāte, consisting of an infinity of worlds, which can only be an object of thought. Sĕk-yah wă-lah is a sek-yah world or system, and comprises the central My-en-mo mount, the surrounding seas and islands, the celestial regions, including the circumvolving luminaries, and the infernal regions.

There are four great islands encompassing My-en-mo mount; on the north, Oot-tă-ra-koo-roo; on the east, Pyŭp-pă-we-day-han; on the south, Sam-boo-de-pah; and on the west, A-pă-rā-gāu-han. Each of these is surrounded by 500 small islands. There are seven ranges of mountains (thăt-tăh-rah-bân) which surround My-en-mo mount, and which separate the seven rivers (thee-tah) in regular succession. Sam-boo-de-pah, is the great south island on which we live. There are five great rivers which run southward on the great south island. 1. Gĕng-gah, the bathing place of crows. 2. Asēe-ra-wa-tee, where the nats daughters sport and bathe. 3.

Jam-mŭn-na, where the eugenia tree grows. 4. Mă-hee, where the buffaloes bathe. 5. Thā-ră-boo, where the brown lizards bathe. Mēet-su-ma-day-tha, the middle part of the world, including the sixteen great countries, is the scene of the sacred histories of Budha. (This is the northern part of Hindostan.)

Hēma-woon-tah is an immense, but imaginary forest, (said to be situated in Thāu-lă-tha, or South Behar,) in which are seven large lakes; the width of each is about 560 miles, and the depth the same. It is in this forest that most of the wonderful things mentioned in the Budhist scriptures are said to have happened. Săm-boo-tha-bya, the eugenia tree which produces gold, is said to grow on the northern extremity of the island Sam-boo-de-pah. Thee-ho, the island on which the Burman sacred books were written, is said to be Ceylon.

The Burman books say that there are eight wonders of the sea, viz. 1. The waters continually rising into swells, and sinking into vallies; 2. that the waters do not overspread the shore; 3. that it throws dead bodies on the shore; 4. that the five great rivers lose their names when they reach the sea; 5. that its waters never diminish nor increase; 6. that the salt is so mingled with the water as to become one; 7. that it is the repository of precious stones; and, 8. that it is the residence of the nats.

Their theory of earthquakes is this; the earth is an extended stratum, which rests on a stratum of water; this again upon a stratum of air, beyond which is an entire vacuum. The stratum of air thus situated, is easily agitated by a variety of causes; when agitated, it communicates its motion to the superincumbent water, which in turn shakes the earth above it. How simple the theory! and how indicative of the state of science among them! What the Burmans call a great island is the same as a continent with us, and should be so reckoned in our estimate of the correctness of their geographical notions. The base of My-en-mo mount should, on their theory, be found where the island of Spitzbergen lies.

Astronomy. The Burmans enumerate eight planets, viz. the sun, moon, Mars, Mercury, Jupiter, Venus, Saturn, and Răhu. The last of these is not discoverable, but is said to be the residence of the nat who occasions eclipses. Nine principal constellations are enumerated, corresponding with the twenty-seven něk-khâts (stars), viz.; 1. the crow; 2. a kind of bird; 3. a species of crab fish; 4. scales; 5. the crest, an ornament used to fasten up the hair; 6. the fisherman; 7. the elephant; 8. the horse; 9. the heron or paddy bird.

Wē-de-thōn-bah-the are the three courses of the planets round My-en-mo mount, the inner, middle and outside courses. The sun enters the inner course at the full moon in March, and continues till the full moon of July, which is the hot season; it then enters the middle course, in which it continues till the full moon of November, which forms the rainy season, after this, it passes through the outer course till the full moon of March, and this the cold season. The earth being supposed to be an extended plain, the daily

disappearance of the sun is attributed to the intervention of My-en-mo mount. As we live on the great south island (Săm-boo-de-pah), this mountain must be to the north of us. In their views of cosmogony, it cannot, with perfect accuracy, be said to lie under the north star, because its height is much greater than the elevation of that star, but its latitude and longitude are the same.

Upper Regions. Bŏ-wâh- meaning a state of existence, a world, is the world of passion, including the four states of punishment; the state of man, and the six inferior heavens, the world of visible objects, including the sixteen material superior heavens, and the world of invisibles, including the four immaterial superior heavens. The six inferior heavens here mentioned, are the six stages of the nat country. Să-dū-ma-hâh-rēet is the first stage of the world of nats situated round the waist of My-en-mo mount. Thōn-an-dâh is a famous garden in the first stage of the nat country; it extends about 12,000 miles, and is the scene for recreation and pleasure to the inhabitants. Tâh-wă-ding-thah, the second stage of the world of nats, is situated on the summit of My-en-mo mount. The others rise successively above these.

Thōke-dăth-thana is the name of a city in the nat country, where the king of the nats resides. Brămha-bōn, which is the abode of the Bramhas, includes the superior celestial regions, of which there are twenty stages or stories, sixteen material and four immaterial or invisible. Thōke-dâh-wăh-tha, one stage of the Bramha country, consists of five divisions; in one the inhabitants live throughout a thousand complete revolutions of nature (see Măhâ-kăt); in another the inhabitants live through two thousand revolutions of nature; in a third, through four thousand; in a fourth, through eight thousand; and in a fifth, through sixteen thousand complete revolutions of nature.

Offerings and rewards. There are said to be five particulars which respect offerings; viz., 1. making an offering in the expectation of the reward; 2. with proper materials and free from blemish; 3. giving to travelers the best of flowers and fruits in a time of famine; 4. making offerings when one is very indigent; the 5th is not mentioned. The priests in their exhortaions to the people are accustomed to promise a great variety of rewards as an inducement to be liberal in their benefactions. These rewards are frequently of an intellectual nature, but more generally of a sensual kind. The following are of a general character. Ah, a kind of wisdom which destroys the four enslaving principles to which all men are subject. Abĭn-yĭn, which denotes certain excellent attainments; viz., 1. the faculty of seeing like a nat; 2. hearing like a nat; 3. creative power; 4. knowledge of other men's thoughts; 5. prescience; 6. knowledge of one's past existences. Dzânn, a certain attainment or state of mind, which enables the possessor to traverse different worlds. It is divided into five constituent parts; 1. thought; 2. consideration, reflection; 3. pleasure, joy; 4. bliss, happiness; 5. permanency, immutability.

The following are examples of rewards promised to specific acts.

There are five rewards obtained by the person who makes a religious offering of a razor; viz., numerous good friends; perfection in diligence; patience; wisdom, and purity. There are five rewards of patience or forbearance; viz., the universal love of mankind; peace; few faults; composure in death; deliverance from the four states of punishment after death. Also five awards of impatience, just the opposites of those of patience.

There are ten rewards obtainable by the person who makes an offering of a thĕ-bīke (an open-mouthed pot in which the priests receive their rice); viz., dishes ornamented with precious stones, &c.; the necessaries of life at all times; deliverance from evil; freedom from oppression; the reverence of mankind; easily obtaining food, clothing, a place to sleep, and a place of habitation; happiness and enjoyment which shall not be destroyed; a settled and contented mind; a love for the divine law; few sexual desires and complete freedom from anxieties. They are also promised thăm-păt-tēe-tsĕt-lay-bah, a general term which embraces four particulars; viz., the privilege of living in an elegant and delightful place of abode; having an old stock of merit for good deeds performed in a previous state of being; doing well for one's self; and the privilege of associating with upright and religious persons. The highest reward which is attainable is thap-pe-nyu-tah-nyan, which consists in a perfect knowledge of the five following principles or laws; viv., of mutability; of the modes of existence; of discriminating marks or signs; of absorption or annihilation; and, of religious law. This reward can be obtained *only* by making a religious offering of all these five things; viz., one's property; the principal members of one's body, as a foot, a hand, or an eye; one's children; one's wife; and finally, one's life.

It seems not improper to remark, that there are certain classes of persons who can never obtain any reward, let their offerings be ever so numerous and costly. The barbers are an instance; they are subject to this curse on account of some disrespect one of the fraternity showed Gaudama during his incarnation.

Punishments. Punishments are threatened as dissuasives from crime and the neglect of religious offerings. An-dĕr-ēe-yă-kân, instant and uninterrupted misery, is denounced on the person who is guilty of killing a father, killing a mother, killing a rahandah, wounding a Budha, or making a schism among the disciples of Budha. Those who are guilty of the sin of drinking intoxicating liquors, are subjected to the loss of property, a quarrelsome disposition, sickness and disorders in the body, loss of reputation, contempt and disgrace, and destruction of the understanding. The Burmans are taught that punishment follows sin as surely as a cart-wheel follows the ox, but it must be proportioned to the crime. Merit is followed by reward in the same way. There does not appear to be so much difference in the nature of these as in their duration. The one is suffered and the other enjoyed alternately for millions of ages in the different hells or stages of the nat country. There are eight great central hells, ranged one above another, each of

which is encompassed by sixteen inferior hells, in all, 136. These are provided with tortures corresponding to the previous crimes of their respective inhabitants, some of whom experience hunger and thirst, some are rolling in flames, and others have their flesh torn from them with hot pincers, &c.

Periods. Măhâ-kăt, a period in which an entire revolution of nature is performed, is subdivided into four grand periods, each of which is again subdivided into sixty-four intermediate periods, and each of these again into sixty-four life periods. Thăn-woot-tâh is one of the four grand divisions of an entire revolution of nature. This period, it is said, commences with rain which deluges the four great, and all the small islands, together with My-en-mo mount, and destroys all that exists therein; after this seven suns successively break forth, dry up the waters, and consume the system Thăn-woot-tâh-htâh-yeē is another of the four grand divisions of Măhâ-kăt. This period continues from the time general conflagration ceases, through another deluge, whose waters, by continual motion and dashing together congeal, and harden and thus form the substance of a new system. Wē-woo-tâh is one period in a complete revolution of nature. In this period the waters which deluged the universe disappear, and according to the eternal laws of nature, the sun, moon and stars break forth, everything comes into sudden existence, and Bramhas descend and people the earth; but they can return to the upper regions when they please. Wē-woo-tă-tâh-yēa, is another period, and a complete revolution of nature. At the commencement of this period, the Bramhas begin eating a kind of earth, by which they lose the power of ascending; the period of life begins to shorten, and continues to do so till a person is old at the age of ten years, after which it begins to lengthen and continues to do so till the system is destroyed by water. Bōke-dăh-kăt is a grand revolution or period of time which is distinguished by the successive appearances of five Budhas. Ayoo-kăt is a period of time, during which the life of man gradually advances from the length of ten years to an indefinite extent and returns again to the length of ten years; sixty-four of which make one intermediate period. From a comparison of Thă-kĕn-pŏrâh (see Intel. beings) with Bōke-dăh-kăt, and with a statement of one of the Burman books, from which we learn that the death of Gaudama occurred, B. C. 554, it will appear that 91,467 years of the present Bōke-dăh-kăt have already passed away, but the fifth Budha has not yet appeared.

Duties. It would require volumes to mention all the duties enjoined on different classes of Budhists. The following will give an idea of their general character. There are five laws (thēe-lă) binding on all mankind, viz. to refrain from murder; from stealing; from adultery; from lying; and from intoxicating liquors. They are to be solicitous about four things, viz. watching over the body; watching over the mind; an attentive consideration of the miseries of life; and the duties of religion. They are also enjoined these four things; viz. 1. using exertion to prevent demerit while as yet

the person has done nothing blameworthy; 2. using exertion to prevent the increase of demerit after the person has already done something sinful; 3. endeavoring to do that which will procure merit while the person is yet destitute of it; and 4. endeavoring after a person has a stock of merit, to excel in meritorious actions. There are moreover laws which embrace all those religious duties which consist in avoiding objects unfit to be used, eaten, handled, and worn: also the places where it is improper to go, or remain.

The following *eight good ways* are causes of merit, and grounds for self gratulation. They may therefore be reckoned as duties. 1. right opinion; 2. right intention; 3. right words; 4. right actions; 5. right way of supporting life; 6. rightly directed intelligence; 7. good heed, caution; 8. composure, serenity.—Good heed must always be paid to the voice of God of which there are eight characteristic tokens or evidences, viz. 1. it is clear or intelligible; 2. agreeable, pleasant; 3. easy to be known; 4. worthy to be heard; 5. infrequent; 6. full; 7. deep; 8 produces an echo. The distinction between a good man and a bad one, is thus represented by the Burmans. There are four things (wāy-gyĕn-lāy-bâh) very remote from each other, viz. 1. one shore of the great ocean from another; 2. the rising from the setting sun; 3. the earth from the top of My-en-mo mount; and 4. above these, a wicked man from one who is religious. In addition to what has been said above, every Burman is expected, as a matter of duty, according to his ability and circumstances, to employ himself and his property in building and ornamenting pagodas (see *worship*), in forming large and small images of Gaudama, building monasteries, digging tanks, supporting the priesthood by presents of food, cloth, &c.

Death. It may not be uninteresting to know to what causes a people so ready to assign a cause for everything, ascribe death. Their books mention four, viz. 1. though the influence of good deeds performed in a previous state, is not exhausted, yet the period which is the established term of human life being past, the person will die; 2. though the established term of human life is not yet passed, the influence of good deeds performed in a previous state being exhausted, the person will die; 3. when the term of human life is past, and the influence of former good deeds exhausted, the person dies; 4. in the last case, though the established term of human life is not passed, nor the influence of previous good deeds exhausted, yet on account of some evil deed performed in a previous state, the person dies suddenly, without previous illness, and without changing his position.

Worship. Their worship consists "in prostrations before pagodas and images, in presenting before them lighted candles, clusters of flowers, umbrellas of various descriptions, rice, and fruits; in erecting high poles and suspending long flags on their tops; in casting bells and hanging them near their pagodas, or contributing to and of these objects; in attention to the recitations of priests, and whenever an offering is made, expressing a wish

that the merits may be enjoyed. The use of the bells is to proclaim to the celestial regions the fact of presenting an offering; and the person who thus announces the fact, is both worshiper and bell man." Their *days* of worship are four in a month, viz. the eighth of the waxing of the moon, and the full, the eighth of the wane, and the change. *A-po-nay* is a day kept after a worship day as a work of supererogation. It is not unusual however to perform their services on other days.

The close of the rainy season, and the commencement of a year, especially the latter, are distinguished by great religious feasts, which last three days in succession.—The *places* of religious concourse are the pagodas or zayats. The latter are public sheds in which the priests' rehearsals are generally made. The pagodas are monuments erected to a Budha, sub-Budha, or rahandah; those erected to the last Budha, Gaudama, are the only ones extant. They are solid masses of masonry, varying in their height, of a conical form, covered with plaster formed of sand and lime, and many of them with gold leaf. The large pagoda, situated about a mile and a half in a northwest direction from Rangoon, and called Shwāy dá gōng porâh, is a splendid and magnificent monument of heathen superstition and idolatry. According to its history, the foundation was laid soon after the supposed annihilation of Gaudama. If this be true, it must have existed for a period of about two thousand and three hundred years. Since its erection, the size has been increased by successive additions. The story relates that a short time previous to the expiration of Gaudama, two merchants, who were brothers, went to pay him homage, and make him offerings; on desiring some memorial of him as an object of worship for their countrymen, he lifted up his right hand and stroking his head, extracted four hairs and presented them to one of the merchants; then with his left hand extracting four more, and presenting them to the other, he commanded them to go to the hill *Thien-hōk-tará*, and under the patronage of the king of *Ookka-la-ba*, (near which place the hill was situated) enshrine them with the staff of Kāukkā-thăn, the water dipper of Gāu-nâ-gōn, the bathing garment of Kăthă-pâ, his divine brethren who had preceded him. The waters of the five great rivers Gĕnga, Yamon, Asee-ra-wa-tee, Mă-hee, and Thara-poo, and of the five hundred lesser rivers, were not sufficiently excellent to wash the hairs for the purpose of enshrining them: nor were the waters of the lake Anawatat (one of the lakes about Hēma-woon-tah); the waters of the hill Thien-kōk-tarâ alone were sufficiently excellent for this purpose. They hearing the command, and not having provided themselves with the means of pursuing their journey, The-gyah, the king of the celestial regions, transforming himself into a commander of a ship, presented himself to the brother merchants, with a ship in perfect readiness to depart. Having deposited the hairs in a ruby box, and this box in a small vessel with a deck of silver, gold, and ruby, and all this placed upon a teapoy stand, and put on board, they commenced their voyage. After various ad-

ventures they arrived at the place where Shwāy dā gōng now is, and on searching found the other three relics, which, with the eight hairs of Gaudama, they deposited together with immense treasures in a vault, over which they erected the pagoda.

Intelligent Beings. It will be impossible to recount all the varieties that are classed under this head, as the Burmans reckon 214 orders of beings who inhabit the several states of happiness and misery. Enough however will be given to illustrate many of the prominent views entertained by Budhists. Thū-ngēyr is a child. When first born, a child is supposed to have its mind deeply impressed with the past; if it came last from hell, or a state of punishment, it reflects on what it there suffered, and weeps; but if it came last from the nat country, it reflects on its late enjoyment and smiles. Thū-dlike is an ignorant or foolish person. Three things, or signs, distinguish a foolish person; viz., 1. though destitute of property, they desire to marry; 2. though destitute of strength, they delight in fighting; and 3, though ignorant of the sacred books, they wish to dispute about the subjects they contain. Theē-reē-dămmâh-thāukâk is an ancient king, who for his great merit obtained authority over the whole of the great south island, and to the extent of twelve miles above and below it. Po-yâh-long is one who is destined to be a deity—the bud or sprout of deity. *Nats*, or *Dēwâh*, are supposed to be superior to men, but inferior to Bramha; some of whom are said to inhabit the inferior celestial regions, and others to have dominion over different parts of the earth and sky. Athū-râ are fallen nats, some of whom were formerly driven from the summit of My-en-mo mount to the region situated between the three stone pillars which support the mount. Athūming is a nat who is supposed to occasion eclipses. Ngal-yen is a fabulous being, supposed to occasion earthquakes. Bĕloo is a kind of monster which eats human flesh and possesses certain superhuman powers. Găn-dāp-pâh, Rĕk-kike, Cŏm-bân, Gă-lōng, and Nă-gâh, are different races of huge monsters, many of whom inhabit and guard the base of My-en-mo mount. Wāy-nă-dāy-yâ are a race of Galongs, whose king or chief is said to be of immense size, each wing being above 600 miles; the distance between the wings the same, the length of the body above 6000 miles; the crest of his head above 36 miles; and his bill, above 1800 miles. Weētsâmōne is an aërial spirit which guards the Thū-roung tree, which is said to produce a fruit in shape like the human species. Măn-nāt is a powerful evil spirit who resides in the highest inferior heavens, and has dominion over all the lower parts of the universe. Sēkkyâmēn is a sovereign of the four great islands which surround My-en-mo mount. Arēe-yâh is one who has undergone a great change by which he has become independent of the common accidents of nature; they are divided into four grand orders, each of which embraces two classes, in all, eight kinds.

Zēená or *Budha* is a person who has overcome the five evils or tyrants, viz. 1. animal constitution; 2. subjection to the four causes; 3. the passions: 4. death; 5. the most powerful evil nat. He

has the form of a man, and, in point of wisdom and virtue, is unrivaled throughout the sek-yah systems, and is the supreme object of worship, both during his existence and after his annihilation, until the appearance of another Budha. In the present grand period (see Bōke-dāh-kăt) four Budhas have already appeared, viz. Kău-kŏo-thăn, Gāunâ-gōng, Kăth-ă-pâh, and Gaudama; the fifth, A-rē-mă-dāy-yă is yet to come, and to him the expectations of all Budhists are directed with much earnestness. Thĕg-gyâh is one of the higher orders of intellectual beings of which there are said to be 32 classes. Thĕg-gyăh-mēn is the king of nats. There are however, it is said, three nats who excel him in glory; they obtained this transcendency on account of certain offerings made in time of one of the incarnations of Budha. Bramhas are beings superior to men and nats, inhabiting the higher celestial regions (see Bramha-bōn). Thă-kĕn-porâh is a term which is applied to great personages, particularly to Budha or deity. The whole number of absolute or distinct Budhas istwenty-eight; five belong to the present system, but one of them has not yet appeared; twenty-three made their appearances in different successive worlds previous to the present; the 1st lived 80,000 years; the 2d, 90,000; the 3d, 80,000; the 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, lived each, 100,000 years: the 12th, 13th, 14th, 15th, 16th, 17th, 18th, and 19th, lived each 90,000 years; the 20th, and 21st 60,000 years; the 22d, 80,000; the 23d, 70,000. The 1st of the present world, 40,000 years; the 2d, 30,000; 3d, 20,000; and Gaudama, the last, lived only 80 years. Five of them were 80 cubits in stature; six were 88 cubits; one, 90 cubits: three 60 cubits each; four, 58 cubits; one, 50 cubits; one, 70 cubits; one, 40; one, 30; one, 20; and Gaudama the last, only 18 cubits in stature. These deities possess the power, it is said, of emitting rays of glory or splendor in six streams of different colors.

Books. The most important religious work, and that which is most referred to as authoritative, is the *Bedagat.* This consists of three grand divisions; viz. 1. Wee-nee, containing five books which comprise the commands of Gaudama for observance of his priests; 2. Thōke-tăn, which is in three books; 3. A-bē-de-ma, in seven books. It was 458 years after the death of Gaudama, in the reign of Dōke-tă-kâh-mă-nēe, that these books were, according to Budhist authorities, "miraculously transcribed in one day from the original which is now lost," but which, in the estimation of most persons who have investigated the subject, never existed. In the reign of Nam-ma, 930 years after the transcription, they were translated out of the Thee-ho language into Magadha or Pali by Bōke-dă-gau-thah, a great religious ascetic, and brought to Samboo-de-pa, or as the Burmans say, our island. Abridgments of these have been made; they are variously interpolated, and commented on. The grand purport of them is to offer inducements to the people to make liberal offerings to the priests, and provide largely in every way for their accommodation. This is done by telling stories of the rewards received by those who had been bounteous in their presents to the priesthood, or the calamities

inflicted on the refractory. Dzat, an account of one's own existence or life, given by one's self, is commonly applied to the different existences of Budhas, and particularly to the existences or lives of Gaudama the last Budha, 650 of which are counted in the extant Budhist scriptures.

The Burmans have histories of their kings rather voluminous, but the copies are scarce and little read. It is understood that major Burney, late British resident at the court of Ava, has obtained a pretty extensive collection of their historical works, and from him, at some not distant day, a full account of them may be expected. Yooah-tee-theet is an astrological book, by which is determined the proper time to found cities, and by which their future destinies are known. Yat-tar-rah is a charm or astrological calculation which is impressed on metal or any substance, and deposited in the earth, over which (on account of its magical power,) it is supposed no enemy can pass.

Medicines. "The medical department is peculiarly subject to the control of superstition. Its influence is often seen in the collection of medicinal roots, the methods of compounding medicines, and the time and manner of administering them. Of books which treat of the nature of diseases, the virtues of medicinal roots and plants, the art of compounding them, and their specific qualities, they have a considerable number. Shops of drugs and medicines are in full proportion to the wants of the public. With surgery, however, they are entirely unacquainted." See Am. Bap. Mag. IV. The practice of midwifery is wholly in the hands of the women, and is said to be extremely barbarous. Were it practiced in cold countries, it would be the occasion of death in most instances. After the birth of a child, the mother, in all her exhaustion, is exposed to a hot fire for two or three days. The leprosy, for which no specific is known, is common. Other diseases, if we except the rheumatism, are rare.

Temple of Teen How at Meichow. Among the many monuments raised by the superstition of the Chinese in honor of Teën How, 'the Queen of Heaven,' one of the most remarkable is a temple at Meichow. It stands upon an island a little south of Hinghwa, in the province of Fuhkeën, and in so conspicuous a situation that it cannot fail to attract the attention of every mariner who visits that part of the coast. The island presents a very barren aspect, there being scarcely any vegetation to cover the arid soil. From the midst of this waste, the temple built on the brow of a terraced hill, towers with considerable effect to the eye of the visitor. The grounds which surround this declivity are laid out with much taste, and an overhanging rock imparts to them a sort of silent grandeur. A small rivulet winds its way among the rocks down the side of the hill, and forms a basin at its foot. Doubts have often been expressed whether the Chinese are conscious of the beauties of nature,

because their descriptive poetry has so little of the picturesque, and seldom dwells upon the beautiful and sublime scenery which nature's God has spread out upon the surface of our globe to lead us to love and admire the Hand that made it. But though their poets are deficient in the description of rural scenery, the Chinese invariably select the most romantic spots for the erection of temples in honor of their gods. Along the whole coast of China there is scarcely a conspicuous spot without a temple, or at least a shrine.

The temples and pagodas built upon the hills and promontories, serve as so many beacons to the Chinese navigator, who never passes them without burning gilt paper and incense, to propitiate the favor of the deities supposed to reside in them, and secure a prosperous voyage. Thus, as the groves and high places of Scripture also teach us, the heathen in every age have dedicated these attractive spots to the service of their imaginary deities.

The temple at Meichow consists of a number of buildings which rise gradually one above another till they reach a cliff which forms the summit of the hill. It is remarkable for its colossal gilt images. In one of the lower buildings there is a large horse in a prancing attitude, the workmanship of which exhibits considerable skill. At present it wants a rider, but this deficiency will soon be supplied, as the moulder has one preparing. The priests, though only eight in number, pay great attention to their sanctuary, and keep it clean and in good order. The merits of "Heaven's Queen" are rehearsed daily in their vespers; and though she is not of Budhistic origin, they sing her praises in the Pali language. Many are the votaries that crowd this temple for worship. Pilgrimages are made from every part of the province of Fuhkeën to conciliate her favor. No junk of any importance passes without stopping a while, that the captain and mate may render homage to their protectress for her aid in the hour of danger. The priests are consequently rich, and own much of the island, in the interior of which are many fertile spots and some flourishing villages.

When we visited them, we charged them with deluding the people, and reproved them for maintaining a worship which reason condemns, and every pure heart must abhor. We told them of the Creator of all things, and of the Savior of sinners; and exhorted them to relinquish their foolish idolatry and turn to the living and true God. Pliant, like the votaries of Budhism, they acknowledged that all their idol worship is a mere farce; but as old custom is in its favor, and their own gains would be lost by its abolition, they cannot consent to give up a system which has the sanction of ages. Nevertheless they thought us in the right and would be glad to adopt our system, if their worldly interests were not concerned. From the various conversations we have had with Budhist priests, it is evident that their tenets have no very strong hold upon their minds. They are formal worshipers, and tread in the steps of their forefathers without examining upon what grounds their belief is founded. They might be easily persuaded to change their religion if their own present interest could be promoted by it;

but without a radical change of heart, this is scarcely desirable. Their outward compliance with our forms of religious worship would only prove detrimental to the progress of the gospel. It is in vain, therefore, to hope that they will forsake their idolatry, if the power of the Holy Spirit does not regenerate their hearts. For this we incessantly pray. May those feeble endeavors to point out to the priests of *Meichow* the way of salvation be blessed from above.

Remarks concerning the Conversion of the Chinese. We have long been told that the Chinese empire is shut against the entrance of the gospel. This sentiment has paralized the efforts of the Christian church in behalf of the Chinese; and we sincerely hope it will soon cease to exist. We cannot, indeed, at present adduce many instances of actual conversion to prove its fallacy; but it may be safely asserted that the principal difficulty in the way of introducing the gospel into this great nation, lies, not so much in the physical and political position of the empire, as in the indifference of the people themselves. The hardness of a Chinese heart is great. A lying spirit is implanted and cherished in them from their childhood; they can form no conceptions of spiritual things; and the things of this world seem to satisfy all their desires.

The difficulty of bringing such a people to feel the influence of religious truth is indeed great; yet not so great as that of introducing it among Mohammedans, or even among the Hindoos. Here we meet with a reading people, comparatively free from prejudice, willing to listen to the truth, with a good portion of common sense, and not trammeled by any religion of state. To a true Chinese all religions are alike. Provided he move in the track of his forefathers and worship their manes, it matters very little with him what idols he worships; yet he must have some object of adoration, however small and contemptible. This, however, can hardly be regarded as a favorable indication; the sick man, who is insensible of his disease, and therefore seeks no remedy, is in the greatest danger. What must be the sensations of the Chinese at their transit into that world, where they find themselves surrounded by realities, of which till that moment they had never had a thought! But we cannot, while we live, pursue them and mark their condition in the world of spirits. Though we must all enter that world, it is beyond the power of human reason to tell what will be our sensations there.

China's millions of unconverted heathen have often been the theme on which the friends of missions have dwelt. Their readiness to succor those who are engaged in the great work, and to sacrifice their property for the promotion of it, show that their zeal consists in something more than more words. Though their means might not be adequate to meet the demand, were the work to be carried on as vigorously and extensively as it needs to be, we may expect that they will use their utmost exertions in behalf of this

populous nation. On this point no fears need be entertained. The friends of the Savior at home are fervent in their prayers, and their supplications before the throne of grace are precious in the sight of the Lord. The merciful Redeemer will not leave their petitions unanswered; he will grant success to those undertakings, of which the sole object is the promotion of his glory.

Thus armed by the promises of a faithful God, and sustained by the prayers of our fellow Christians, let us boldly attack the kingdom of darkness, undismayed by the difficulties which lie our way. They are not so great as the first missionaries in Greenland, Labrador, and at the Cape of Good Hope, had to encounter. The same faith which made them prove victorious and successful in those inhospitable regions, will enable us to persevere in similar labors, and in the end secure for us similar success. We have an almighty Savior for our leader, whose mercy embraces China, as well as every other nation. To him let us look steadfastly, and in his strengh "fight the good fight." Oh! that crown of glory which awaits us at the end—the prospect of seeing so large a nation benefited by our labors, of destroying the empire of the prince of darkness here, freeing his slaves from bondage, bringing them to their Savior, and rendering them happy for ever!

Let the promises of God, that China shall see the salvation of the Lord, be continually before us, especially when we find ourselves surrounded with difficulties and dangers. The struggle which will result in the spiritual emancipation of China will probably be arduous and protracted. Let us not, then, be disheartened, should we meet with reverses; but having once believed that God is our protector and eternal joy, let us not count our lives too dear to be sacrificed to the noble cause. Why should we hesitate, if duty calls us to do it, to offend a jealous government, and draw down upon us their vengeance? What would have become of Christianity in its infancy if the apostles had been dismayed by the threatenings of the Jewish sanhedrim, who had it in their power to oppose the progress of the gospel more effectually than can the emperor of China with all his host of officers?

Our predecessors in the work have paved the way before us. Let us press forward in the course which they have commenced. The time for making the necessary preparations for the great campaign is past; and we are now to meet the enemy and fight with the spiritual weapons which have been provided. We would say nothing derogatory to useful literary labors of any description, nor discourage in the least the establishment of schools or colleges among the Chinese whenever it can be done. But we wish to fix attention upon the great object of our exertions—*the preaching and promulgation of the gospel in China itself.* Writing for the benefit of the Chinese stands in intimate connexion with this object; but it seems scarcely necessary to remark that the best preparation for writing thus, is such an intercourse with them as will make us intimately acquainted with their spoken language, their prejudices, and all the peculiarities of their habits and character.

We hope the time will soon come, when an abundance of religious books shall be published in the Chinese language, which will not yield, either in perspicuity or purity of idiom to the best native compositions. We therefore recommend an unwearied study of the Chinese language, both spoken and written. We expect that all who engage in the work as missionaries, will have received a thorough classical education, to prepare them to become fully masters of this difficult language. We also recommend the employment of any time which cannot be profitably occupied in preaching, in literary pursuits. But preaching and promulgating of the word of God should be the primary, writing the secondary, object.

Well directed efforts will have the desired effect. When a free intercourse shall be opened, the influence of our conversation with the heathen, and the example we set before them, if such as become Christians, will be felt. If that pure principle of love and benevolence which dwelt in Jesus Christ, animate our hearts we shall endear ourselves to the nation. Though for a time repaid only with ingratitude and looked upon as barbarians, we shall finally gain their affections, and thus most effectually secure our ultimate success.

But China is not yet open. Nothing is so important, at the present crisis, as securing a free intercourse with the empire. This for the present should be made the chief object of our efforts. The probability of our being able soon to establish the long wished for intercourse, is at least as fair as it ever has been. Let us improve the inviting prospect, and by our joint endeavors pull down the wall of separation, and after it, the disgraceful and hideous idolatry of China.

We commend these few lines to the serious attention of our fellow-laborers, and of those who are about to engage in the same good work. May an unaimous coöperation for the accomplishment of the same great end, and iron perseverance, and especially that holy ardor, love, and patience which is the peculiar gift of the blessed Savior, henceforth characterize our efforts in laboring for the conversion of the Chinese. *Philosinensis.*

The danger of giving unasked advice to despots. "Let Kin Mingkwan be delivered over to the criminal court for trial. Respect this." So said his majesty: and what had this person done? He presented a sealed memorial to the emperor, showing his opinion how to rid the nation of rebellious banditti, of thieves, gamblers and prostitutes. Being a man devoted to letters from his childhood, he had more knowledge of the ancient classics than of modern manners, and wished to revert to those happy days in which the land was cutlivated by the united labors of the government and people, when "hunger and starvation," the causes of all social evils, were unknown. These and similar vagaries were the head and front of the old man's offending.

The court says, there was nothing rebellious or disrespectful in his paper. And he was in fact, nothing more or less than a Chinese Owen of Lanark. But for his *presumption* and imprudence in giving unasked for advice, their decree that he shall receive one hundred blows with the large bamboo, and be transported three years, would not have been passed. However, he set up a plea that he was the only son of an aged mother. The court therefore directed that in the first instance he be sent back to Ganhwuy, the green tea country, whence he came, that the local government may ascertain the facts of the case; and if his allegation be true, to put him in the pillory, and bamboo him, before they send him to his mother; but if false to transport him as before directed. The court in their memorial add, that his suggestions are impracticabilities, and recommend his majesty to dismiss the subject without further consideration.

In the new "Memoirs of the court of king Charles the first," by Lucy Aikin, we find that poor William Prynne, about two hundred years ago, for writing a book against stage players, female actors, and royal book of sports for Sundays, &c., was used more harshly by the Star-chamber of England, then Kin Mingkwan was by the criminal court of Peking. Prynne had to pay a fine of £5000 to the king, to stand in the pillory, to lose his ears, (that is, to have them cut off,) to have his book burned before his face, and to be imprisoned for life. Another zealot of that day, Dr. Alexander Leighton, a Scotch divine, for an appeal to parliament against prelacy, and some rude remarks on king Charles' Roman catholic queen, was sentenced "to pay a fine of £10,000, to be imprisoned for life, to stand twice in the pillory, and each time to be whipped, to have an ear cut off, a nostril slit, and a *cheek branded.*" For this sentence, bishop Laud pulled off his cap and publicly gave thanks to God, and the whole savage punishment was inflicted on Leighton, without the slightest mitigation! What changes have 200 years produced in the western world! And if knowledge be diffused, why may not similar happy changes for the better be some day effected in the eastern world, where horrid inhumanity and cruelty still exist even in the forms of law, and by its solemn delberate sanction? The most cruel thing in Chinese law, as it appears to us, is the putting to death all the male kindred of a rebel leader, from his grandfather to his grandchildren, his wife's male kindred and his daughters' husbands; whilst all the females are doomed to be slaves. Of course this severity is intended to deter men from rebellion; but legal cruelty perhaps enrages more than it intimidates.

The self-delusion of mankind, or Satanic influence inducing false belief, is strongly exhibited by the mode of speaking common both in Christian and Pagan lands concerning persons departed this life. That the judgment of the deceased should be left to Him who cannot err, is what our minds approve; but it is the usage to

"say nothing but good of the dead," and hence the truth—that is the whole truth, is not told; silence would be better. As it occurs in Christendom that services are said over deceased persons, supposing that they are all "with God," so in pagan lands, all descriptions of persons are sent to some elysium, or made blessed genii or demigods.

A case of this kind occurred on the 19th of the first moon of the current year in Canton. The literary chancellor Le, a namesake of the late governor, having recently obtained high promotion, was it is said, so elated by prosperity, that he indulged in a proud self-sufficiency and disrespect to inferior officers. The tale as it was given to us by a native correspondent runs thus. Last year, chancellor Le, went on a literary examination for degrees, to Leën-how. There resided the magistrate of Hŏpoo heën, who through life had been intimate with Le, and whose father had been Le's tutor. When the magistrate called, as his official duty required, and presented his "*show-pun*," or card containing his official history, according to custom, it was simply received, but no notice taken of him who presented it. Thus commenced bad feeling. The magistrate in the next place had selected a candidate for the *first name* in the successful list, said to deserve the place. Chancellor Le however had been bribed to install a stupid fellow, a rich man's son in the same place. The magistrate obtained his proofs: represented the facts to the governor of Canton, and he to the emperor, which when Le found out, he became so "frightened at the crime" he had committed, and the consequences likely to follow, that he retired to the western side of his mansion and hanged himself. Next morning the provincial court circular announced that Le the magnate, had from his palace "gone to ramble among the blessed genii." Concerning Le's destiny we presume to say nothing; but only lament that mankind should persuade themselves and rashly affirm that criminal suicides, and other wicked persons dying impenitent assuredly go to heaven.

RELIGIOUS INTELLIGENCE.

Distribution of tracts on the islands of Java and Madura. The following extracts are from the journal of Mr. Lukas Monton, which was alluded to in our last number: the journal was written during the months of July, August, and September, 1833, while Mr. M. was on a voyage to Cheribon, Samarang, Lassam, Sourabaya, Grissee, and Indramayoe, on the coast of Java, and at Sumenap on Madura. At all of these places he was well received by the natives and found opportunities for circulating upwards of 2800 tracts. He was however interrupted in his benevolent work by the Dutch authorities, on account of his having circulated a few Javanese tracts, which that

Christian government does not wish to have distributed, lest the discontented part of the population, should interpret it into an interference with their religious notions, and should make it a pretext for raising the standard of insurrection. But this is a wrong view of the case: instead of the people being displeased with the books already put into their hands, they are invariably pleased with them; and rather than raise an insurrection on account of religious tracts being given them, the Javanese are more likely to complain of their being withheld, while they see their Malay and Chinese neighbors receiving them in abundance. That an enlightened Christian government, in such an age as this, should directly oppose the promulgation of the gospel, seems to us very unaccountable; but cherishing the hope that this opposition will soon cease, we forbear to animadvert on such conduct.

We have read Mr. Monton's journal with much pleasure; but our limits will allow us to quote only a part of it. We give the most interesting paragraphs, which may serve as specimens of the *whole*. He arrived at Cheribon, July 23d, and of his labors there, remarks:

"About 12 o'clock I entered a market called Karang Getas, in order to distribute Malay and Javanese tracts: and when I saw the multitude, I was very glad, thinking I should be able to give away my Malay tracts; but not a single person would receive them, because they were afraid; I even went round and round the market, but no one would take them; upon which I sat down in the middle of the market to read the books. One person hearing me read, said, 'what is the purport of these books?' I replied, 'the title of this book is the way of salvation for all mankind.' He said, 'what salvation?' I replied, 'salvation of the souls of men, who have sinned, and fallen; but Jesus Christ the son of God is come into the world, to save men from their sins, so that whosoever believeth in the name of God's Son, and repenteth of his sins will get peace in this world and salvation in that which is to come.' In a few moments more, a multitude gathered around me, asking for Malay and Javanese tracts, and they pressed so thick around me, that I could not move, nor give out any tracts, when they began to plunder me of them."

"July 25th, we came by God's help to Samarang, and on the same day went ashore. At that time I said unto the Lord, 'O Lord! the God of all thy creatures, I go in the name of thy Son Jesus Christ to fullfil thy will, according to the directions of my teacher, at the command of thy holy child Jesus: O Lord! most merciful, let thy kingdom come, and thy will be done in earth as it is in heaven.' I then commenced distributing Chinese, Malay and Dutch tracts to all my brethren of the race of Adam; and may the second Adam add his blessings thereto. In the first instance, I gave away Chinese books, and truly the Chinese were very glad to receive them. The Arabs also were more eager than before, and did not send others to get them, but came themselves, and asked for Malay books."

"The next day I went on board a prow belonging to an Arab, a great man in Samarang, where I met a Mohammedan pilgrim from Pontianak, with whom I had a regular contest. He asked, 'what is the use of distributing these books among the Malays?' I replied, 'these books are of great use; for if people get these books to read, and repent of their sins, believing in the Lord Jesus the son of God, they will be happy in heaven.' 'But,' said he, 'the prophet Jesus is for Europeans, while Mussulmen must follow Mohammed.' I said, 'it is not certain that they must follow Mohammed, for perhaps Mohammed is himself gone to the wrong place, but whosoever follows the son of God will obtain salvation. For Jesus will come in the last day to judge the world, and there is no judge besides him; therefore whether white men or black, they must all listen to the instruction of Jesus, even to the gospel, the news of salvation to lost sinners; for there is no other name given under heaven among men, whereby we can be saved, but the name of Christ Jesus. Therefore you must take great care, how you follow Mohammed.'

"I then went back to the vessel, and got a bag full of tracts, in order to go on shore; but I was stopped at the custom-house by the fiscal, who examining my bundle very closely, I began to be afraid because I had some Javanese tracts at the bottom of the sack. Afterwards he took out a Chinese book, and called a Chinese to read it, which turned out to be the book of Genesis; thus the Chinese had to proclaim in the ears of the fiscal, the word of God. Upon this, the fiscal said that I must take out a pass from the custom-house. I said 'very well,' and went to the custom-house, taking some Dutch tracts with me. Here the captain of the vessel asked for a pass, while I distributed some tracts among the clerks, who took them to the collector. When the collector came out and asked what I wished to do with these tracts, I said, that I intended to circulate them among the Chinese and Malays. He then gave me a pass. Upon this I went immediately to the Malay campong, to distribute some Malay tracts, and was astonished to see the Arabs asking for tracts in such numbers that I could scarcely stand, the crowd was so dense: they seized and pulled them from me till my hands were sore. And when I gave out the Javenese tracts, the people came more furiously to get them; insomuch that I was afraid of making a disturbance: on which account I went into the house of a Malay, and shut the door, distributing tracts through the window till they were gone. I hope that the Lord Jesus has made them feel a little of the contents of those tracts, for the Arabians who before were such opponents came themselves and begged for tracts, and when I refused they took them by force."

On the 28th of July, he touched at Lassam, 'where they build ships,' and from thence he sailed to Sourabaya. "August 3d," says he, "I went to the Malay campong, and distributed some Chinese books on the way. I was astonished that so many asked for Malay and Javanese books, but I was afraid to give

them on account of the restriction. However, they insisted on having them, and when their demands grew more loud and clamorous, I was afraid of a disturbance, and made my escape into the house of a Chinese, where I thought I would give away a few quietly, but they crowded in more and more, till the Chinaman shut the door. This they soon pushed open, and came in a body demanding tracts. The room was soon so full that I was unable to take out any, till I got upon a chair. Still it was impossible to deal them out. The Chinese now became angry; but for this they cared not a whit, insisting on having tracts; when I found that it was impossible to pacify them otherwise, I got upon the high table, which served the Chinese for an altar piece; thus being elevated very much above the rest, I was enabled to deal out a few. Some wanted to snatch them, others asked for them, but would not keep quiet, for when one had obtained a book, and began to read a few words of Javanese, another would snatch it out of his hand. I could not conceal the Javanese tracts, for they followed me begging, and if I said, they are all gone, they still kept following me to a great distance, and would not quit me, till they found that all were gone.

"August 6th, I went out to distribute Malay and Chinese tracts which were sought after by many of the Malay and Bugis people. Wherever I went, a constable and two police officers followed me, examining my bunble to see if there were any Javanese tracts: but they found only Chinese and Malay. Upon seeing the constable and police officers following me, the people were rather shy of receiving tracts, but I distributed them notwithstanding among the Malays, and those Javanese who understood the Arabic character. The common people were now afraid of making a noise, because they thought that the constable and the police officers were sent to take care of me; on which account they asked for books in a gentle and quiet manner, but they knew not that the object of sending the officers after me was to watch my proceedings. Thus the officers were after all of some service, in keeping the people quiet. When the books were gone, I gave a tract to the constable, and returned home. Thus it went on for several days. Whether I went to the Malay villages, or the Chinese campong, the officers followed me, and when my books were gone, I thanked them for their kindness in taking care of me, and preventing disturbances."

"About this time, I had some conversation with *Fek-suy*, a Chinese who had adopted the Christian profession. He spoke as if he were already secure, and should never be moved. I talked to him of the new birth, but it appeared he had never turned his attention to this subject. He had many expedients for covering over his own faults, as Adam covered himself with fig leaves, but of the new birth he knew nothing. When he was baptized, two of his children were baptized with him, but his eldest son was not brought forward for baptism, because, as he said, he

night be the means of bringing another soul into the church with him; by which he meant that his son should grow up and marry some rich Chinese woman, who would then embrace Christianity with him. I remonstrated with him on the folly of such a scheme, and told him that I feared his profession of Christianity was mere outside show, for the sake of gain; and that he was not entering into the kingdom of heaven himself, but preventing those who were entering from going in. After talking much with him, I found that the drift of his conversation was to justify himself, but when I came to experimental subjects he was either silent or angry. One of the attendants on the religious services had been overcome by temptation and had consequently discontinued his attendance, against whom *Fek-suy* appeared to be much enraged, without showing the least pity for his fallen brother; whereupon I reproved him, and told him not to judge his brother, or set at naught his brother, for we must all stand before the judgment seat of Christ.

"After this the people in jail, (whom he had before visited,) sent to call me, that I might pray for them, thinking by that means to escape from prison. I came as I was called, and distributed books among them, when the professing Christians who were confined called me aside, and spoke as if they thought that I could pray them out of jail. I said, how foolish you are to suppose that my prayers would avail to get you out of prison. No: this prison God has appointed for the confinement of evil men, and this is a specimen of what hell will be; you are confined here for your crimes, and if you do not repent of them, God will punish you for them still more in another world.

"August 31st, they appointed for me a place of meeting (at Sumenap), where more than 60 professing Christians came together to hear the gospel of Jesus: and truly they appeared like persons just awaking out of sleep, and as it were hungering after the word of life; for there is no one to give them instruction in the Malay language; Mr. Ploegman being fully occupied with the Dutch. For the four days that I was with them, they assembled every evening to the number of 55, besides children, who were all very desirous of hearing about the death of Jesus, and of pardon through the blood of God's dear Son."

"September 2d, Mr. Ploegman took me to the palace to see the sultan of Sumenap, and from 8 o'clock in the morning till 11, we continued talking about the religion of Jesus. The sultan acknowledged that the Scriptures were true, that Jesus Christ was the son of God, and the Savior of men; but the death of Christ he would not admit of. I asked the sultan who told him that Jesus did not die. 'Mohammed,' he replied. I then asked his highness to be good enough to read the 4th and 5th chapters of the Koran, where it is recorded, that God said to Jesus, 'I deliver you to death:' it is also said in the same book that Jesus did not die, but that God took him up to heaven alive; now which are we to believe? Mohammed has also said, that

Jesus is not the son of God, but the spirit of God; and which of these titles ascribes to the Savior most divinity?' Some Europeans who were sitting with the sultan while I was talking with him, now began to rub their noses, and getting up they walked away. Upon which I said, Of all people there are none so inconsistent as professing Christians. 'How is that?' said the sultan. 'Let your highness,' I replied, 'only look at the Chinese; they make a god of paper and wood which is but a false god, and yet they respect it, and bow down to it; but Europeans, who have the knowledge of God and of his Son, cast contempt on the very religion they profess. God wishes us to become his children, but the majority choose rather to be children of the devil, who was a transgressor from the beginning.' On hearing this, Mr. Ploegman urged me to go home."

JOURNAL OF OCCURRENCES.

Termination of the hon. E. I. Company's exclusive rights in China.—'The exclusive right of trading with the dominions of the emperor of China, long enjoyed by the united Company of merchants of England,' ceased on the 22d inst.; and henceforth (notwithstanding any provision, enactment, matter or thing made for the purpose of protecting the *exclusive rights* of trade, heretofore enjoyed by the said Company, contained in any act of the said Company or of the British parliament,) it shall be lawful for any of the subjects of his most excellent majesty, king William the Fourth, to carry on trade with any countries between the Cape of Good Hope and the Straits of Magellan.' This act of king William, passed "by and with the advice and consent of the lords spiritual and temporal, and Commons" of Great Britain, will aid very much in hastening the abolition of the long cherished EXCLUSIVE RIGHTS of the celestial empire. That the new arrangements will cause embarrassment to some of the native merchants we have no doubt; but that they will prove beneficial to the nation, and to the world, seems most certain. We are by no means disposed to criminate the men who enjoyed those exclusive privileges; and none, we trust, will grieve that such exclusiveness is going into disuse. Every Briton, and every freeman, must exult in the triumph of principles which demand the repeal of such laws, however long they may have been established, as take the natural rights of the many, and make them the chartered privileges of the few.

We do not suppose that the removal of the "incubus" will give a freer respiration to British subjects in China than they before enjoyed, or cause all to realize what they may expect from free commerce. Some, perhaps many, will engage in the new trade to their sorrow. Among the native merchants and local officers there is a good deal of curiosity to learn what are to be the new arrangements. His excellency governor Loo, we understand, has taken pains to inquire of the British factory why their ships cease coming to China, since tea has become *necessary* to England.

Death among the beggars of Canton.—The number of beggars, time out of mind, in Canton, has been very great; but during the past winter, and chiefly in consequence of the inundation which occurred last summer, both their number and their distresses have been greatly multiplied. We have sought in vain for the means of making a satisfactory estimate of the number in and about the city at the present time; judging from what we have seen we think it cannot be less than 5000, and it may be even twice that number. In ordinary times, only a few are left to famish and die in the streets; but during the rainy months of the cu-

rent year, many hundreds have perished for want of food and raiment. Now and then an individual has died near the foreign factories; but most of these unhappy beings are to be found near the market-places and the temples. A note from a correspondent, which we will here introduce, shows what may be witnessed at a single spot; and probably does not exhibit one-twentieth part of what is suffered by the beggars of Canton. The temple to which our correspondent refers is that of *Van-woo-te*, situated about one hundred rods northwest from the foreign factories. Our correspondent writes:

"Mr. Editor: You have frequently alluded in the Repository to the condition of the poor in Canton; I therefore suppose you will not be unwilling to admit a few plain facts. I happened one morning to pass by a temple before which a number of beggars had passed the night, several of whom had died of cold and hunger. Preparations for some ceremonies in the temple drew my attention to the same place the next morning, when the number that had perished during the night was still greater. I have been there, as often as every other morning since, and have almost always found several dead bodies; sometimes eight or ten. A considerable number of poor creatures pass the night there, with no other covering than a mat, and frequently without even that. Not a few appear like persons who have seen better days; and some are probably brought thither, when sickness has disabled them, by those who should be their friends. Some are young, from 10 to 15 years old. I have seen several such that died of starvation; and have often witnessed scenes too horrid and disgusting to be described. For weeks I did not attempt to ascertain the number that perished; but during the last week, ending April 26, on the five mornings I went there, I counted 15; on one morning five, and another six. I hope it will not be supposed that any citizen of a Christian country can witness such wretchedness without endeavoring to do something for its relief; but the aid afforded has been but too feeble, and I invite the attention of others to the subject with the hope that more general and efficient means may be used for the relief of these sufferers. They are men, as well as we; and are perishing of want before our doors. *Philo.*"

Since the preceding paragraphs were in type, we have heard that a proclamation has been issued by one of the local officers, giving notice that the salt merchants of Canton have advanced money to purchase coffins for such beggars and poor people as die in the streets: but not a cash is offered to procure food or raiment for the living. It is painful to observe the indifference with which the Chinese look on the distresses of their fellow beings. Since we received Philo's note, we have visited the temple of Wan-woo-te; it was in the afternoon; and instead of seeing a company of beggars, we found a stage erected, upon which a company of players were acting the parts of statesmen and warriors for the entertainment of hundreds of spectators—men, women, and children. Just in the rear of this multitude, as we walked away from the scene, we saw several emaciated half naked beings in the very last stage of starvation. Can nothing be done to relieve these sufferers?

Ghost of chancellor Le. It is rumored that the *ghost* of the late chancellor who hanged himself, sometimes makes its appearance at the court where he used to preside. Gov. Loo's report to the emperor concerning this suicide is long and elaborate; concealing the facts of the case; and attributing the deed to something like mental derangement, arising from the weight of responsibility, which his office as the awarder of degrees brought upon him. Some think the varnished tale will not obtain the emperor's belief.

Execution. The year before last, a party of insurgents opposed government in Keängsoo, at one of the embankments, and broke it down by superior force. The leader of this party Chin-twan, notwithstanding very urgent orders from the emperor to capture him, remained concealed till about five months ago. When an express communicated the information of his capture to his majesty, he burst into expressions of joy, scarcely becoming his dignity. He says, "it is an event sufficient to give great delight to the hearts of all men:" and orders him to be forthwith conveyed to the place where the crime was committed and there executed, to illustrate the justice of government, and be a burning beacon to similar offenders. The

district magistrate who caught Chintwan is promoted to be a chechow; and has the honor of wearing a feather of a peacock's tail conferred on him.

ANNUAL PLOUGHING. The 6th of the present month was the day appointed for the performance of the annual ceremony of ploughing, a ceremony performed by the emperor, either in person or by proxy; by his principal ministers; and by the heads of the provincial governments.

"The ceremony consists in holding a plough, highly ornamented, which is kept for the purpose, while the bullock which drags it is led over a given space. The rule is that the emperor plough three furrows; the princes, five; and the high ministers, nine. These furrows are, however, so very short, that the last four monarchs of the present dynasty altered the ancient rule laid down by Confucius, ploughing four furrows, and returning again over the ground. The ceremony finished, the emperor and his ministers repair to the terrace for inspecting the agricultural labors; and remain till the whole field has been ploughed by husbandmen." *Anglochinese Kalendar*, 1834.

It was formerly customary to assemble a number of aged husbandmen, a day or two after the ceremony, and to give presents to those who had never neglected agricultural labors to engage in any other occupation. But the subordinates directed to assemble the husbandmen having made it a practice to bring together a number of idle old men, instructed to say, whatever might have been their profession, that they, their fathers and their children had always been employed in agricultural labors, the custom has been abandoned.

AUTUMNAL ASSIZE. At the last autumnal assize the supreme court reversed the sentences in 13 cases which the judges of the land had respited, to immediate execution. From this the emperor takes occasion to lecture the governors and lieut.-governors of provinces for their remissness, and orders them hereafter to take charge of the judges, and see that they do their duty with the strictest justice and impartiality. They must not, he says, allow themselves to be deluded by the phrase "you may save the living but cannot save the dead," and such like prattle, which is only used with the design of being lax and mitigating punishment. At the same time he adds, there must be no intentional harshness and excessive severity. The grand object, which he bids them aim at, is neither to prevent the law nor connive at the crime; but let every one bear his merited punishment, and so aid him in maintaining the impartiality of the law.

We are sorry to see rather a leaning to severity in the monarch's mind; for "*mercy* and truth preserve the king; and his throne is upholden by *mercy*," not by severity. A case recorded in the gazette of the 10th ult. 28th day of last year tends to justify the apprehension we have expressed. It is a case of perfectly unintentional homicide; and yet the offender, after an appeal to the emperor, was left to be decapitated. The mercy shown him was to take his life by that mode, rather than the more severe one of being cut into eight or ten pieces. Although according to our notions, since the head is cut off, it is of little consequence whether the rest of the body be left entire or not.

The offender in this case was Wang Kefuh, of the province of Ganhwuy. He was a husbandman. On coming home from the field, he told his wife to boil some water and make him a cup of tea. She was busy at the mill pounding wheat, and had not time to make him tea. At this he was vexed, and reproved her harshly. But instead of submitting she answered again, and disputed with him. Wang Kefuh then got into a passion and run towards her to chastise her. She run to the cook-house, and he seized an earthenware tea-pot to throw at her head. She evaded it, and his old mother at that instant put forth her head to make peace and received the blow on her temples. He had all his life been a dutiful son, and he immediately rendered what assistance he could and called for a doctor to his wounded mother; but she died in consequence of the stroke. The kindred agreed to treat it as an accident, and prepared a coffin to inter the remains. But government heard of it and seized the son. He was tried and confessed all he had done; but declared that there was no quarrel with his mother, nor any intention to hurt her. However he was sentenced to be cut to pieces: and his case referred to the emperor, who sent it to the Criminal Board, and they recommended the mitigation mentioned above:

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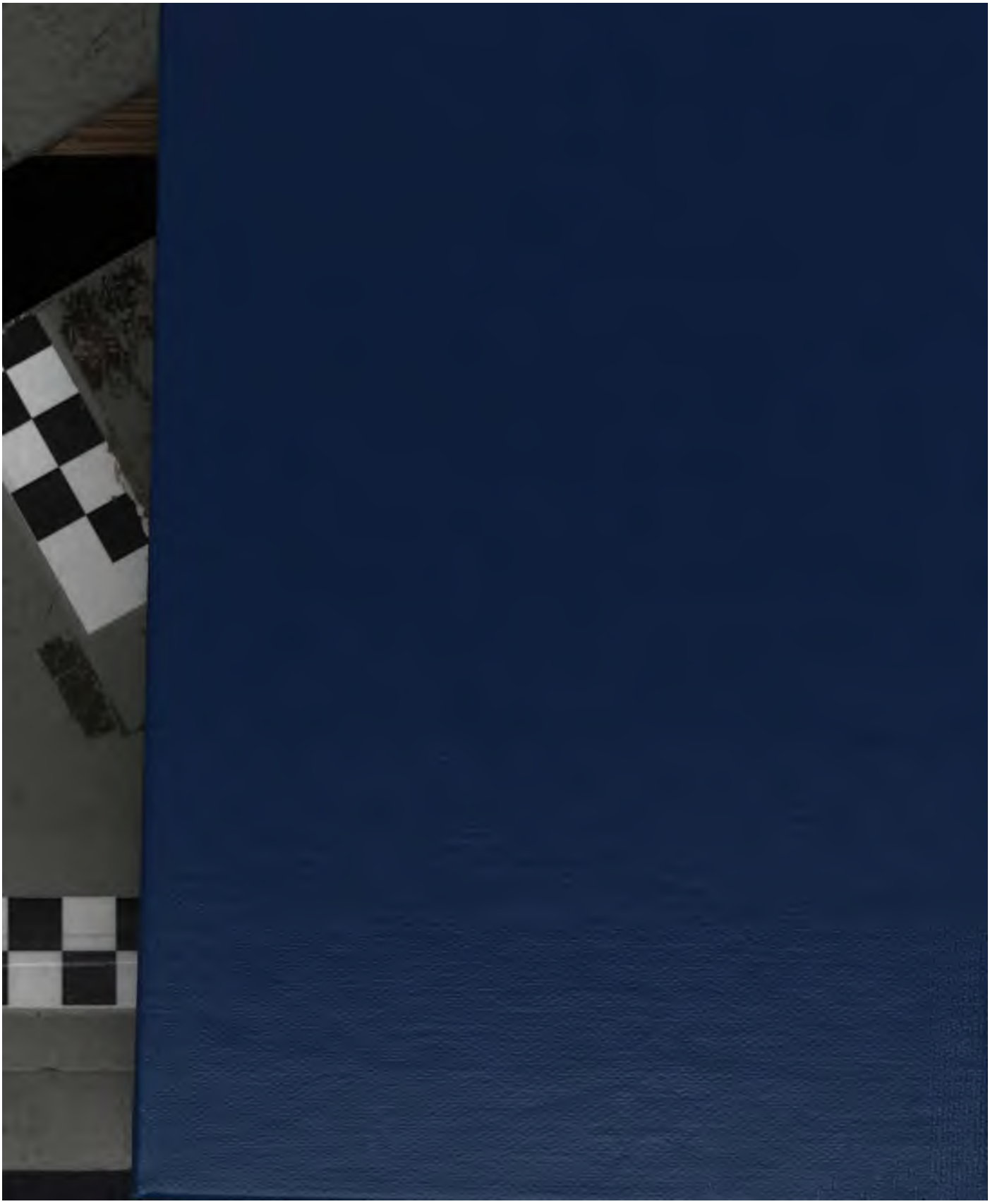
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